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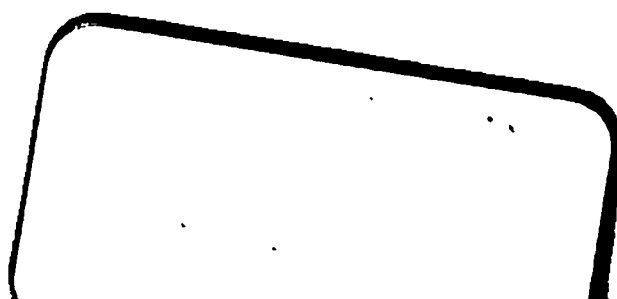
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THE
BAPTIST MAGAZINE
FOR 1876.

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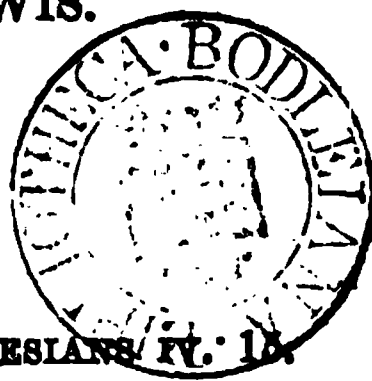
FOR
1876.

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CONTRIBUTORS.

VOLUME LXVIII.

(SERIES VII.—VOL. XX.)

Editor : REV. W. G. LEWIS.



“Speaking the truth in love.”—EPHESIANS IV. 15.

London :
YATES AND ALEXANDER, 21, CASTLE STREET, HOLBORN.

MDCCCLXXVI.

LONDON:

**PRINTED BY YATES AND ALEXANDER,
CHANCERY BUILDINGS, CHANCERY LANE, W.C.**

THE BAPTIST MAGAZINE.

JANUARY, 1876.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

I.

AN agricultural village in one of the southern counties of England. A large old house on the slope of a hill overlooking the village, and commanding a charming view of the English Channel in the distance. In the fore-ground, a small but well-kept lawn dotted with beds of choice flowers. In the rear, a large fruit garden, with the cosiest of summer-houses in its sunniest corner; and beyond, the brow of the hill, from which is seen one of the most beautiful and fertile valleys in the world, with a miniature river winding in and out among the meadows and trees, finding its way to the sea by a circuitous route of many miles after starting its course not more than a furlong from the shore.

Over to the right is the famous "Brigand's Dene," a huge chasm in the tall sea-cliffs, running several hundred feet back into the land. It has been formed by the action of the sea below, assisted by a tiny streamlet above. It is a wildly magnificent ravine, into which the sea rolls and tumbles with appalling fury, while the overhanging rocks throw fantastic shadows on the waters. It is a place of fearful memories to the simple people around; memories resting partly on fact, no doubt, but largely aided by its own savage and gloomy grandeur. Seen on a stormy night, when dark clouds are scudding across the sky, and the moon with fitful gleams lights the crest of the foaming waves and the sharp outline of the beetling crags; when the angry roar of the billows as they break on the desolate shore, or thunder and explode in the caverns of the Dene, is blent with the voices of the wind, now sobbing and moaning in the hollows below, now rushing with frantic shrieks up the ravine, it presents a combination of savage magnificence and tumultuous horrors, in presence

of which the stoutest heart may quail with fear, and philosophy fail to repel superstition.

The village is Quinton. The house belongs to my friend Wheelbrook. The Dene is the stock sight of the district, which all visitors are taken to see.

Wheelbrook is reckoned old-fashioned; smart young ladies call him "eccentric," because he declines to shape his opinions and habits by the decisions of fashion; but there is nothing odd about him. He enters with enthusiasm into the movements of the day, and has a keen appreciation of the improvements made by advancing knowledge; but he is conservative enough to wish to retain some few mementoes of the past, and wise enough to know that a thing is not necessarily bad because it is antiquated. To the house in which he lives—the ancestral home of five generations of Wheelbrooks—he clings with proud affection, and firmly resists all attempts to modernise its arrangements. The library is his favourite room, chiefly, I believe, because it is the most antique. Its low ceiling, mullioned windows, heavy panelled walls, and polished oak floor are eloquent of an almost forgotten past. But its glory of glories is a real hearth, wide, warm, hospitable; with a broad seat thrust into the "ingle-nook" on each side the fire; and a crook in the wall against which the huge poker and tongs rear themselves in loving fellowship; and wondrously carved jambs, surmounted by a heavy mantel resting on five griffins' heads, fashioned in the most approved style of ugliness. I suppose there must be register grates and other contrivances for economising fuel and adapting the structural arrangements of our houses to the needs and tastes of modern society, but I am almost sorry for it. As I sit in the ingle-nook with my friend Wheelbrook, and feel the generous glow of heat that comes from the great log on the hearth, and see it shooting out fierce tongues of flame or sending up showers of sparks, I am almost a convert to his opinion, that the disappearance of open hearths marks the decay of national spirit and patriotism. He says, truly enough, that there is neither poetry nor sentiment in a register grate, and that to banish the poetry of home is to expel the soul of patriotism. "It is not easy to see," he adds, "what our fussy, intrusive civilisation will leave us if it is not checked; the line must be drawn somewhere," and he draws it at register grates. Not that he can keep them entirely out of the house—female influence is too powerful for that; but hitherto he has succeeded in maintaining the sanctity of the library, which he insists on preserving, as far as possible, precisely as it was left a hundred years ago by his great-grandfather.

That old library is the council-chamber of the village, the deacon's vestry of the Baptist Church, and the asylum of all who are in distress; for its owner is everybody's friend and everybody's confidant. The Rector consults him about the management of the National School, the Baptist minister about chapel affairs, and those who want legal advice without paying a fee. But the "Eclectic Club" is its great

distinction. How the club was originally formed I never knew, probably it grew; but its name was given by Miss Hutton, one of the members, because, as she laughingly remarked, only the cream of the Quinton upper ten were admitted into its circle. There are no rules, no appointed times of meeting, no elections of members, no black balls or white balls, no fees. Every man who has been once, and made himself agreeable, comes again, and finds his right to a standing tacitly recognised. If any one strays in who is not wanted, he is either killed with frigid politeness, or served with cold shoulder, and he seldom comes again.

To-night Wheelbrook and I are sitting, as we have sat two or three evenings a week any time this twenty years, each on his chosen throne in the ingle-nook. Mrs. Wheelbrook, the motherliest of women, and a keen controversialist into the bargain, is sitting on the low chair knitting. (Not netting, nor making antimacassars, dear Miss Wilhelmina, but actually knitting; knitting a pair of stockings; perhaps for her lord, perhaps for one of her pauper pensioners in the village.) Near her is seated her inseparable companion, Miss Hutton, also engaged on a piece of plain sewing. Like her friend, I think she rather despises the fancy-work that forms the heart's delight of average young ladyism; for Miss Hutton is not more than two-and-twenty; but I sometimes amuse myself by fancying that if she was forty years older, or her friend was forty years younger, it would be difficult to say which was which. Wheelbrook, in his funny way, calls her Rupertina, for the daring and dash with which she occasionally charges down on his logical batteries and spikes his guns.

In the large easy-chair in front of the fire, smoking a pipe of enormous size, sits the patriarch of the village, old Master Stone. He can remember the battle of Copenhagen, used to hear John Foster lecture in Broadmead Chapel, was a warm politician in the days when the brilliant harangues of Henry Brougham and Sir James Mackintosh were rousing the nation to mitigate the severity of the penal code, lives to-day in a purely ideal past, and has a firm belief in the gradual but certain degeneracy of the times.

Wheelbrook.—I confess that it is not quite so clear to me as it once appeared, that it is our duty to grant the same measure of liberty to Roman Catholics that we grant to Protestants. Catholicism is not a religious system only, or even chiefly, but a political one. It aims at empire. Its religious principles are entirely subordinate to its political aspirations. It is most certain that nothing can satisfy Cardinal Manning and the Ultramontanes—the real representatives of Catholicism—but the possession of absolute dominion. They ask for toleration as a step to equality, and equality as a step to ascendancy, and ascendancy they would employ to crush out every faith but their own.

Stone.—There ye go! I know'd if ye were let alone ye'd come round i' time. The fac' is it's no use to talk about abstrac' principles i' politics; they won't work, an' ye've got to put up with what will. Yer scientific Liberalism 'll be fatal to yer freedom if ye dwoan't take care. I allus telled ye that Mr. Peel's Catholic Relief Bill were a great blunder; an' ye see it now. Lord Eldon see'd it too; "God bless us and His Church!" he said, when he heard that the King had signed it. His father, good old George III., never would consent to it,

though Billy Pitt tried him hard. He wer' an Englishman, every inch on him, an' he knew well enough that there never wer' a Catholic but what he wer' an Italian at heart.

Wheelbrook.—The question is surrounded with grave difficulties. The logic of such writers as Dr. Wylie demands the suppression of Roman Catholicism by law, and such a measure is inconsistent with the first principles of public justice. Shall we re-impose political disabilities on Papists? That is the question we have to face. There is no middle path between granting them the same freedom we claim for ourselves and restoring the old repressive laws, and in the latter I could never bring myself to concur.

Stone.—O yes, ye could. A spell o' Popish rule an' a taste o' thumbscrew would bring home conviction wi' power to ye. Ye'r not naturally cruel, but if ye'd to live i' the same house wi' a live lion ye wouldn't objec' to his claws being clipt an' his teeth drawn. What's the good o' talking about logic an' consistency i' politics? Ye've got to be inconsistent and illogical too, many a time. Isn't it a part of the English Constitution that no man shall be tried on a criminal charge except by a jury o' his peers? An' aren't there magistrates all over the country passing summary sentences without any jury at all? Isn't it laid down that no man shall be taxed except by his own consent? An' aren't there thousands of men in the land whose consent is never asked, an' isn't going to be? D'ye think that Billy Pitt an' Mr. Peel advocated Catholic Emancipation because they wanted to carry out a consistent system o' Liberalism? No indeed! They did it because they wanted the Catholic vote. It were expediency.

Wheelbrook.—If the doctrine of expediency is to be supreme in politics, to the exclusion of principle, then men who fear God, or believe in the divinity of truth, have no choice but to withdraw from political life. For my part, I believe that if a principle is sound it will bear carrying out, and ought not to be compromised. I have great sympathy with what are called impracticable politicians. It seems to me that the head and front of their offending is that they insist that right is right and wrong, wrong, and refuse to mix them up or to tamper with what they regard as truth. The break-up of the Liberal party was caused by the fact that it had no principles to stand by; only a bundle of expedients, for which nobody cared a rap; or if it had any principles, the leaders were willing to shelve them in order to remain in power. I hold that the principle of religious equality is sound, and therefore it ought to be capable of being carried out toward all her Majesty's subjects, Catholic as well as Protestant.

Stone.—An' yet ye bean't sure it is. Don't ye see that it isn't religious equality that the Papists want, but political supremacy? Why, yer whole difficulty arises from your assurance that religion with the Ultramontanes is a mere stalking-horse to hide their little game;—the ladder by which they mean to climb to power. How they do laugh i' their sleeve at the greenness o' philosophic Liberals who are so nicely helping them into the saddle. I wrote a little thing t'other day bearing on this subject. Perhaps Miss Birdie there 'll read it.

[Hands a paper to Miss Hutton, who reads.]

“THE MICE; A FABLE.

“Once upon a time a number of mice agreed to form a republican colony. There was to be entire freedom of opinion, and perfect political equality. There were to be no class interests or vested rights. If any citizen mouse found a lump of cheese he was to bring it to the common store, or if it was too big, he was to tell the rest that they might go in a body and eat it together. All went well, and the colony prospered, till one day a large gray cat came to live in the same country. Tabby's arrival made rather a sensation among the mice. Most of them had never seen a cat before, and could not tell what sort of a creature it was. So they stayed at home as much as they could, and barricaded their doors, and when any one was obliged to go abroad, several others were set to watch the movements of the cat. Well, pussy got tired of waiting, and only catching a stray mouse now and then, so she went close to the gates of the mouse city, and she said, ‘Dear friends, won't you admit me to live with

you in your beautiful city? I have often heard of you; indeed, your admirable institutions, your freedom, and your prosperity are the common topics among the people of my country, and I have come a long distance, even *from over the mountains*, to see with my own eyes a people who have had the enlightenment to found a kingdom on the sound basis of liberty, equality, and fraternity. Like yourselves, I have suffered greatly in the cause of freedom; my own people are being driven from their homes by the tyrant persecutor; and I have determined to take up my abode with you. I hope you won't be untrue to the first principles of your constitution, and deny to me a share in those rights which you claim for yourselves.'

"This speech made a great impression on the mice. The elder and wiser, who had heard a great deal about cats from their grandmothers, said, 'No, no. Equal rights for ourselves but not for cats.' But the younger ones were all for consistency, and carrying out their principles, and so on. The upshot was that the door was opened, when the cat sprang in and instantly ate up an advanced Liberal, who was preparing to read an address to her. The rest took to flight, convinced when too late of the blunder they had made. Those who could, emigrated, but those who were too poor or too feeble to travel stayed at home and in time were all eaten up.

"*MORAL: Never trust those who come over the mountains.*"

Wheelbrook.—Thank you very much for your pretty parable. But its real moral is one which is utterly inadmissible, and one which I should be sincerely sorry to see carried out: it is, that ultra-Catholics ought to be denied civil rights, not on the ground that they have done anything to forfeit them, but on the suspicion that they intend to do.

Stone.—Suspicion! It's a dead certainty. Ye know as well as possible that they intend to be dominant, an' that when they are they'll make short work both o' you an' yer principles. Keep 'em in check, prohibit their organisations, make their schemes illegal; just as ye forbid the introduction of Papal Bulls into the country an' the circulation o' obscene literature, because they are dangerous to the State. My objection to yer philosophic Liberal theories is that they make it a virtue never to lock the stable door till the steed is stolen.

Wheelbrook.—I am sure there is a fallacy in the argument somewhere. I wish I could find it out. It cannot be right to refuse full freedom of conscience to Catholics, unless it is wrong to grant it to anybody else; and yet it cannot be wrong for the country to protect its liberties against the designs of unscrupulous conspirators. There is a sound principle broad enough to cover the case, and we ought to find it. Experimental legislation is more dangerous than standing still. I know it is the present fashion of kid-glove-and-lavender-water Liberals, such as write for the *Spectator*, to sneer at men who stand by principles and refuse to compromise truth as "enthusiasts," "theorists," and "doctrinaire politicians;" but if ever the Liberals are to return to power, it will be at the call of a great principle, and in the wake of a leader who has the courage and the resolution to commit himself to its support. Such men as Lord Hartington and Mr. Forster know it too, and the adroitness and solicitude with which they avoid the question of disestablishment proves that they suspect what it is, and are afraid of it. Mr. Forster, in his late speech to his constituency, probably came as near to announcing it as he dare, in the very abnormal position in which he has placed himself; but if he meant his remarks about denominational schools to be a hint to his party of the bent of his thoughts on the broader question, let him step out and tell us that he thinks the time has come when all State-patronage of religion should cease, and he will evoke an enthusiasm which will give him trouble enough, no doubt; but which will, sooner or later, bear him to the Premiership, and make him master of the situation.

Mrs. Wheelbrook.—My dear, I am glad to hear that your Liberal enthusiasm has not entirely spent itself. That was spoken like yourself. But I don't think you would like the work of disestablishment to fall into the hands of Mr. Forster. He has proved himself too trimming a statesman, where the interests of the clergy are concerned, to be entrusted with it.

Wheelbrook.—Thank you, Polly. I think you're right. I dare say I do talk sometimes as if I were sinking into milk-and-water Toryism. I am not quite equal now to the wear and tear of political agitation as I used to be. I am getting too fond of a warm corner near the fire, and a pair of large slippers; and, in fact, I suspect I am growing more Conservative as I grow older; but it arises from a truer appreciation of the difficulties and dangers of change, and a more correct appreciation of the "soul of good in things evil," than from any doubt of the soundness of Liberal principles. It is a common experience, I believe.

Miss Hutton.—No matter what the cause is, the fact—if it be one—is a very ample vindication of Toryism, which you know is only Conservatism full grown. If wise men like Mr. Wheelbrook get nearer to it in proportion as they advance in years and wisdom, no doubt they would entirely overtake it if they could continue to grow wise. Toryism, after all, it seems, is only the ripened wisdom of fully-matured minds. There is another view of the matter, however, which, also, is quite consistent with Mr. Wheelbrook's theory of Conservatism coming on a man with age; moreover, it is a view which some people might be wicked enough to prefer.

Wheelbrook.—What is it, Rupertina?

Miss Hutton.—That such Conservatism is one of the symptoms of senility, and such Toryism the imbecility of dotage.

Wheelbrook's reply to this sally would doubtless have been worth preserving if it had ever been spoken, but at that moment the door opened, and the Rev. John Transome entered the room. I think he had heard the last sentences of Miss Hutton; for he threw her a look of amused approval. But why did she blush so deeply? I begin to think there must be something afire. But how will Rupertina's guardian regard the affair? for he has a passionate hatred of Dissenters, while Transome has won for himself the sobriquet of "Non-Con John." And how about her fortune, which goes to her cousin if she marries before she is twenty-five, without the consent of her guardian? Can Transome afford to take her without a penny? That he would do it I am sure. He is just the man to do a chivalrous thing, once convinced it is right. Well, the matter is theirs, not mine. And after all, who ever knew a couple of young lovers defeated by an obstinate guardian?

Transome is the Baptist minister; and if ever there was a man that adorned the doctrine of Christ he is one. He is upright and downright and transparent as sunshine. With the physique of a grenadier, and the courage of a lion, he has the simplicity of a child, the manners of a gentleman, and the devotion of a saint. Every one who approaches him feels the spell of his power. The following incident shows the man. As he was strolling along the shore, shortly after he came to Quinton, he saw in advance of him a man and woman in violent altercation; presently the man struck the woman a severe blow in the face. Transome instantly stepped up and remonstrated with him, but the fellow was in no mood for being reasoned with; he said the woman was his wife, and he had a right to hit her if he liked; and to give force to his words he struck her again. In another moment he was rolled over in the mud, and Transome's knuckles had barked themselves on the fellow's teeth. When he rose to his feet he rushed at his antagonist, but he was no match for the parson, who rolled him

over once more ; so, seeing he was getting the worst of it, he begged pardon, and promised never to beat his wife again. Transome found out where he lived, went to see him, called for him on the Sunday morning, and actually brought him to chapel ; now he is, and has been for three years, a consistent member of the church. He frankly acknowledges now that when he consented to come to chapel that first Sunday morning, it was because he was afraid the minister would knock him down if he refused.

It is a treat to see Transome work, or to hear him preach. He does it with a will. He seems to be always busy and always at leisure. There is hardly a home in the village where he is not welcome, or an abode of sickness where you may not find him ; while his sermons are as carefully finished as if he did nothing but prepare them. He has the happiness also of being minister to a congregation that knows his worth. They respond to his influence like the pipes of an organ to the touch of the organist ; and Quinton possesses a Baptist church and a Baptist minister which makes Nonconformity an almost irresistible force in the neighbourhood.

Wheelbrook.—You are late to-night, Mr. Transome. I wish you'd been in time to help our discussion. Friend Stone thinks that the Ultramontanes ought to be put down by law ; and, knowing their designs, I myself don't see how we can safely grant them the same religious liberty we claim for others.

Transome.—So long as the nation recognises the right of religion to Government patronage, it is *not* safe. The true solution of your difficulty is, to disestablish the Episcopal Church, place all faiths on a common equality before the law, and make it unconstitutional for civil disability or advantage to follow religious opinion. If we admit the principle of a religious establishment, I see no reason why the Romanist should not try to obtain the distinction for his own Church.

Stone.—Many people think, if the Episcopal Church was disestablished, the Papal Church would soon take its place.

Transome.—They must have curiously-constituted minds, or little faith in their own principles. No one dreams of leaving the place occupied by the present Established Church open for another comer. What we demand is, that *all* State-patronage of religion shall be made illegal. We require that the State shall be armed with power to meet the solicitations of Romanists for Government recognition with their own eternal *non-possumus*.

As Transome concluded his sentence a messenger came in to say that he was wanted. I thought he looked just a shade disappointed, especially when he looked across to where Rupertina was sitting ; but he is far too noble a fellow to let duty wait on inclination. In a few moments after, "good-nights" were exchanged, and he was off. Rupertina looks dull. Poor child ! I wish the course of true love may run smooth for her sake, but I cannot help fearing there is trouble before her.

A Sermon,

PREACHED AT ST. MARY'S, NORWICH, ON THE OCCASION
OF THE DEATH OF THE REV. W. BROCK, D.D.,

BY THE REV. GEO. GOULD.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.”—1 Cor. xii. 4—11.

THE unexpected removal of our dear friend, Dr. Brock, from this world has not only filled our hearts with sorrow, but awakened many serious thoughts concerning the advancement of the Gospel of Christ by the churches with which we are immediately connected. Stroke after stroke has of late smitten down beloved and honoured brethren who were amongst the foremost in our ranks; and, before we have recovered from our bewilderment at these losses, we have now been stunned by the intelligence that he who, but the other day, appeared at Plymouth to be in good health and in unusual brightness of spirits, has been taken from us to be with Christ. Beyond all doubt, his removal from earthly associates, and from such work as he was able to perform in the service of the churches, that he might be “present with the Lord,” is “far better” than his continuance with us could have been, so far as he is personally considered; but it is natural and reasonable, after the first cry of grief for our loss, that we should think of the place thus left vacant in our Christian fellowship, and of the power withdrawn from Christian activities in various directions. As other brethren were called away this question burst from our saddened spirits—“Who will fill their posts of duty and occupy the position which they seemed to be so specially fitted to maintain?” And now that our sorrow has been revived by this most recent loss, we are ready to bewail the dead as if their services could not be replaced, and are in danger of forgetting that He who gave them to His churches is able to raise up other agents, if not to do precisely the same work and in the same manner, to do the work which may fit in with theirs, and thus carry on His cause in the world with energy, persistency, and success. I have, therefore, selected the text to direct your thoughts to the lessons which it inculcates, and which the ministry of our departed friend has illustrated; and thus to stimulate our thankful confidence in God.

The apostle states as a fact that “there are diversities of gifts”

bestowed by God upon the saints and faithful in Christ Jesus. It is very humiliating, but none the less needful, to reflect upon the manner in which many of these "gifts" are received and used. Instead of accepting them as new responsibilities for which account must be rendered at the last day, they are frequently regarded merely as graceful appendages to be displayed as convenience or reputation may suggest. In some cases they are compared with other gifts proceeding from the same source, and are then flippantly spoken of as having but small value, whilst the remainder are acknowledged to be worthy of God, and to be of great service to mankind. But we are reminded, in illustration of the apostle's argument upon this subject, that "those members of our bodies which seem to be more feeble are necessary" to its completeness and activity; and that in the same manner, in the Church of Christ, "which is *His* body," every "gift" bestowed upon its several members is needful to secure the healthy development and usefulness of the whole body. Even were this not the case, we should remember that of the various gifts bestowed upon Christians we are taught that "all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." The splendour of some gifts may dazzle us, and for a time make us blind to the awful responsibility with which they must be used, as the comparative insignificance of other gifts may suggest the thought that it matters little whether they be used or not. "But the manifestation of the Spirit is given to every man to profit withal," to be employed for the benefit of others, and not merely for the personal advantage or renown of him who receives it. And thus we are taught that, by the "gifts" which have been bestowed upon us "as members in particular" of the body of Christ, we are not isolated and set apart from our brethren, as if we and they were not mutually dependent, but that, on the contrary, we are by our several gifts fitted to work with them, and to insure their efficiency whilst they are utilising our vigorous life. We must beware of the thought that, because we have not gifts which fit us individually to fill prominent stations in the Church of Christ, or to do some specially noble work in the world, that there is nothing assigned to us which is worthy of our efforts, and which needs to be done by us in the most perfect manner to the glory of God; for God has given to each Christian his own special gift, assigned to each his own special work, and holds each man responsible for the service which he can thus render unto His name. The glory of a Christian church is that Christ is the life of its members, and the effectiveness of such a church upon the world is determined by the uninterrupted flow of the life of Christ through every part of the body. The sympathy and mutual care of Christians for each other are thus provided for, and the loss of any customary channel of supply must necessarily be felt by those who have been directly benefited by it, because the impulse given to their own activity enables them to understand and to appreciate the usefulness of the labours which have come to an end. "For the body is not one member, but many. If the foot shall say, Because I am

not the hand, I am not of the body : is it therefore not of the body ? But now hath God set the members, every one of them, in the body, as it hath pleased Him. And if they were all one member, where were the body ? But now are they many members, yet but one body. God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism—no rent or division—in the body, but that the members should have the same care one for another.” The loss which has now befallen us may well summon us to a review of our responsibilities, and urge each one of us to “stir up the gift of God” which we have received.

The text declares that the “diversity of gifts” to be seen in Christians are all to be traced to “the same Spirit.” “There are” also “diversities of administrations”—that is of ministries or forms of service assigned to Christians—“but it is the same Lord who prescribes and superintends them all.” “And there are diversities of works”—that is, of results accomplished, things done, effects produced in keeping with “the power that worketh in us”—“but it is the same God who worketh all in all.” “But the manifestation of the Spirit” in these gifts, and in their adaptation to the several uses to which they are applied, and in the results which flow from them, is “being given to every one for the profit of others,” *not* given once for all, but is *being given* continuously ; so that as long as God works by means of His servants in the world they are in, the visible results of that work, being encouraged to fulfil their personal service to Christ, because of the gifts of the Spirit which are distributed amongst them. We can thus study the manifestation of the Spirit in the life and work of our deceased friend as an encouragement to us and to all other servants of the Lord Christ.

As to his “gifts,” I am not about to speak to you of what appertained to him as a man, and thus served to distinguish him from other men, but of that which belonged to him as a Christian. It would be absurd to overlook the distinction between things so essentially different ; and the text limits our thoughts to what were characteristic of him as a servant of Christ. But remember, also, that these were “gifts” freely bestowed upon him, and not gains or rewards won by him ; they were “gifts” specially granted unto him for his work in connection with the Church of Christ and in the world, and were entrusted to him as they were thankfully used by him for the service of God. Of the various “gifts” thus alluded to by the apostle in this chapter and elsewhere, there were two which seemed to me to have been conferred upon our beloved friend, and to have been openly used by him before all men in his ministry. Of these I mention first his faith ; it was, in my judgment, of singular strength and compass. He believed in God, and he therefore believed the witness of God, “that God hath given to us eternal life, and this life is in His Son” (1 John v. 11). The revelation made to us in the Scriptures of truth charmed his mind, and he rested with calm assurance upon the good words which God

hath spoken, and upon which God caused him to hope. His whole heart embraced and was filled with the truth which has revealed the infinite love and mercy of God unto man, and from the moment in which he accepted the testimony of God he gave unhesitating expression to his joyous confidence in the gospel of Christ. Thus it came to pass that, like Paul, he could say with special emphasis, "We having the same spirit of faith, according as it is written I believed and therefore I spoke, we also believe and therefore speak" (2 Cor. iv. 13). It was enough for him that of any fact, or doctrine, or duty referred to, it could be said, "It is written," and he was forthwith sure that God, "who cannot lie," had caused it to be "written for our learning," and as occasion arose he taught it accordingly. This spirit of faith was eminently characteristic of him. I have often felt when listening to his public discourses, and in the intimacy of that private friendship which I valued exceedingly, that this "gift" of faith was of incalculable value to him. His mind was not fitted to deal with some of the questions which distract many sober thinkers of the present day; nor could he hope to solve the doubts and misgivings which beset other superior thinkers in consequence of the forms in which Evangelical truth has been presented to them. He would listen, and could not help listening, to the questions which were thus raised in his presence, but it mattered not to him who rose up as a gainsayer, or who found difficulties in accepting the Word of God as true and faithful altogether, or who shrunk from the performance of any duty enjoined by that same Word, he used to ask in return, "What saith the Scriptures? How readest thou?" and when he had cited the evidence which was forthcoming from the Bible, he would say—"It is written"—and the matter for William Brock was closed then and there. Sometimes the discussion would be started afresh by the question, "How can these things be?" and at other times by the inquiry, "Why hath God made me thus?" Thereupon a web of difficulties would be spun around him; and when the objector thought to have bound him captive, it was almost amusing to see how he burst these bonds asunder, and to listen to his clear resonant voice settle the matter anew, and end the discussion by saying, with all the confidence of one who knew whom he believed, "Thus hath the Lord spoken: thus saith the Lord." With that appeal to Scripture, which he believed to be "given by inspiration of God," and to teach therefrom the truth of God, all controversy, so far as he was concerned, was closed. In this way he was enabled to appeal to every man's conscience as in the sight of God. There was nothing in his judgment to be considered in relation to questions of religion other than the acceptance or rejection of the Word of God. He bowed before the truth contained in the Scriptures, and sought to have his mind cast into the mould of that truth. With adoring love he trusted in Christ as his all-sufficient Saviour. His hopes were generated and kept alive by the exceeding great and precious promises which are "made Yea and Amen to us in Christ Jesus." And therefore, with the simplicity of a little child,

he thought it to be a most awful crime in any of his fellow-men to make God a liar by not believing the witness which God hath witnessed of His Son, and he dealt with them accordingly. This element of faith gave directness and force to his preaching. He did not think it to be his business as an "ambassador for Christ" to apologise for the conditions of peace," which he was commissioned to publish to every creature; nor was it his province to remove the objections and difficulties which subtle minds can raise and a perverted ingenuity can maintain in opposition to the grace of God as preliminary to the enforcement of the claims of Christ. All that he cared to know was that he had the Word of the Lord to deliver, and speak it he *would* and *did*, "whether men would hear or whether they would forbear." His faith was a "gift" bestowed upon our dear friend by the Father of Lights, and was received and used as a deposit for which he would have to give account. But I think I shall have the concurrence of all who knew him when I say that, so far as man could judge, he was "strong in faith, giving glory to God."

The other "gift" which he manifested was that which Paul specifies as having been conferred upon Timothy and himself—the spirit "of power and of love, and of a sound mind"—that is, of a self-control which would most fitly admonish all beholders to control themselves. The apostle used the word "power" in this phase as the opposite of that weakness which makes a man cower in the presence of opponents, and this taught Timothy that there was no excuse for cowardice in fulfilling the ministry received of the Lord Jesus. By the word "love" he defined the medium through which such "power" could effectively work on behalf of the truth; and by the "sound mind" that self-control which the testimony of a good conscience always vivifies, and which alone enables a man to speak the message of God with directness, and to deal out straight blows against the views of others. Whatever else might be said concerning our dear friend's ministry, I take you to witness that he could not be charged with cowardice in his enforcement of the truth. How affectionately he longed after the welfare of his hearers! I need not say how he exhorted and comforted, and charged every one of you (as a father doth his children) that you would walk worthy of God, "who hath called you unto His kingdom and glory." The grace of God taught him to exercise himself so as to have a good conscience towards God and towards men, and he was not afraid, in consequence, to speak against all ungodliness and worldly lusts. Entrusted with a Divine message, he was thus enabled to speak it out with all confidence, and we are bound to recognise the boldness, the love, the godly sincerity which all men witnessed in his preaching as a precious "gift" of the Spirit of God. I am not representing our friend as a perfect man, nor as a perfect minister of Christ. I do not wish to detract from his real eminence by any such false representation. But when every blemish or defect which ingenuity could espy and attribute to him has been enumerated, I believe there was no man living who could say that

William Brock was unworthy of the confidence and respect of his fellow-men, or of the affection and veneration of those who knew him best. But the lesson is thus enforced upon our hearts, that "the same Spirit" which fitted him to live and to act as a Christian, bestows and maintains in us the "gifts" which enable us to walk so as to please God yet more and more.

As to his ministry, or form of service. We are taught that there are "diversities of service" in the Kingdom of God, but that it is the same Lord who assigns to every man his proper work. At first, our friend found suitable and congenial employment as a teacher in a Sunday-school. After a time, he was encouraged to "preach the Word" occasionally. Then, as his services were appreciated wherever he went, he was urged to devote himself to the stated ministry of the Gospel, and by a formal vote of the church of which he was a member, was recommended to pursue a course of study for that purpose. In each step which he thus took he was careful to walk in what appeared to him to be the path opened for him by his Divine Lord. Before he had completed his term of study, however, his place of labour was assigned to him here. It is known to some of his surviving friends that his own inclination at first pointed him in another direction; but when he became satisfied that it was his duty to come here, because God had opened his way, he acted upon the conviction that if he would honour God he must follow the direction of His will. He came whilst yet a young man to minister to a people who had long been accustomed to the teaching of a ripe and saintly scholar. It has always seemed to me one of the happiest things that could have befallen him that he should succeed such a man in this pulpit. Imitation and rivalry were out of the question. He was compelled, from the first, to aspire to excellence and usefulness by the cultivation of his special "gifts," and by the general improvement of his mind. He could not hope to be such an expositor of Scripture as Joseph Kinghorn, nor to fill the same place as he in the judgment of his well-trained hearers; but he could prove himself worthy of the respect which Mr. Kinghorn had deservedly won, and to a place in the affection and esteem of his people such as that in which his predecessor was enshrined. He could be as diligent as Kinghorn in his study, as eager in the pursuit of knowledge, and as painstaking as he to master all that was really available to him, so that his congregation felt that he was as careful in his preparation for every service which he conducted as their former pastor had been, and as determined "by manifestation of the truth to commend himself to every man's conscience in the sight of God." He became a great reader of books and of men, and rapidly assimilated all the information within his reach. He worked hard, diligently, and conscientiously to instruct those to whom he ministered, and so he grew in knowledge, which was always at his command, and in power, which was acknowledged alike by those with whom he laboured and by those whom he had to withstand. Influence, unsought, gradually at first, then more rapidly,

came to him on all sides. But his laborious diligence was stimulated by his success. His habits as a student and minister were thus formed, and his training in Norwich fitted him for his later work in London. No one was more suitable than he to lead the movement of our denomination in the metropolis; and when called to undertake the task in the maturity of his power, it had become easy for him to maintain the habits of his earlier years, and he did maintain them to the last. The prominent position which he occupied taxed his resources to the utmost; but with untiring perseverance, and diligence in study, he sought to prepare himself for the work demanded of him; and what he did, he did with all his might. The consequence was that with increasing popularity he commanded respect as a representative man, and filled the place to which he was manifestly appointed by the Great Head of the Church with advantage to others and with honour to himself. Can we not read the lesson which has been illustrated in his life, that faithfulness in the humblest posts of service is the condition of all promotion in the Kingdom of God, and that diligent work in our allotted stations will enable us also to "serve our generation by the will of God"?

As to the results of his work, "there are diversities of operations"; that is, of results corresponding with the varying energy of soul employed to produce them, "but it is the same God who worketh all in all." These results are in no case to be regarded as springing from the will of the worker, but always to be referred to God Himself. Above all things a minister of Jesus Christ, our departed friend, nevertheless, interested himself in many matters with various degrees of usefulness; but the business of his life was the preaching of Christ crucified. And, now, if you ask what were the results of the employment of his "gifts" in the various forms and places of service assigned to him by Christ, the answer is, Some are before the throne of God; others remain in this city, and in the fellowship of this church; still more are scattered in London; not a few are distributed in different parts of this kingdom; others are to be found in our various colonies; and the remainder are in foreign lands. The only results of his labours which he contemplated with pleasure to the last were those persons whom he had instructed, or comforted, or established in the faith of Christ, and in all such cases he constantly acknowledged that God had wrought with him, so that his labour had not become vain in the Lord. He was but the minister by whom they believed, even as God gave to every man. They were saved by the grace of God, and his heart always echoed the grateful acknowledgment of the Apostle Paul under similar circumstances, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." The experience of his life thus teaches us that if our work be done for God, and done when He appoints, and in His way, He will use us likewise. Nor need we shrink from adding that it further teaches us that, until God's work be accomplished in the earth, He will never leave Himself without workmen fitted by His grace to do it.

Our friend and brother has rested from his labours, but his works are still following him, as they follow every true Christian; but by-and-by the results will be fully known, when the harvest of God shall be gathered in. He does not know, as yet, the outcome of all he did. But what, my hearers, are the results, as far as you are concerned—you to whom he ministered so long and so earnestly? You have heard him testify of the grace of God, but, tell me, what are the results of his preaching the truth of God to you? Have you believed in Christ? Have you laid hold of the Saviour? Are you saved?

Do you hesitate? Nay, rather, does your heart condemn you? What! Unsaved! Is it the last work he is to do for you, to rise at the Judgment and say, "Truth, Lord, I warned him;" "I warned her;" "I exhorted and entreated them to be reconciled to Thee, but in vain"? I beseech you not to go away this morning without answering these questions as men and women having consciences ought to answer them. It is an awful thing to look forward to the Judgment Day with the responsibility of God's gifts resting upon us. You can never hear the voice of William Brock upon earth again, but the memory of what it has uttered may be revived, and may touch your soul to-day. Delay not. It is for your life we plead. Flee to that Saviour in whose bosom the loved pastor and friend whose loss we mourn now rests; and you, too, shall find rest for your souls.

Last Words of David, King of Israel.

HIS REVIEW OF THE PAST AND HIS HOPE IN THE FUTURE.

"Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow."—2 SAM. xxiii. 5.

The first four verses of this chapter, which set forth King David's elevation to the throne of Israel, his penmanship of the Book of Psalms, his inspiration as a Prophet, and, above all, his announcement of Messiah's coming and reign, but in verse 4 especially, is one of the most beautiful, lofty, and sublime descriptions in all the Book of God. But the Psalmist no sooner enunciates the wondrous grandeur of Christ's reign, than he is thrown back on the dark *contrast* of his own, and the relief which he found in the contemplation of what Divine grace had prepared for him in another and better world.

I. **A** MOURNFUL review of the past: "*My house is not so with God.*" It is the part of wisdom for wise men frequently to recall the important passages of their former history, and more especially so when they have reached the close of life; either

to awaken gratitude, or to humble in repentance. Thus did David, King of Israel. His eye swept over his eventful reign, wherein, much that was good and true and calling for gratitude and praise to the God of his life was there, but very much more arose before his retrospective glance to produce deep humiliation. The complicated wickedness in the matter of Uriah, and the dreadful events that arose out of it, as the blasphemous reproaches cast upon his religion, and its Divine Author—the treachery, rebellion, and miserable death of his son Absalom—the curses of the man Shimei—the flagrant and horrible affair of Amnon, and the rending of the ten tribes, and the awful decree of the Almighty, that the sword should never depart from his house; these, and such-like defections and judgments, must have floated before his dying eye, giving forth the utterance in the text, “Although my house be not so with God,” *i.e.*, not so as I could wish; not so as I would have it; yet, &c. The scene he was leaving had nothing of the golden splendour of sunset around it, rather clouds and darkness hung over it, although to faith’s eye in the future brightness, cloudless, limitless glory settled on the everlasting hills toward which he was now pointing, “yet hath He made with me,” &c., &c.

So far from the scornful taunt of infidels, that this was “the man after God’s own heart,” being a reproach to the ever-blessed One, we see, in this fact, one of the brightest illustrations of the Divine government. Was David a penitent, a true, a returning sinner, a believer, a justified man? Beyond doubt he was. Then his case is one in which pardoning mercy exhibits conspicuously, one of the most inviting features in the character of the Lord God, showing, as it does, that there must be room in *His* heart for the very chief of sinners. When so atrocious an offender as this could not only be admitted to friendship with God, but raised from the depths of grossest vileness into acceptance and favour with the Holy One of Israel, it impels the very outburst of admiration and love, “Who is a God like unto Thee, that pardoneth iniquity, transgression, and sin—delighting in mercy!” O what a name! O what a character! doing good, not admitting of mercy being forced out of Him, but “delighting in mercy!” All the recorded cases of notorious criminals—as the dying murderer of Calvary, the virulent and blaspheming Saul, the perfidious and cursing Peter, and the adulterous woman surprised in the act—instead of dishonouring Christ, become trophies of His magnanimity and greatness, and offer to repenting and returning sinners—what? the highest encouragement to *sin*? abhorred be the thought, no, but to return and live!

Now, it may come to pass that some of you may have to sit down in the evening of life to look back upon the past, and to find that your “houses are not so as you would have them;” your prayers, as far as you can see, have not been answered; you hoped that every one of your seed would have been a shining Christian. Ah! but it is not so. You would have desired that your affairs should have been

so prosperously settled, and finely arranged, that you were left with not so much as one other arrangement or codicil to add; whereas, you see confusion that you cannot rectify, and hearts that you can no more bend than you can break a bar of iron, and complications in civil and domestic matters that go beyond your power of adjustment or control. And in all this you are no worse than the King of Israel, and no worse off than tens of thousands of your fellows. Still, that were, after all, cold comfort; but now ye are "children of God by faith in Christ Jesus;" ye have a standing in grace that ye never had by nature—ye are in Christ Jesus, heirs of God and joint-heirs with Christ—therefore, ye are in the very position of the sovereign, taking account of yourself and your affairs, and, as we have seen you both taking stock of the past, we may now advance a step farther to look into what David and you both have to reckon on in the future.

II. Let us take these weighty particulars one by one.

"He hath made with me a covenant."

A covenant among equals is, as you know, an agreement to fulfil the terms of the deed agreed with the utmost exactness, under penalties which parties impose on themselves in case of failure. But God's covenant with His people is a deed of gift, not asking *their* consent to terms in which they can be no parties with Him, but emitting, in a deed of mere favour, certain benefits which it is of His good pleasure to confer, and that upon His oath, and the blood of His own Son, to meet the incredulity of poor wavering, doubting creatures.

Now, this covenant, called in another place "the sure mercies of David," is expressed thus in Heb. x. 16: "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more;" and elsewhere, "I will be to them a God, and they shall be to Me a people." Now the items of the covenant involve the free remission and extinction of all sin from the remembrance of the Lord, the justification, sanctification, and the eternal life of the parties interested, for nothing short of this can meet the condition of being *their* God, which necessitates the bestowment of all possible good. Here are "the *two* immutable things, God's promise and oath," and here is the ratifying appendage common and essential to all Old Testament covenants, viz., the blood of a victim. "This," says the Mediator, "is My blood of the new covenant," shed on the cross, and received by faith on the sinner's conscience; and what is this but absolute, unfailing certainty, making over all the blessings of the New Testament to the subjects of the grant—the priceless deed, without money and price, to the happy legatees? This then was the pillow whereon the dying King of Israel laid down his head, not the deeds of valour for which he had been distinguished, nor the virtues of his converted state since that mighty change came over him, but the high, the noble, the priceless deed of gift freely given him by promise and oath. This it was which cleared away the thickening gloom of his last days, and brought the serenity

of divine peace into the royal heart, which had else been torn with the remorse and anguish of bygone years.

This covenant, he says, holds two wondrous qualities in its constitution; it is without confusion, and not difficult of interpretation. 1st. "Ordered in all things." There is the great *Covenanter* Himself; then there is the *Mediator* or surety who is alive for evermore, at the right hand, to see the articles implemented; then there is the legal *ratification of the covenant* transacted at the cross on Calvary, "It is finished;" and lastly, we have the witness of the *Holy Spirit*, in the water and the blood which supernaturally flowed from the victim's side. Ordered—O divine and right glorious arrangement of infinite wisdom and boundless grace! "All hail the power of Jesus' name,"—ordered with admirable wisdom and grace; all things which the *sinner* needs are here, and here are all that the glorious *Testator* demands of the legatee, and what is that? That He Himself should be *believed*! The next item in the enumeration is certainty—"well ordered and *sure*." Sure as God Himself can make it! Can it be any surer? can time's resistless wave which whelms all things in its shoreless, bottomless, viewless depths, overturn this? can its mysterious repositories, that engulf all human documents and records, swallow up this? No, when old earth itself has ceased its whirl, and the courses of the planets hear nothing of their old well-known and familiar companion any more, "the *everlasting*" covenant shall have secured every soul of the myriads interested in its ineffable blessings, and landed them safe, and well, and triumphantly in the celestial abodes provided for them before the foundation of the world. Everlasting! ay, as long as God's throne stands, so long shall the saved from earth's ruin reign with Christ, and in virtue of *this* covenant, and of *their* faith in it.

III. Then, third, David's high satisfaction in reposing upon the everlasting covenant, and how far we of this age may be willing to commit ourselves to the same.

"This is all my salvation and all my desire." The king, it is plain, has his eternity in view. He forgets not that he is a sinful man, for this is in the remarkable words, "my salvation." You perceive he had not only confessed his guilt, but mercy he had also found; salvation was all his own even now; and, far from ascribing it to anything of his own, he lays the whole stress of his saved and happy condition, not on "works of righteousness that he had done," but upon "the everlasting covenant ordered in all things and sure." His salvation is out of himself wholly, and rested upon the promise of God pledged to all believers in the forthcoming new covenant based on the sacrifice of the Incarnate Saviour. He saw, like Abraham, Christ's day afar off, and was glad, and his guilty conscience found rest and peace in the Divine arrangement whereby faith in it is imputed to the believing for righteousness.

Now, then, how far are we willing to commit our eternity to the same footing? Many, we fear, would reckon *their* salvation more

sure if it attached the Confessional, or Baptism, or the Sacrament, or Ritualistic observances, or alms deeds and good works to it. The new covenant *not all*, but a *part* of their salvation (possibly the heavier part of it their own)—this would sound well in their ears, and to a co-partnery with Jesus Christ they would attach the greatest confidence. Just so it was of old. What was Judaising in the first age of Christianity? It was uniting circumcision to Christianity. “Behold, I, Paul, say unto you, if ye be circumcised Christ shall profit you nothing.” So say we; compound law and Gospel, seek for acceptance and eternal life from aught of human labour, from works of law or Gospel, it matters not which, your condemnation remaining, Christ shall profit you nothing, ye are yet in your sins. “If I give my body to be burned that my soul may be saved, it profits me nothing.” “It is by faith that it may be by grace,” but faith and works are at opposite poles in the matter of salvation. “If it is of grace then is it no more of works, otherwise grace is no more grace; but if it be of work then is it no more grace, otherwise work is no more work.” Thus you see how precisely David the king and Paul the apostle agree, and how both harmonise with the Christian poet—

“Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Wretched, look to Thee for grace.”

The covenant with God in Christ; the testimony, “In thee I am well pleased,” the soul-satisfying, the law-fulfilling, the God-glorifying work of the Lord Jesus Christ—this, this is *not* a part, but it is “*all* my salvation, and all my desire,” quoth he, the type of Christ and sweet psalmist of Israel, who had set the Lord always before him in composing the book that bears his name as the penman.

1. See, then, how well ordered Heaven’s plan of redemption is. Could any but a Divine and infinitely wise Being have called into existence the glorious system of the material universe? An order and grandeur meet our eyes wherever we look, above or around us, which call forth the adoring wonder of every intelligent observer. Alas! then, why can human intelligence fail to admire the moral order and the moral grandeur of redemption by Christ? Ah! there is a “veil cast over all people and spread out over all nations” by the God of this world, both concealing its glory from mortal eyes, and indisposing natural minds to entertain the thoughts of the great God our Saviour. No wonder, then, that the most grievous mistakes and blundering assertions are put forth by spiritually *unenlightened* minds touching the Gospel plan of salvation. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; they are spiritually discerned.” But, apart from this, it is the same mind that cast the plan of the universe that drew the scheme of redemption; the same power that called into existence the one brought out “in the fulness of time” the other; the same munificent

goodness that speaks in the provisions of nature speaks louder in redemption; the "well ordered and sure" is written on both in largest characters of light, whether mankind will read them or no.

2. There cometh a time to every one of us when King David's review of the past and the future of life must pass before us as well. Solemn, awful, all-absorbing hour, when kings and kingdoms, and all that earth holds of interest to living men and women shall all, in the scale of personal responsibility, weigh just as nothing in our eyes. The shadows of time in their witchery of beauty and loveliness shall flee away for ever before the next scene which the unrolling diorama is disclosing, when an inconceivable and boundless space will open to receive our naked spirits into the habitations of gods or devils. And is that an hour to be trifled with? Is it with such as certainly before you as it is that I speak and you hear? Is it for you to put aside the matters of that eternity for the business of a world which is passing away? O, we summon you to stop and *think*—to review life *now*; for enough is past to justify or condemn, be you younger or older! O, are you, as naturally lost men and women, assured of your doom should you continue in life as you began it, or saved from wrath consequently by clinging to the everlasting covenant, and *already saved*? Or are you yet impenitent, unpardoned, unconvicted, and undone? Do, O, do say which of these states is yours. You must know; you shall know shortly. Should you not know now when salvation is possible?

Soul, do these words of truth and soberness awaken you partially? Do I see you rubbing your weeping eyes, and looking around exclaiming, What shall I do? whither shall I flee? The Scripture saith, "Flee for refuge to the hope set before you." But where, how do I get interested in this everlasting covenant of safety and salvation? The Lord says, "Let him take hold of My covenant." You ask, how? By *believing* in it. "It is not in heaven, that you should say, Who will go up for us? nor over the sea, that you should say, Who will bring it to us? The word is nigh thee, in thy mouth and heart, that, if thou shalt confess with thy mouth and believe in thine heart on the Lord Jesus Christ, that God hath raised Him from the dead, thou shalt be saved." *This* is "taking hold of His covenant." "I will establish My covenant with *thee*, and thou shalt know that I am the Lord." "I will make an everlasting covenant *with you*, even the sure mercies of David."

Surely in all this there is enough for saints and sinners? Come, O Spirit of all grace and truth, fix these Thine own words in our hearts to bring forth fruits, proofs, and evidences, that we have received "the truth" in the love of it. Admirable are these words of God to such as would be reconciled and embraced in this covenant, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." But where is Jehovah's strength? Is it not laid up in Christ? Does not the apostle tell us that "in Him dwells the fulness of the Godhead bodily"? And how can you, inquiring soul, or how can any one "lay hold"—that is the

word—how can any one lay hold of *truth* but by believing in it? Laying hold, mind you, is *not* a bodily act; it is an act of *heart* and conscience taking rest, blessed, eternal repose, on the strength of Omnipotence itself—“able to save to the *uttermost* all who come to God by Him.” Forget not, then, that God’s strength lies in God’s truth concerning Christ; that the only possible way of taking hold of it is setting to our seal that he who believeth is saved, and he who believes not is condemned already.

Brethren, “we must needs die,” said the wise woman, and are as water spilt on the ground that cannot be gathered. The visitation which falls on all the habitations of the children of men in succession has reached the abode of your beloved pastor, and borne hence “the desire of his eyes.” The shepherd cannot be smitten and the flock be unmoved, and I know that your sympathies are sensibly awakened by the sad event that has quenched the light of his dwelling. Our departed sister in the Lord was too well known to the sisterhood of this church to stand in need of any description from me. What she was to her sorrowing husband and numerous family, and what an arm of strength she was to him, needs not be said. ‘Thus much I must say, that a devoted mother, who is “a keeper at home,” and rears up by instruction, example, tears, and prayers a household of precious souls to manhood and womanhood, as she did, proves herself a “mother in Israel indeed,” to be held in remembrance in the church to which she belonged. As I think of her the quaint and beautiful lines of Ralph Erskine stand up before me over the tomb of another such loved matronly one:—

“The law brought forth her precepts *ten*, and then dissolved in grace,
This vine as many shoots, and then in glory took her place.”

My brother Dr. Alexander and I both need your sympathies and prayers. We stand both in similar circumstances of isolation. We have both become old men in the service of our churches in this city, and having both received, almost together, monitions from the great Shepherd and Bishop of souls that we are very soon to be wanted elsewhere, our chief anxieties must henceforth be for the spiritual prosperity, stability, and growth in grace of those who have had the best of our manhood.

May the solemn events which have almost simultaneously touched both our churches call forth our brethren to run with greater alacrity, to fight with greater fortitude, and, in a word, to hasten your preparations to meet us at the bar of God. *We*, to give account of our stewardship, and *ye* to say how ye have profited or how misimproved under the long-continued opportunities ye have had of advancement in the life of God and meetness for the occupations of eternity. May it be given to us to meet you *all* there! Oh, may ye be our joy and crown in the day of the Lord Jesus!

Edinburgh.

J. WATSON.

Mission Work in Japan.

OUR brother Mr. Wilton Hack, who was formerly connected with the South Australian churches and who has been permitted to lay the foundations of a mission work in Japan, being now on a visit to England to enlist the sympathies of Christian friends, we are glad to lay before our readers some of the details of the good work he and his colleagues have begun.

“In presenting this first report of our work in Japan, it is necessary to give a rough outline of the reasons for my coming to Japan, as well as the events that have since transpired. Ever since my conversion to God, which took place about the year 1867, I have had a strong desire to be engaged in what is generally understood as *mission work*. In the year 1870, I made an application to the South Australian Baptist Missionary Society to go to Furreedpore in India; my offer was declined on the score of my health, which was not thought sufficiently good. Between that time and July, 1873, I made two other applications to the same society, as my desire instead of decreasing only became stronger.

“My attention was at this time being greatly directed towards Japan, and I determined that, if the reply from Calcutta was unfavourable, I would go to that country.

“In due course the letter arrived, and from its tenor I determined to turn my face towards the *Land of the Rising Sun*. I therefore withdrew my application from the committee of the South Australian Baptist Missionary Society, but offered to go to Japan in connection with them; the committee to attend first to the wants of the Furreedpore mission, and *afterwards* to give to Japan what was left of their funds. This offer the committee also saw fit to refuse, saying ‘that this committee cannot support Mr. Hack in his present undertaking.’

“I then laid my plans before several Christian friends, and in a few weeks received from them the sum of £250; and also £100 from a friend, whose name I am not now at liberty to mention. In my proposed missionary scheme I met with great opposition from my Christian brethren, though, it is due to myself to say, the reasons advanced *why* I ought *not* to go were based upon the fact that I was doing good where I was; it was *this* circumstance that made me confident that I was going to Japan only to meet with success. The Master whom I had served in Australia, and who had smiled on my work there, surely would be as accessible in Japan?

“We sailed in the *Claymore* on the 23rd of October, 1873, for

Newcastle, where we expected to meet with a vessel bound for Japan, our party consisting, in addition to myself, of my wife and her sister, Miss Stonehouse, Mr. and Mrs. Clode, Mr. Bayley, and my little boys' nurse.

"At Newcastle we met with much kindness from the Baptist friends there, and fortunately found a vessel bound for Japan; in this we were able to secure a passage. Turning our backs on the shores of Australia for the last time, we, on the 11th of November, set sail in the *J. H. Jessen*.

"Altogether our passage was a pleasant one, and free from disaster. We held service every Sunday, at which the captain always was present as well as a few of the sailors. For amusement we published a daily manuscript newspaper, which we called the *Oceanic Evening Journal*; and also a weekly Sunday paper called the *Pacific Sunday at Home*; this last was read out by one of us to the others every Sunday afternoon, the contents of each number being wholly of a religious character. This humble means of keeping the spiritual life warm in our veins was very successful.

"During the voyage Mr. Clode, who understood a little of the printing business, often speculated as to whether his knowledge of the art would come in serviceably or not, for he was determined, if the way opened up, to assist me in my work. One day when talking over the matter I said, 'Who can tell! Perhaps when we arrive a printer may be giving up business and we may get the plant easily, and be able to go to work.' We laughed over these castles in the air, little thinking that *this* one had a good foundation. Christmas passed on board, and the captain and sailors made the occasion a pleasant one.

"On the 12th of January, 1874, we entered the harbour of Nagasaki. The day was a most unfortunate one for a view, yet the brilliant green of the pine-trees and the dense foliage covering the steep hills on either side of the water filled us with admiration. We breathed a sigh of relief, and a grateful prayer to God, as we thought the dangers of the deep were passed.

The next morning we stood on the deck of the *Jessen* and looked about us with great pleasure, for the harbour of Nagasaki must certainly be one of the finest in the world. During the day, the Rev. H. Stout, a Dutch Reform missionary, and the Rev. H. Burnside, a Church of England missionary, came on board and gave us a hearty welcome. The good people of Nagasaki, however, were somewhat mixed in their ideas, as to *how* we came, *where* we came from, and *what* we came for. Thus the rumour got about that seven missionaries had arrived in the *Jessen*. Strictly *none* of us were missionaries, for none of us were *sent*; and in the other sense of the term, I was, at that time, the only one that could be called by that name.

"I rented a house previously used as a printing office, and which was only then just vacant, for as we took possession the last of the goods of the former occupant were being removed.

"On the day upon which we entered our new home, a circumstance occurred of a most pleasing character. Entering our home late in the afternoon, in the confusion which was unavoidable we forgot to make preparations for our evening meal. Late, I started with a Japanese servant who understood a few words of English, to get something to eat; he misunderstood or would not understand my signs, and led me a long way to no purpose. I returned to the house tired and out of spirits; the children were crying for food and I had none to give them. Sitting on a box I told my wife that we should have to go supperless to bed, when the door opened and in came three Japanese servants, bearing in their hands a nicely prepared dinner. I felt reproved for my want of trust in my dear Lord; He had inclined the heart of a lady resident to send us our food. This incident, trifling though it was, did me much good, and I felt more than ever convinced that we were under the especial care of the Lord Christ.

"After we had been a little more than a week at Nagasaki, the printing press that had stopped work was offered to me. At first I turned a deaf ear to the offer, considering the matter an impossibility. Mr. Clode, however, fancied, if we had the press, we should contrive to struggle through. As no cash down was required, I made the purchase, and had to give 2,200 dollars for the plant, the amount to be paid by monthly instalments, and each month on the unpaid balance one per cent. interest was charged.

"From the first, I determined that the press should be dedicated to the Lord, and be a *mission press*, and that determination has not been altered in the least; from the day on which I took possession until the present hour, it has been a mission press, and by the help of God *this* is what it always shall be.

"Thus, under the providence of God, I was able to give to Japan the first *mission press she has ever had*. As soon as possible we started a newspaper called the *Rising Sun*; this I edited until my removal from Nagasaki, and since then the whole business has been under the entire management of Mr. Clode.

"During the month of March, I received a handsome remittance from the friend who had given me £100; with this amount, £300, I was able to pay off a considerable portion of the money due on the press, and also to buy a lot of stationery necessary for the printing office. On returning from Yokohama where I had been on a short visit, I was offered by the proprietor the entire plant and goodwill of the only opposition press in the place.

"During the first five months, the gross proceeds from the press were small indeed; this was due to the fact that we were contending against an opposition long established. Since then we have been steadily reducing the debt, and the business may now be said to be firmly established. About a thousand tracts in English have been printed and circulated amongst the seamen visiting the port, and also between five and six thousand tracts in Japanese, consisting of the Lord's Prayer, 24th Psalm, 67th Psalm, and one on Miracles. Besides these,

there are three or four tracts at the office ready for printing, but for want of means we are unable to push them through at present.

"During the beginning of October, it was found necessary, in order to secure possession of 13 Oura (the printing office), to buy it. This was done, and 800 dollars was thus added to our liabilities.

"And now, what of the *future* of the mission press? We know not what a day may bring forth; but our hope is in God; if it is His will that it should pass away, then His will be done. We are, however, firmly persuaded that it is His will that it should remain, therefore we shall work on in hope. The Japanese are a reading people, but their literature is very cheap; and if the press is to be largely useful, then we must be prepared to make sacrifices. Amongst a poverty-stricken people like the Japanese, even a small sum is of importance. Offer tracts for nothing, and the people will gather round and struggle with each other in order to possess one; make a charge, and only a few come forward to buy. This I have seen again and again, and many times I have been nearly dragged to the ground by eager hands stretched out to receive the 'crumbs' of eternal life and truth which I had to distribute in the shape of tracts. The object of the press is *not* to conduct a secular paper, nor to engage in job-printing. These things are necessary, for we must live; and yet, whilst we receive no salary for our services in the cause of Christianity in this country, we are bold in appealing for help from brethren in Christ, so that the Word of God may be distributed amongst this people in their own tongue, not only by thousands, but by hundreds of thousands.

"Soon after arriving in Japan, we opened a large room in our house for preaching. On the evening when this room was formally opened, a public meeting was held; the Rev. H. Burnside, H. Stout and Davison addressing the meeting. We had hoped that many of the residents would have attended our services, but very few cared to come; on the other hand the American and British seamen attended regularly, and whilst men-of-war were in harbour, we always had good congregations. Since my departure from Nagasaki, these meetings have been conducted as usual, and many have professed to have there found the Lord. Before proceeding further, it will be necessary for me to say a word or two about Mr. Clode, and one who has also joined us, Mr. Clark.

"During the month of September last year, I determined to take Mr. Clode as a brother worker with me in the mission; I wrote to him and he at once agreed to join me in the work. From the time of his landing in Japan up to the present, he has displayed unceasing interest in the work, and much of the prosperous condition of the press at Nagasaki is due to his untiring zeal. Mr. John D. Clark also joined us on the 27th of September, and has since that time heartily co-operated with Mr. Clode. Together they have laboured for the Lord; meetings in the mission house to the number of 110 have been held; the different vessels in the harbour have been visited, and when possible meetings held on board; the hospital has been attended to,

and tracts distributed wherever there was a hope of their being accepted. I will just quote one case mentioned by our brother Clark : ' One night last November, an old man stood up before his shipmates and others and said, " I have served Satan *well* for over forty years, getting drunk every opportunity, but from this time I mean to serve the Lord." Before he left he asked for a Bible ; we gave him one, and we heard afterwards that he was still firm. Another old man, with tears trickling down his cheeks, said, " Many speak of how happy they are, but I am miserable, and though I have tried to serve God during the last fourteen years, I am just as miserable as ever." The old man pleaded with God in a short prayer ; others prayed for him, and tried to comfort him. The next morning, I received a letter saying that he had found the Lord after fourteen years' seeking, and could realise that the blood of Jesus cleanseth from all sin. That man belongs to the U. S. flagship, and has been the means of doing much good.'

" Mr. Clark reports twenty-one conversions among the seamen. He says, ' Some of these we see from time to time as they visit this port ; others we hear from ; backsliders have returned ; believers have been built up, and have gone forth into different parts of the world to tell others of Jesus.'

" Mr. Clark has been a tried Christian many years, and brought with him a very high testimonial from Commander Bax of Her Majesty's ship *Dwarf*.

" HIROSHIMA.

" In a previous part of this Report, I mentioned the fact of having visited Yokohama. The reason for doing this was, that I hoped there to secure an appointment under the Mombusho, or educational department, as Mr. Clode was quite able to carry on the work at Nagasaki in connection with the press. At Yokohama, I was hospitably entertained by the Rev. J. Goble, and received many attentions from other missionary brethren, chiefly Dr. Nathan Brown, Dr. Hepburn, the Rev. Mr. Ballard, and the Rev. Mr. Arthur. The day after my arrival, I visited Dr. Hepburn and told him what I was seeking. He said, ' Only two or three days since, a Japanese gentleman called on me and asked if I knew of a missionary *not* connected with any society, who would go into the country as a teacher of English ; but I suppose that would not suit you ?'

" As soon as Dr. Hepburn understood my position, he kindly went with me and found out the Japanese who had made the inquiry. Negotiations were at once commenced, and resulted in my being engaged at a salary of 200 dollars a month to go to Hiroshima.

" In the contract, there were no restrictions regarding Christianity, otherwise I would not have signed it. I pass rapidly on, and simply say that shortly after my return to Nagasaki by steamer, junk, and jinrickisha, my family, consisting of my wife, three children, and sister-in-law, arrived in safety at our new home.

" Hiroshima is a large town on the northern shore of the Inland sea ;

it has a population of 100,000 and the district is almost entirely agricultural.

"After three or four weeks I determined to open my house for preaching.

"A Japanese who came with me from Nagasaki, and who understood a good deal of English, was my interpreter.

"Our congregations were good, but I felt painfully the fact that but little good was being done; for the most part the service would develop into a question and answer form; and this kind of services then indeed seemed the most likely to do good. I would read from Dr. Hepburn's Romanised version of John, but this gave me but small satisfaction, and I am afraid the people still less profit, as the quaint pronunciation of different words would raise a smile and often a laugh. Tracts were distributed directly after the service, and so eager were the people, that I was frequently nearly dragged to the ground by the eager hands stretched out to receive them. As my mind dwells on these scenes—scenes that are not only of the past, but of daily occurrence now—my heart swells within me as I think of this people, so eager to have truth, and yet by harsh laws so long shut out from receiving it. In this way the work went on for many weeks. Often when inquirers came to learn about Jesus, I felt inexpressibly sad at not being able to tell them more fully and clearly the good tidings of great joy; yet all this while the seed was being sown. During the early part of September, I heard of a Japanese gentleman called Miyoi, who understood a good deal of English, and who had been engaged for some time in translating English into Japanese. I succeeded in securing his services, and he has been with me ever since, in the capacity of translator and interpreter. Until October, no conversions had taken place, though in the case of Yuba, the Japanese who came with us from Nagasaki, we had good reason for believing that he had accepted Christ as his Saviour and guide.

"He then declared his intention of serving the Lord, and, as he had to leave for Tokio, the baptism was fixed for the day before he was to leave. On the evening of the 9th, my firstborn son was taken ill; he soon became unconscious, then paralysed, and at ten o'clock on the following morning died. The anguish of our minds was great; so lonely; so sudden the blow, it seemed almost harder than we could bear. The usual congregation assembled in the afternoon, for our darling 'fell asleep' on the Lord's-day. We held a short service, and Yuba made a confession of faith before the people; we then adjourned to the river which flows only a few yards from the house, and I baptized him in the presence of a large number of people. This service did much to restore my mind to composure, for I felt that my *real* work had commenced. On the day following, my boy's remains were buried in a native graveyard pleasantly situated near our dwelling.

"A large number of people assembled to follow the body to the grave, and much kindly sympathy was shown to us by the people.

My servant Shimpe then declared himself upon the Lord's side. Just at this time, November 6th, a Japanese Samurai named Hirota came to my house, and offered to engage in anything I desired him to do, if he could only stay and learn more about Christianity. He had learned the principles of Divine Truth at Osaka, and I found he needed very little teaching upon those points which mean salvation to a believer. He declared his determination to preach Christ everywhere. I let him preach on the Sunday following, and Mr. Miyoi gave me afterwards an account of what he had been saying. I was much struck with his eloquence, and he evidently commanded and fixed the attention of his hearers. I found out since that he had been a Buddhist priest for several months; this gives him great power in pulling down that great stronghold of Satan. Hirota, Miyoi, and my servant Shimpe were now baptized, and I then decided upon forming a church. This was done on the 26th of November. I have reasons for believing that this was the *first* Christian church established at any place in Japan not an open port. I now relinquished taking any part in the Sunday services with the exception of singing hymns in English. The number of inquirers now increased rapidly, and I was delighted with the energy displayed by Hirota day and night in the cause of Jesus. On December the 6th, I had the pleasure of baptizing eight Japanese. On December the 15th two more were baptized, and on the 29th of the same month two others sealed their faith in the Lord by obeying His command. Thus, up to the close of the year, sixteen believers in the Lord Jesus Christ had been baptized; one of these, Mr. Yuba, had left Hiroshima previous to the formation of the church; thus by the end of January, fifteen believers constituted the Hiroshima Baptist Church.

“And now, with hearts filled with hope, in faith that the Lord will not suffer us to want any good thing, we turn to Christian brethren and say, ‘If you can, help us.’ The work is going on, it must not stop; but you need not be told that, situated as we are, a hard battle has to be fought. Backed up by a powerful society, then we should appeal to them; but the new friends in South Australia who are interested in our work, although willing enough, have not the means to do much for us. Yes, Christian! We look to you, but above all we look to the good God above; He can see this people, and He can, and will help. Oh! could you but behold some of the scenes I have witnessed. Take for instance one. When visiting the sacred island of Miyajima, I distributed tracts in the middle of the great temple, the people rushed round me and almost trampled on each other in order to secure them. The priests came and begged me to move out of the building, as the noise of the shouting was considered out of place in the sacred edifice. Could you have seen men holding out their hands for a tract, I think you would be willing to do something for Japan. May the Lord in His great goodness open your hearts to give according as He has prospered you!

The Death of the Saints.

PSALM cxvi. 15.—“Precious in the sight of the Lord is the death of His saints.”

THERE are few who have lived some time in the world who have not had a melancholy familiarity with the terror of kings—the King of Terrors. Where, indeed, is he not? in the lonely cot, and the superb palace; in the lonely wilderness, and the crowded city; in all climes and in all lands under the sun; where sultry breezes of the south enervate the most robust frame, and under polar skies where winter binds all nature in icy chains throughout the year. What circle does he not invade? He visits where luxury riots, and where poverty pines; where misery groans, and where boisterous mirth drowns life's cares in forgetfulness; where he has been long expected, if not desired, and where he was never thought of—where his very name was an interdicted sound.

In what human being is not death at work and that every instant from his very birth onward? His insidious mining and closely concealed operations are in all constitutions, the young, the old, the weak, and the strong, the healthy as well as the diseased, all, all, however insensible to the fact, are borne onward by an irresistible necessity to the tomb.

Even God's own children who have been redeemed by the blood of Christ are not exempted from the common lot; they too die, but they die not as other men do; the wicked perish in death, the righteous stoop to conquer: “precious in the sight of the Lord is the death of His saints.”

Their death is of value in His eyes—of high consideration; therefore, whatever respects an event to Him of deep interest is sure to be ordered with regard to their own happiness and His glory, as to time, manner, place, and circumstances. The *time* of their death is precious, whether it be when the bloom of youth is on the cheek or in manhood's prime, or when age has wrinkled the brow and bent low the once erect and graceful form. It is in every case “the appointed time,” the very best that could be, because the choice of infinite wisdom—it can never be premature, it can only happen at the predestined hour. So is the *manner* of their going hence determined by the Lord God. True, it is not always to a wish; the saints, no more than others, do not always fall asleep softly on a pillow of down; no, there may be the torturing flame or the whelming wave; the hand of violence or the convulsive throe may be the appointed messenger for bringing them away from earth. But though momentarily severe to flesh, not less precious in the eyes of the Lord

is Stephen expiring amid a shower of stones than Aaron on the mount or Elijah wafted on high in his fiery car. Even the *place* of their death is ordered so as best to promote their good and the Divine glory, but how various soever the ways of God in these respects we may rest assured there are wise ends to be accomplished in all. If Joseph dies in Egypt, and Moses on a mountain in the land of Moab; David on his bed, and John the Baptist in a dungeon, while the twelve apostles take leave of the world in divers places far remote from each other, and nearly all of them in martyrdom, and the resting-places of the saints are in all lands and almost in every soil, yet did not paternal love arrange all, and right precious was the hour and the place, in Heaven's eye, whence all of them took their departure from earth to heaven. Yea, *circumstances* the most minute as to comforts, helps, state of mind and feeling, degrees of assurance and foretastes of bliss, all these are evermore under the management of their ever-present Friend, whose interest in them is too deep and too sympathetic to permit so much as a single casualty to overtake them in the last stage of their earthly pilgrimage—"Yea, though I walk through the valley of the shadow of death I will fear no evil, for THOU ART WITH ME."

We may further offer some reasons and illustrations of the Divine complacency in the death of the saints.

It must be that the God and Father of our Lord Jesus Christ takes pleasure in receiving home His dear children.

You can imagine the case of a child who never saw his own father: circumstances occurred shortly after his birth to separate them from each other by vast continents or trackless oceans, and years rolled away, during which the infant became a man and the parent hoary with age; but all this while an active correspondence went forward by letter; the reciprocation of kindly affection, and sentiments breathing wisdom and piety, passed often between them, whereby the flame of love to the unseen was fanned into passionate ardour on both sides—many were the expressions of tenderness, and many the yearnings of desire for the annihilation of the cruel distance stretching between, which forbade the consummation of their wishes and their prayers. Having not seen, they loved—the one, with the strength of a parent's deathless affection; the other, with all the romantic delight which hope inspires and imagination colours; but the long-desired moment at length arrives, they meet, and they meet to part no more. But it were vain to attempt to picture the rapturous joy of the venerable sire—so rapturous, so overpowering, that long-possession and long-treasured joys are for the time overlooked or forgotten—as he presses the long-lost one to his breast, and locks him in his arms, while streaming tears tell the grateful delight which no language could express. The emotion of such a heart we may try to imagine, but all in vain—there are positions into which we are thrown in human life which neither the pencil of the artist nor the tongue of the eloquent can at all describe: no, nor any heart but his who is

under the enchantment of the scene can conceive—and such is that at present before us.

How, then, shall we describe the joy of the Lord Christ over the newly-arrived? Who shall tell the complacency that beams in His countenance upon the happy spirit ushered into His presence? He always saw him while a sojourner in the vale of tears; he was ever in His eye, he was ever the object of His care and love; a sweet and close friendship of spirit went on between them, under which the heart of His child would often swell with unutterable emotions of holy delight; but as yet the beatific vision was veiled—he spake to Him whom he could not see—there was wanting the vision of one another. But now he no more “sees through a glass darkly, but face to face”—and the joy of the blessed God in the unveiling of His glory to His children is probably not inferior to what they experience who are the subjects of the manifestation. The beholding His glory is rapture to the saint, but the Divine passion, we may believe, is shared with his Lord Himself—the bliss conferred is reflected back on its glorious source, so to speak. The sacred pleasure of the Divine Mind, surrounded by the redeemed, must be great indeed: now is the gratification of His holy heart—now the outgoing of holy affection upon them all; and the visible, sensible discoveries of the warmth of the attachment which ever glowed in His infinite mind, feebly though truly expressed in the revelation of mercy, is now gushing out in overflowing streams of light and love; “the Lamb in the midst of the throne shall feed them, and lead them to living fountains of water.” His eye rests with highest, fullest complacency on them all; their arrival before the throne, one by one, is ever and anon an occasion of still augmenting gladness; from the years of banishment they return, all of them shining in the beauties of holiness; “His joy in them is full”—their death is precious in His sight, as it terminates the period of their absence from home: they are “for ever with the Lord.”

Again, the death of the saints brings to a close their course of preparatory discipline for the society and occupation of the blessed. Now their education is finished; the long train of mysterious and trying dispensations which perplexed and confounded them has terminated in the world of cloudless vision, where the wisdom which appointed and the love which sustained them are clearly apprehended and fully appreciated. Now the chastening is past; no more need of the rod, no waywardness to correct, no wanderings to reprove, no heedlessness to chide, no weaknesses to forbear and strengthen, and no corruptions to slay. Scourging for “their profit that they might be partakers of His holiness,” is now laid aside; the period of nonage has been outlived, during which “the child differed nothing from a servant, though Lord of all;” he has reached to his majority, and advanced to “the fulness of the stature of perfection in Christ:” he is at length “conformed to Him who is the first-born among many brethren.” The character of “the saints in light” is now fully formed and for ever perfected; the brightness of their understandings, the

serenity of their minds, the undivided flow of their affections, the unclouded brilliancy of their intellects and thorough pliancy and purity of their wills, the complete absorption of their whole desires into the will of the blessed God, and the absolute integrity of their hearts, attest the completion of their disciplinary course, and the finishing of the work of the Holy Ghost in their sanctification. Must not Divine complacency, then, repose with unutterable delight on the spectacle? If the Almighty took pleasure in the old creation while yet untainted by sin, especially in Adam, the bright mirror of His own excellence, with what delight must He view the broken and defaced image in man restored to more than primeval beauty in the saints? There must be high satisfaction in review of all that was done for them. Speaking after the manner of men, there was pain to parental feelings in the employment of the rod—the trials that were sent, the crosses imposed, and the grievous disappointments which chafed their spirits and threw a temporary darkness over them were not for “His pleasure;” He foresaw the necessity of these inflictions—His infinite mind, which sees the end from the beginning, knew well that the happiness designed for them could only spring from sanctified affliction; therefore, how much soever their pains and griefs troubled His parental affections, He could not withhold, His very love for them made Him chasten them; but now, beholding the issue of all, He is satisfied. He is more than satisfied—“as the bridegroom rejoices over the bride, so does their God rejoice over them.” Hence it follows that as death is the great perfecter of His work in them, “precious in the sight of the Lord is the death of His saints.”

Again, the going home of the saints is the securing the travail of Christ's soul, and must not that be an occasion of pleasure to Him? He foresaw this from eternity. “The purpose of redemption was the purpose which He purposed,” we are told, “before the world began.” So were the subjects of this redemption; it was no matter of contingency who or what number of souls should or would be ransomed by His death; “their names were in the Book of life of the Lamb slain from the foundation of the world.” And to this arrangement He has respect in His intercessory prayer—“those Thou hast given Me;” and in His memorable discourse—“Thine they were and Thou gavest them Me,” “My Father who gave them Me is greater than all, and none is able to pluck them out of My Father's hand.” In an especial sense, for them He became man, lived, laboured, taught, exemplified, did battle with the prince of darkness, and at last took from the hand of justice our cup filled with the wrath of God, due to us for sin, which on the Cross He exhausted to the last dreg. Upon these His eye rested from their cradle to the grave; He watched over them, carried forward His great design in and with them; for them seasons revolved and suns rose and set; for them even empires rose and fell; for them, in a word, old Time pursued his course, and judgment suspended her final audit; the eternal salvation of the elect ones was emphatically “the joy set before Jesus Christ.”

To philosophic minds of a certain order, this may seem strange and incredible, but not so will he think who has been taught the stupendous magnitude of the plan of mercy—the incalculable value of immortal souls, and the incomputable amount of blessedness which the eternity of a countless multitude of such brings before the mind's eye. Not so will he reason who has humbly bowed down at the feet of Christ and entered in some measure into His spirit and His plans.

Now, seeing that our Lord Christ has been so long and so earnestly occupied about the matter of His people's salvation, and seeing that their certainly reaching the blessedness designed for them was the end from the beginning, can we not see that the actual accomplishment of the object must be precious above all things in His view? Think you that He will not rejoice in the homebringing of His jewels? Think you that His loving heart will not feel the passing over it of a new wave of delight as the ransomed pass from the land of darkness and the shadow of death into the brightness of eternal day? Will it be possible to see them enter without remembering Gethsemane and Calvary? Will He not bless the day when He stepped down from His throne to His Cross, and at an expense of suffering unknown to all but Himself, secured from the ruins of the fall gems of such incomparable lustre with which to adorn the many crowns which grace His majestic brow? And as death places them in their proper situation, out of all danger of damage or loss, must not the death of the saints be precious in His eyes?

Once more, the fulness of children's joy is a parent's felicity. What happiness to a parent equal to the prosperity of his family? None. Their sportive innocence in infancy, the hopeful development of their intellectual faculties in early life, their knowledge, prudence, wisdom, and piety in mature years cannot be beheld without a glow of secret satisfaction, without emotions of purest delight, and, when the sight is witnessed—a rare one on earth, we admit—of a happy sire surrounded with a numerous progeny unbroken up by death, and all excelling one another in the kindly affections and the pleasant amenities of life, we may rest assured that the happiest of the happy there, is he whose early care and wise counsel and wakeful vigilance brought them forward into life who are now the objects of his admiration and the sources of his joy.

Say then, what must be the Divine felicity in looking round upon the family of His redeemed ones, ever happy and ever gathering strength by accessions from the world below. We can ill understand the overwhelming bliss which must surprise the saint escaped from flesh and falling into angel arms—in being convoyed by fellow-immortals into the palace of the Great King—in being placed down before His radiant throne, and looking for the first time on Him “whom, having not seen, he loved,” but the shining of whose countenance now fills him with rapturous pleasure. He views the teeming myriads of glorious ones, the bright orders of the heavenly army, he hears the melody of ten thousand harps as “the sound of many

waters," and he comes to know the full force and meaning of what he had often read but never understood till now, "In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore." All that he sees, all that he hears, conveys into his soul happiness, nothing but happiness. But while we contemplate the resplendent scene let us not forget that there is One there whose felicity swells high above the rest. And who is He? Some ancient seer, or saint, or martyr who offered himself to the burning flame for the love he bore to the King of the place?—No.—Is it an apostle of the Lamb whose labours, toils, sufferings, and reproaches for his Lord have burnished and brightened the diadem he wears? Or is it the newly arrived who has just breathed in the element of unmingled bliss? No, *not he*, but the *eternal Father Himself*. It is the day of the gladness of His heart, to see His own blessedness reflected, multiplied, and extended over the goodly company around Him and still multiplying and still extending! "The only happy God," His happiness is in its very nature communicative not secretive, and this He well knew who said, "It is more blessed to give than to receive." Yonder "He reigns before His ancients gloriously," and of the streams of communicative blessedness there is no end; let the numbers of the ransomed from among men accumulate by an infinite progression, it were impossible to exhaust the bottomless fountain of life whence their felicity flows. The more arrivals, onward, onward, for ever onward, would only augment the joy of the Redeemer. Must not then the death of His saints be precious in His eyes?

Again, the death of every saint is a fresh victory won over sin, Satan, death, and hell.

That the Almighty could have destroyed, annihilated, the great enemy cannot be doubted, for infinite power can do anything; but to wound his pride and crush his power, and that by apparently weak moral means, seems to be a great part of his decreed punishment. Now, the conflict between the saint and Satan has been waged from the hour of his regeneration. Often, indeed, was he sore pressed by the foe; often the issue seemed to hang in doubt, and, but for the interposition of the Holy One, the field had been irrecoverably lost, but He, the Captain of Salvation, stood by, and through all the vicissitudes of the war never once forsook "the good soldier of Jesus Christ." He wrought *in him* as well as *by him*, cheered his fainting spirit, animated with hope his drooping courage, strengthened his faith when ready to yield, gave efficacy to his sword and power to his shield, and quenched the fiery darts of the wicked; He it was who taught his hands to war and his fingers to fight, and now, in the article of death, when Satan's malign influence is put forth to the uttermost, he obtains the victory through Him who loved him. Death is the last enemy, whose very name has spread dismay in the land of the living. It is through his dark domain the road lies to the heavenly country, and it is Satan's last post and point of attack—the last trial of faith lies in this valley—the last cloud which shall ever shade the

Christian's prospects spreads out heavily—here nature shudders and even grace itself looks anxiously round as the conflict thickens. But the Lord Himself is no unconcerned spectator of the deadly struggle, He looks on with intense interest, He has posted angel guards around the dying saint, fixed the precise instant when the fierce onset shall close and victory be proclaimed, and Himself waits at the portals of bliss to receive in person, with a "Well done, good and faithful," the triumphant warrior whose very death in the flesh has been a fresh triumph over the prince of darkness while it has brought fresh honours to the glorious Saviour. The death of the saints is the filling up the seats of bliss, furnishing the table of love with guests, and by multiplying their numbers increasing the universal joy. The song of triumph which rises over the conquest of Michael's army in Revelation xii. 10, may indeed be chanted over the victory of every saint: "Now is come salvation, and strength, and the kingdom of our God and His Christ; for the accuser of our brethren is cast down, which accused them before God day and night: and they overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." "Precious in the sight of the Lord is the death of His saints." Moreover, I regard it as at once a signal proof and illustration of the text that the saints are generally favoured with peculiar and seasonable aid in dying circumstances. We do not forget that it often happens that the nature of the attack, by depriving of speech and recollection, forbids any such experience as we here indicate; also, that from a variety of circumstances which we may designate idiosyncrasy of mental or physical constitution, many die without affording the means of arriving at any sound conclusion respecting their experience, and yet, from the unmistakable current and consistency of their living example, there could be no doubt as to their safe landing. But these cases apart, do we not find that a large proportion of the saints are graciously favoured in death? Their Lord seems to reserve His richest manifestations for the departing hour. Then the dense clouds which overhung their prospect disperse, and the Sun of Righteousness sheds His golden beam on the closing day. O how often does it happen that weak and timid Christians are quite taken by joyful surprise in the matter of death! The truth, the rock on which they build, feels more solid than ever before; the promises stand out as written with a sunbeam; the world they are leaving becomes more and more distasteful, and the world to come more and more desirable. Christ's charms appear more charming, holiness more lovely, sin more detested and abhorred, and heaven more longed for as a state of freedom from sin; in a word, the assurance of faith and of hope makes more progress in a little while than it attained during years of moral training, all fear departs and hope and joy succeed. It is not difficult to account for all this. It is natural to expect, it is befitting and worthy of God our Saviour, that, when floods of tribulation dash over the soul, He should multiply the proofs of His presence and the tokens of His love, and He does so.

One exclaims with surprise, "Can this be dying!" another, "I long for the signal of my dismissal, call me, call me, blessed Jesus;" another, "Why are His chariot wheels so long in coming?" another, "Come, Lord Jesus, come quickly"—"thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Through the volumes of Christian biography let this matter be closely examined, it will be found that preponderating evidence exists establishing the fact that saints, when dying, are ordinarily furnished with extraordinary times of refreshing from the presence of the Lord, and not seldom with even the dawn of heaven itself on their happy spirits; and how otherwise could He better tell it to the comfort, encouragement, and hope of all believers on their way to meet the last enemy, that "Precious in the sight of the Lord is the death of His saints"?

Finally—The death of believers must be dear in God's sight, inasmuch as they "sleep in Jesus"—they die in union with His dear Son. He claims, in virtue of His redemption price, not their souls only, but their bodies as well. They are the temples of the Holy Ghost, and, although doomed to suffer dissolution in consequence of the original curse, their very dust is precious in His sight. He charges Himself with the keeping of it, and promises to raise it up at the last day. It will be remembered that the Lord Christ speaks as identifying the bodies of His people with His own: "Thy dead men shall live, *My* dead body shall arise; awake, and sing, ye that dwell in dust." The ashes of the righteous dead may be scattered to the winds of heaven, mingled with the mortal remains of the ungodly, or transmitted into vegetable and animal subsistences, but not an atom shall be lost or suffer annihilation. Philosophy smiles, as well it might if such expectations were founded on speculations like hers, but the Christian hope springs from the sure word of the Almighty, to whom "all things are possible." We deposit in the tomb "the dead in Christ, in sure and certain hope of a resurrection to eternal life." *His* word we set against all unlikelihoods and all impossibilities: "I will raise it up at the last day." The death of every saint is therefore another deposit for Jesus Christ laid up among His treasures, and at the appointed hour to be exhibited in glory without one taint of that corruption in which it was laid down to the admiration of angels and the eternal praise of His own surprising grace and omnipotent power. Here we stand by the grave weeping, bearing precious seed to its cold and dark domain, but doubtless we shall return with joy bringing our sheaves with us. The *seed-time* is precious, how much more the harvest home!

And, now, we surely learn, from what has been advanced, to moderate grief when Christians die and go home.

True, indeed, the circle which the saint filled and blessed by his presence, and which, in a manner, is empty and desolate now that he is gone from it, mourns his departure; it were un-Christian and unnatural not to sorrow, but grief must be checked in its overflowing by the thought that all which is good and great upon the earth is taken to

garnish and adorn the temple above. The pillars which have lent their strength in the church below for a season do not fall prostrate in the earth at the touch of death and become the prey of rottenness and worms—indeed as to the fleshly part of them this is most true—no, but they are upraised by the great Master Builder to fill their proper places in the house above, and do we grudge that our Father's house should be enriched? "The glory and honour of the nations" are brought thither; do we object to that? do we lament that it should be so? Are we unwilling that the city of our citizenship should become populous? Nothing of all that has been removed from the church militant has been lost, all whom we have parted from for a little we shall meet again. Even now faith's illumined eye can see within the veil; and O, what a contrast stands before us! Here the going hence of a saint fills the house with mourners and all hearts with grief; a funeral pall is thrown over the scene and we feel as if a blow had been struck at our desolate hearts from which they could never recover; it is as if the world itself were changed and gladness banished from the land of the living. But while around the mortal remains there is sorrow and mourning and woe, around the spirit which animated the cold clay there gather in happy groups thousands of joyous companions glad of his coming home to their society, and expressing in the language of congratulation their delight in a new accession to their holy fellowship and their Lord's honour. Faith's eye can see and her ear can hear by the medium of the word much of what is going on; and O, how rapturous the song which swells with the voices of ten thousand times ten thousand and thousands of thousands, "Worthy the Lamb that was slain; to Him who loved us and washed us from our sins in His own blood, be glory and riches and dominion and strength and honour and blessing." Bereaved Christian, know of a truth that the event which has been irreparable *loss in your eyes, is most precious in the eyes of the Lord*. We had no claim beyond a loan of the gift; He who has taken has but assumed His own property, and "Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labour and their works do follow them."

"Go to the grave; in age from labour cease;
Rest on thy sheaves, thy harvest task is done;
Come from the heart of battle, and in peace,
Soldier, go home; with thee, the fight is won.

"Go to the grave;—no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope hast perfect love
And open vision for the written word."

We, moreover, learn from this subject, with what complacency we ought to fall in with the will of God as to the time, manner, and circumstances of our friends' departure out of this world and our own as well.

If all such matters are arranged with consummate wisdom by our blessed Saviour, ought we not to be prepared to resign them or our-

selves into His hands without a murmur? If a casualty could occur if an accident might happen, removing loved ones from our embrace or we from theirs, grief, though unavailing, might then be permitted to flow—then there might be a show of reason for inconsolable sorrow; but this or anything like this can never happen under the government of God, and the death of His saints is, in every point of view, too important an affair to be left to a contingency. The removal of our dearest friends, our own also, will assuredly fall out after such a manner, and at such a time, as may best please our infinitely wise, infinitely good, and infinitely gracious Friend; and what more calculated to repel unbelief, to quell murmuring, to soften and to soothe the afflicted soul, and to dispose our rebellious hearts sweetly to mingle their obedient wills with the current of Divine dispensation, thus at humble distance imitating our Lord's own example, who, in circumstances of deadly sorrow, exclaimed, "Not My will but Thine be done," and on the cross breathed out His last prayer in an act of voluntary surrender, "Father! into Thy hands I commend My spirit." How memorable the words of Jesus to the disciples concerning Peter, "by what death he should glorify God." Doubtless the apostle would hold in remembrance the prophetic sentence, and it would inspire his fortitude and complacent submission as he stretched out his hand to the martyr's crown. Thus too are Christians of every age to judge; the death they are predestined to die is that by which they are to glorify God. What more calculated to produce resignation?

ALIQUIS.

Short Notes.

DRUNKENNESS IN SOUTH LANCASHIRE.—The last annual police report of South Lancashire gives a melancholy view of the steady increase of drunkenness in that flourishing division of the country. Colonel Bruce, the chief constable, reported to the Quarter Sessions at Preston and Salford that the total number of apprehensions and summonses issued during the last twelve months amounted to 53,810, the largest number ever issued since the establishment of the police force. The increase within the last four years has been 11,294, and this increase is not to be attributed, as some would wish us to believe, to the greater vigilance and activity of the police. The chaplain of the Salford Hundred gaol states that, while in the year ending 1867 the committals for drunkenness were 27 of the whole number, they have now come up to 50 per cent., and appear to be constantly on the increase. Most of the men committed, moreover, have pledged themselves to total abstinence, in some cases two or three times over. The craving for drink appears to be irresistible, and, if it be possible to-

obtain it, the number of those who can withstand the temptation is exceedingly small. Captain Palin, the chief constable for the city of Manchester, dwelling on the progressive increase of the vice, states that the total number of offenders proceeded against in the last year was 20,828, namely, 14,032 men, and 6,796 women. Of these, the per-centage of persons drunk when taken into custody was 65, the greatest number since 1868. He likewise reports that the annual average of the drunken cases during the last ten years has been 9,774, whereas the average of the previous decade was only 2,424. A very instructive report has likewise been prepared, showing, in a tabular form, the days and the hours of the arrests. On Saturday, the number was 3,216; on Sunday, 1,601; on Monday, 1,524; Tuesday, 1,330; Wednesday, 957; Thursday, 907; Friday, 1,018. Fifty per cent. of the number of arrests was made between 10 on Saturday night and 2 A.M. on Sunday. The greatest number of committals is made when the men have received their wages; when, instead of pouring it into the lap of the wife, they resort at once to the ale-house to debase themselves and to enrich the publican.

This statement is fully borne out by the revenue returns presented to Parliament, and which show that the consumption of intoxicating drinks has been steadily on the increase, and that it now amounts to £3 a head of the entire population of the United Kingdom. But, when from this aggregate is deducted the number of all classes and ages who take little, if any, strong drink, it will appear that those who fill the gaols must consume ten or fifteen times the general average. They expend more than half their wages in the ale-house, without the least feeling for the wretchedness to which they reduce their families. The police, it will be remembered, take cognizance only of cases in which there is a violation of public decency or public order, but if they were to deal with the still more numerous cases of those who, without committing any tangible offence, are habitually in such a state of stupefaction as to be incapable of adequately performing the duties they owe to their families, the gaols would require to be multiplied two and three fold. There can be no question that one main cause of the increase of drunkenness is the rise in the scale of wages, and the diminution of the hours of labour, which is considered in the light of "an improvement of the condition of the working-man." Experience has shown that in an overwhelming majority of instances it is just the reverse, and that it has tended to render his family, who receive only half, and in many cases less than half, his wages, less comfortable and happy, and, instead of elevating, to degrade his own character. The public-house is the centre of attraction, and the result is that he has larger means of indulgence, and a longer time to waste in drink, which, instead of allaying thirst, only serves to increase it. One of the worst features in the present report is the statement that the women are following the pernicious example of the men to an increasing degree. The annual average of the number of drunken females proceeded against during the ten years

ending 1865 was 525; the annual average of the ten years ending in 1875 was 2,570; and in the present year, the blackest of all, the number rose to 3,059.

DR. MOFFAT IN WESTMINSTER ABBEY.—Some time back, the Archbishop of Canterbury fixed on St. Andrew's Day for an annual service of intercession in the churches of the Establishment for the prosperity of the missionary enterprise. In the present year it has been marked again by an act of liberality which has created no little sensation both among those who applaud and those who condemn it. The reader need not be told that, not only are the clergy of the Church of England debarred from preaching in Nonconformist chapels, but that a Dissenting minister is not at liberty to open his lips in any consecrated ground, and that he is debarred from reading a passage of Scripture and praying over the grave of one of the members of his own church in the parish churchyard if it has been consecrated. This prohibition as to the parochial burial-ground is firmly maintained by episcopal authority, but still more by the vehement prejudices of the clergy, who would appear to suppose that the very existence of the Established Church depended on maintaining it. Dr. Stanley, the Dean of Westminster, who is exempt from episcopal jurisdiction, and has a large latitude of discretion within the limits of his own abbey, vindicated his own courage and liberality, on St. Andrew's Day, by inviting the venerable Dr. Moffat, who had been for more than fifty years a Dissenting missionary in South Africa, to deliver a lecture on the missionary labours in that district.

The special services for missions on this occasion were three. In the morning there was communion at ten; in the afternoon Dr. Stanley preached a sermon at three; and Dr. Moffat delivered his lecture in the evening. Dr. Stanley glanced at the relation of the churches to missionary work, and sketched the three courses of policy which had been pursued:—1st, that of abstention. Even the General Assembly of the Church of Scotland, at the close of the last era, was seen pursuing this policy, for it decided, by a great majority, that to send missionaries to the heathen was a chimerical project. The Anti-burghers passed a similar resolution, while the Cameronians excommunicated one of their ministers for having attended a missionary meeting. He might have added that the same feeling was exhibited by the Baptist denomination, who soon after led the van of modern missions. When Dr. Carey, at a meeting of ministers, proposed, as a topic of discussion, "The duty of Christians to attempt the spread of the Gospel among heathen nations," Mr. Ryland, sen., one of the most eminent Baptist ministers of the day, who occupied the chair, sprang to his feet, denounced the proposition with a frown, and thundered out, "Young man, sit down. When it pleases God to convert the heathen, He will do so without your aid or mine." The second era, said the Dean, was one of extermination, which was based upon a totally erroneous conception both of the Gospel and of human

nature. There is, he remarked, but one bad religion—that of the man who believes what he does not act out in his life. Better a good Hindoo than a bad Christian. Within the next sixty years we may expect to see rising in India some native form of religion which shall embrace all that is good in the ancient systems of the East with Christianity. Dr. Moffat opened his lecture by confessing that it was not without hesitation he entered upon his task, as he had got into the inveterate habit of thinking in the language he had used familiarly all his life. He showed what the natives were when he went among them, and how they had been conquered by Christian love and the transforming influence which the Gospel had exercised upon them. His narrative of the progress and success of the missionary enterprise in South Africa was listened to with deep attention. The struggle among the African barbarians, we may remark, lies now between the Mohammedan priesthood, who are daily becoming more zealous and aggressive in Africa and in Asia, and the missionaries of the Gospel, and there is no reason to doubt, notwithstanding the sinister apprehensions of some, that the cause of Christian truth will assuredly be triumphant; but the agencies must be multiplied and adapted to the character and exigencies of the work. At present, in this respect, the agents of the crescent have greatly the advantages over the missionaries of the Cross.

The *Times*, in a leading article on the subject, says there is no true Christian, nor any true friend to the cause of civilisation, whether a member of the Church of England or not, who will not rejoice that by any means, regular or irregular, Dr. Moffat, the true patriarch of South African missions, should have enjoyed an opportunity of speaking on behalf of the cause to which he has devoted his life in a church, and on an occasion worthy of his services. But, however strongly the leading journal may commend the liberality which gave Dr. Moffat an opportunity of addressing so dignified an audience in the venerable Abbey, the admission of a Dissenter to lecture in an edifice belonging to the National Church is deeply resented by the great body of the clergy, whose aversion to all beyond their own pale has been little mitigated since the days of the Act of Uniformity. It is considered an infraction of the exclusive privileges of the Established Church, which is still called National, though nearly half the nation has quitted it, and seek religious edification elsewhere. Dr. Moffat's discourse was simply a *lecture* delivered in the nave; but the Dean, with all his liberality and courage, though he himself has ministered in churches which are considered heterodox, would not venture, in the present state of public feeling, to introduce the ablest of Dissenting ministers into the pulpit of the Abbey. The interchange of pulpits between the Establishment and the Free churches belongs to a future and apparently very distant age, although it would be no little benefit to many a Church congregation to be quickened into spiritual life by the fervent ministrations of a Nonconformist minister, in lieu of the inanimate perusal of a manuscript, whether

original or lithographed, by their ordained minister for the prescribed period of twenty minutes.

LOW CHURCH AND DISSENT.—The unfriendly feeling manifested by the Evangelical section of the Established Church towards the Nonconformists is gradually ripening into a spirit of animosity of which two conspicuous examples have recently been exhibited. The Rev. S. B. James, the vicar of Northmarston, Bucks, an Evangelical clergyman and writer, in an essay which has been widely circulated in the country, takes for his motto the proverb, "Where God has his church, the devil has his chapel." He disclaims all intention of applying his remarks to Dissent, as if, forsooth, he expected to command any belief for his assertion. "For some men," he says, "it would be Satan's policy to put a gin-palace near the church; for other men, a gambling-house; and for others, a casino; but his master-stroke of policy is to put something as like a church as wheat called tares, which are really a wild sort of wheat, are good wheat. 'If you must needs worship, then turn unto this snug chapel of mine, and be comfortable and easy—do.' That is what the devil says to a young man with a stirred conscience, or to a young woman with a desire for church privileges. Very comfortable seats the devil provides—handsome seats, fine preachers, rare music, the best of hassocks for kneeling, and charming to the sense, devices that make men wonder how it was that the early Christians talk so much of self-denial." Of every chapel he asserts that it is an abode of pretended devotion and hollow-hearted profession. Again, the Rev. Mr. Ryle, one of the leading Evangelical clergymen of the day, and the author of many commentaries on different portions of Scripture, marked by a deep spirit of piety, writes thus in reference to Nonconformists:—"There are hundreds of remote, isolated parishes, in which the position of the rector or vicar is made one of endless vexation, in consequence of the presence of a Nonconformist chapel and a Nonconformist minister. The rector may be the soundest of divines, the best of preachers, the most active of pastors, the holiest of lives, the kindest of men; but from January to December he has to carry on his work in the face of unceasing, aggressive, proselytising, petty opposition from the chapel. His people constantly complain to him that they are exposed to a perpetual fire of ridicule, sneering, and ill-natured language from their Nonconformist neighbours. They are told that the Prayer Book ought to be burned." Mr. Ryle has been challenged to produce facts to substantiate these astounding assertions, and, surely, out of the hundreds of remote parishes to which he says they apply, he might, at least, produce a dozen cases in which they might be investigated, and verified. Till he has done so, we are justified in concluding that his letter—which is intended also to denounce Mr. Osborne Morgan's Burials Bill—is the exponent of his own rancorous feeling towards Nonconformity, rather than of the strict truth, and that he considers it of more consequence to maintain the connection between Church

and State than to promote the diffusion of sound doctrine and principles in the community? Mr. Ryle further describes the average Dissenter of the present day as "one who has joined a league for the purpose of destroying my church, stripping me of my professional income, and turning me and my family out into the streets." But if his views had not been distorted by prejudice, and if he had read the reports of the Archbishops of the disestablished and disendowed Irish Church with any care, he would have found that these dire calamities are the result of his own morbid imagination; that the Church is not destroyed, but is more vigorous than ever; that the income of the clergyman is rather improved than curtailed; and that not one of them has been turned, with his family, out into the streets. As to the feeling of opposition which many Nonconformists manifest towards the Establishment, may it not be traced to the feeling of scorn with which they are treated by the clergy of the State, who consider themselves the only legitimate ministers of the Gospel, and will not acknowledge them as having any right to communicate religious truth to the people, even though they may be "the soundest of divines, the best of preachers, the most active of pastors, the holiest of lives, and the kindest of men"? Our experience teaches us that where the parish clergyman is on friendly terms with the Dissenting minister, the animosity towards the Establishment takes a very mild form, and their intercourse is marked by a spirit of Christian courtesy and harmony.

Reviews.

Dr. MEYER'S COMMENTARY.

CRITICAL AND EXEGETICAL HANDBOOK TO THE GOSPEL OF JOHN. Vol. II.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLES TO THE PHILIPPIANS AND COLOSSIANS.

By Heinrich August Wilhelm Meyer, D.D. The Translation Revised and Edited by W. P. Dickson, D.D., and F. Crombie, D.D. Edinburgh: T. & T. Clark, 38, George Street. 1875.

THERE is no exegete of the New Testament who has received, from men distinguished in the same department of literature as himself, so many and

such hearty eulogiums as Meyer. Scholars of every shade of religious belief have acknowledged the rare and exceptional value of his work, and even when unable to indorse his conclusions have felt themselves indebted to his learned and laborious investigations. Meyer possesses, in fact, an exegetical genius as conspicuously as some men possess a poetic genius. Many of his results are reached by a keen piercing intuition, rather than by processes of reasoning, although we know no commentator who can reason more closely and incisively. He has an extensive acquaintance with Greek literature, and understands the structure of the language, and the modifications through which it has passed. As a grammarian, he is as scientific as Winer or Buttman, and

this is unquestionably one great source of his power. His discriminative faculty is remarkable. He is alive to the finest and most recondite distinctions, and points out their significance in the exposition; occasionally, in fact, he carries this process to excess. We ought also to add, that while Meyer's hermeneutical principles do not invariably command our assent, he is, for the most part, thoroughly Evangelical, and, in elucidating the doctrinal bearings of a text, has rendered services for which we feel sincerely grateful. No one commentary can meet all the requirements of Biblical science; but, as students of the Greek text, we have little hesitation in saying that Meyer has made the nearest approach to the realisation of our ideal. The first volume of the *Commentary of the Gospel of John* we introduced to the notice of our readers some time ago. The second volume, completing the work, is now in our hands, and fully sustains the estimate we formed of its predecessor. Meyer has entered with deep sympathy into the spirit of "the apostle of love." His vindication of some of the miracles, *e.g.*, the raising of Lazarus; his proof of the authenticity of our Lord's high-priestly prayer; his position in reference to the incident in viii. 1—11, will meet with general approval; and, as a whole, the work will greatly enrich both the controversial and expository literature of the Fourth Gospel.

The other volume on the *Philippian and Colossian Epistles* contains perhaps finer specimens of Meyer's unique exegetical tact. Witness his exposition of the great Christological passage in Phil. ii. 5—11, and of the whole of chapter iii., but especially verses 7—14. He takes substantially the same view of the Colossian heresy as Professor Lightfoot has recently advocated with such remarkable and conclusive power—that it was, namely, a species of Judæo-Christian-Essenism, Christian Judaism, mixed up with theosophic speculation; and throughout his exposition he shows how Paul meets these hostile elements, and presents the full and harmonious truth of which they are a partial and misleading conception. The relations of Christ to the

Eternal Father, to the Church, and to the Universe are deduced with a strict logical rigour, and expressed with a clear decisiveness which we cannot too greatly admire. In a number of cases we accept an exegesis which Meyer condemns, but they are principally on minor points, and it is impossible for a student of the Greek Testament to use these hand-books without gaining an insight into the intellectual and moral surroundings of the apostle, and into his Christian standpoint, which will frequently bring to light new or hitherto unseen aspects and harmonies of truth. The hypothesis of Baur and his followers as to the post-apostolic origin of these epistles is trenchantly analysed in the *prolegomena*, and its inconsistency frequently pointed out in the course of the exposition. We sincerely rejoice in the publication of commentaries so able, so accurate, and so comprehensive, and in which, moreover, a bold and fearless love of truth is tempered by a reverence and candour which prevents it from degenerating into reckless speculation. The editors have done their part in the work with commendable care. Nothing can exceed the pains bestowed on the translations, which will assuredly take rank in the foremost theological works in our language. They are from the latest German editions, revised by Meyer himself shortly before his death.

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BIBLICAL COMMENTARY ON THE PROVERBS OF SOLOMON. By Franz Delitzsch, D.D. Vol. II. Translated from the German by M. G. Easton, D.D.

THEOLOGY OF THE OLD TESTAMENT. By Gust. Fr. Oehler. Vol. II. Translated by Sophia Taylor. Edinburgh: T. & T. Clark, 38, George Street. 1875.

THE volumes here named complete the two works issued by Messrs. Clark in their second instalment for 1874. Delitzsch's *Commentary on the Proverbs* will amply sustain the great reputation of its author, and prove a welcome

companion to all Biblical students. His mastery of the Hebrew language, his thorough acquaintance with the text, his patient analysis of every important word and phrase, together with his higher spiritual qualifications, render him one of the safest and most satisfactory guides in the study of the Old Testament. There is certainly no work in our language which is more helpful to a true understanding of the profound and many-sided wisdom of Solomon, and more calculated to aid the application of its practical lessons. The table of Hebrew words, etymologically explained, and the list of Hebrew synonyms in the book will be of great service. The superfine and transcendental criticisms which of recent years have been so freely directed against the Proverbs are by Delitzsch effectually refuted.

Oehler's *Old Testament Theology* is, from another point of view, equally valuable. We have recently used the first volume as the basis of a series of lessons in a class of young men on the Mosaic doctrines and ordinances, and can, therefore, speak from experience of its practical worth. Oehler was a man of immense learning, sound judgment, and decided Evangelical faith. The Old Testament was his special and favourite study, and few men have had a finer comprehension of its place in the revelation of God, and the spiritual education of the world. The second volume completes the discussion of the Mosaic sacrifices, and the sacred seasons. Then it sketches the rise of prophecy, details its main characteristics, and expounds its teachings in respect to the nature of God and His relations to men. The section on "the Theology of Prophetism" will be found valuable in the endeavour to determine the doctrinal relations of the two dispensations, and the measure of knowledge possessed by the subjects of the kingdom of God in the earlier of the two. The book has likewise an apologetic value, vindicating the independence of the Old Testament theology against those negative critics who profess to trace many of its doctrines, *e.g.*, Angelology, Demonology, &c., to the influence of Parseeism. The inconsistency and self-contradictoriness of this position is made plainly

manifest. The main drawback of Oehler's work is, as it seems to us, in relation to its typology. We should have been glad if he had brought out more distinctly the reference of the sacrifices to the one perfect offering of our Lord.

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THE RELIGION OF OUR LITERATURE: Essays upon Thomas Carlyle, Robert Browning, Alfred Tennyson, &c. By George McCrie. London: Hodder and Stoughton.

We are heartily thankful to Mr. McCrie for this able volume in which he discusses, *seriatim*, the aspects of religious belief furnished by the leaders of modern thought in the regions of poetry and romance. The importance of the subject and the masterly treatment it has received at the author's hands, will require us to give our readers such a notice as the crowded columns of the first magazine in a New Year will not admit of. Meanwhile, we do not hesitate to say that we have not for many a day seen so welcome an addition to the current literature of our country, and we augur a brilliant success for this seasonable and beautiful volume.

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THE PREACHER'S HOMILETICAL COMMENTARY. Parts viii., ix., and x. London: R. D. Dickinson. 1875.

THIS commentary contains some capital homiletical outlines, and presents the results of wide and careful reading in an intelligible and popular form. Our friend Mr. Marchant's contributions on the book of Joshua give proof of earnest thought and ample knowledge. Mr. Exell's part in the book of Genesis is admirably done. His original as well as his selected notes are pointed, pithy, and suggestive. It would perhaps have been better if he had had the book entirely in his own hands. The illustrations supplied by Mr. Adamson are not always apposite, and they would generally do with a little pruning.

But taking the work as a whole, it will meet with a hearty welcome from those for whom it is especially designed.

THE EXPOSITOR. Nos. xi. and xii.
 Edited by Rev. S. Cox. London:
 Hodder & Stoughton. 1875.

MR. HAMMOND's elaborate paper on "The Vindictive Psalm" (cix.) is itself worth the cost of the number in which it appears. His explanation of the imprecatory passages is this, that they were not heaped by David upon his enemies, but heaped by his enemies upon him. The explanation is (as he reminds us) not new, but it has met with comparatively little acceptance. We should need to examine the matter with greater minuteness than we have yet been able to do, before assenting to it *in toto*, but this ingenious and thoughtful essay has strongly disposed us to it. Professor Plumptre's papers on "The Epistles to the Seven Churches" are admirable, and he suggests a very striking interpretation of the promise of "a white stone and a new name," expanding an idea of Ewald's. Mr. Leathes contributes an able chapter on "The Disciple whom Jesus loved." A higher-toned work than "The Expositor" does not exist. It ought to be well supported.

THE PICTURESQUE ANNUAL FOR THE YOUNG OF ALL AGES. With over 500 Illustrations. Strahan & Co., Paternoster Row.

PEEPSHOW. Strahan & Co., Paternoster Row.

THE former of these is the annual volume of *Good Things*, Messrs. Strahan's well-known weekly serial for the young. The latter is a smaller but equally spirited publication for the nursery. In the number and quality of the pictures they contain, as well as in the accompanying letter-press, they excel all the numerous works of their class. We cannot imagine a more acceptable present for the young of all ages than the "Picturesque Annual."

THE STUDY. December, 1875.
 London: R. D. Dickinson.

THIS periodical consists of "helps for preachers." Its "articles" are principally selected from American sources, but it gives expositions and outlines of sermons from special contributors of its own. It abounds in useful and suggestive material, and is a decidedly cheap production. It would be greatly improved in some of its sections by the adoption of a simpler and less ambitious style. The notes on the Colossians are good, but are open to criticism on the ground we have mentioned.

THE GOOD AIM SERIES. In the Beginning, or from Eden to Canaan; Conquerors and Captives, or from David to Daniel; The Star of Promise, or from Bethlehem to Calvary. By Mary E. S. Leathley. London: Ward, Lock, & Tyler, Paternoster Row.

THESE are graduated lessons in Scripture history, almost entirely in Scripture language, which will be of great service to the instruction of the young. The authoress has aided the memory of the children with a rhymed rehearsal of notable facts, and assists the teacher with pertinent questions. The design and the performance of her plan alike have our commendation.

THE HISTORY OF PROTESTANTISM.
 By the Rev. J. A. Wylie, LL.D.
 Illustrated. Vol. I. London:
 Cassell, Petter, & Galpin.

AMONGST the numerous valuable publications for which the country is indebted to the enterprise of Messrs. Cassell, there is none to which we assign a more important place than Dr. Wylie's *History of Protestantism*. The daring and determined efforts which are being made to blind and beguile the minds of Englishmen by the leaders and representatives of the Romish heresy render it more than ever necessary to sow broadcast through the land the doctrines and the facts of the Reformation. The

popular style in which Dr. Wylie writes, and the effective and numerous wood-cuts which illustrate his history, will help to make this volume an effective bulwark against Popery. The struggles of Romanism with a free press are all but hopeless. How much more even would they be stripped of their menace by the entire separation of State patronage and control from religious worship and belief!

CHOICE READINGS FOR EVERY DAY IN THE YEAR. Selected from the Works of J. De Witt Talmage. London: R. D. Dickinson, Farringdon Street.

A SPARKLING collection of the smart sayings of Dr. Talmage, whose illustrations are copious enough to furnish the homiletic stores of a few continents. Our own appetite would ask a little more bread to so much sack, but *sum cuique;*

THE BIBLICAL MUSEUM. By James Comper Gray. Old Testament. Part I. Price Threepence. London: Elliot Stock, 62, Paternoster Row.

MR. GRAY'S success in the New Testament series of *The Biblical Museum* was so marked that we have looked with interest for the appearance of this first part of the Old Testament. Mr. Gray seems to have his work well in hand.

THE YOUNG MEN'S MISSIONARY ADVOCATE. The Journal of the Young Men's Auxiliaries to the Baptist Missionary Society. Monthly; price One Penny. London: Elliot Stock, 62, Paternoster Row.

THIS admirable periodical ought to be in the hands of all the young members of our churches. It is doing a good work in fostering the missionary spirit. We greatly honour the zeal

which at considerable cost has sustained its efficiency hitherto, and wish for it a still larger success.

TRUMPET CALLS TO CHRISTIAN ENERGY: Being a Collection of Sermons Preached on Sunday and Thursday Evenings at the Metropolitan Tabernacle. By C. H. Spurgeon. London: Passmore & Alabaster, 4, Paternoster Buildings.

THOROUGHLY characteristic specimens of our loved brother's ministry. Such sermons can neither be preached nor printed too often. May the blessing of the Most High rest upon them to the arousing of many "who are at ease in Zion."

EDUCATION OF THE HEART: WOMAN'S BEST WORK. By Mrs. Ellis. London: William Tegg & Co., Pancras Lane, Cheapside.

THE generation whom Mrs. Ellis first addressed in her valuable writings is rapidly passing away, but we are glad to believe that many of her works will long survive to bless the women of England. The little volume before us is worthy of the devout perusal of every English mother and maiden. Wisely said the great Napoleon, "France wants mothers," and if the glory of England ever grows dim, it will be through the disregard of such salutary counsels as those contained in this work.

SCRIPTURE HISTORY OF THE NEW TESTAMENT: With Explanatory and Geographical Notes for the Use of Schools and Families. By Andrew Thomson. Edited by C. M. Money. London: Samuel Bagster & Sons.

WHEN Mr. Thomson's volume on the Old Testament came under our notice, it afforded us great pleasure to recommend it to the special attention of those who conduct the higher classes

in both Sunday and secular schools. We are glad to find that our opinion of its usefulness and excellence has been corroborated by the sale of three editions, which is the fact also with the equally valuable companion work now before us. We are aware of no books which can compete with Mr. Thomson's in the important speciality with which they are connected.

should find a place in every Christian family. The information which it conveys is gathered from all parts of the missionary field, and is free from any party bias. The parlour edition for five shillings is one of the best presents for money with which we are acquainted.

THE PICTORIAL MISSIONARY NEWS.
 Edited by H. Grattan Guinness.
 1875. London: S. Partridge &
 Co., Paternoster Row.

OLD JONATHAN. Price One Shilling
 and Sixpence. London: W. H.
 & L. Collingridge, Aldersgate
 Street.

THIS continually improving periodical

As chatty, pictorial, and Evangelical
 as ever.

News of the Churches.

NEW CHAPELS OPENED.

Campden, Gloucestershire, November 16th.
 Leeds, Binley-road, November 29th.

INVITATIONS ACCEPTED.

Carter, Rev. L. G. (Charlotte Chapel, Edinburgh), North Adelaide, S. Australia.
 Davies, Rev. G., Arbroath.
 Morgan, Rev. D. (Burwell), Luton, Beds.
 Hillier, Dr. (Ridgmont, Beds), Princes Risborough.
 Shindler, Rev. R. (Shrewsbury), Kingston, Hereford.

RECOGNITION SERVICES.

Southampton, Rev. J. H. Patterson (Truro), November 17th.
 Kirkdale, Lancashire, Rev. W. Bathgate.
 Harrow, Rev. J. H. Morgan, November 24th.

RESIGNATIONS.

Dunlop, Rev. J., New Barnet.
 Thomas, Rev. G. B. D., Chepstow.

DEATH.

Hughes, Rev. J., Blaenavon, Mon., November 25, aged 69.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1876.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

II.

IF "anything will do for a village," as many good people seem to think, there never was a man more out of place than John Transome as minister at Quinton. It was a great disappointment to the authorities of his college, and especially to his venerable tutor, when he announced his choice of a field of labour. More than one "leading church" would have been glad to secure his services, and charged him with intending to hide his light under a bushel; while his friends, who had hoped to see him take a prominent place, declared, roundly, that it was a burning shame for him to bury himself in the country. But these criticisms had, and have, I think, little weight with him: not that he is obstinate or opinionated, or intractable; but he is not a man to allow other people to make up his mind for him. As he would himself say, "he has lived all his life in the country; he understands its needs, and can adapt himself to its circumstances; while he is anything but at home in the half-stifled artificial life of the town. And altogether he feels that he can best serve the Master where his tastes and aptitudes have freest play."

As he holds a conspicuous position in the "Eclectic Club," and must hold a corresponding position in our report of its proceedings, we will give him a more full introduction to our readers than we can afford to less important characters.

John Transome was born at Patricourt, a lonely farm-house in one of the numerous glens into which the Westmoreland mountains are broken; not far from the point where a common source starts the Lowther and the Lune on their widely divergent courses to their common bourne in the Irish sea. The glen, which is not more than

a mile and a half in length, and nowhere more than a third of a mile in breadth, is hemmed in on three sides by the mountains. At its northern extremity, thrust under the shelter of the loftiest mountain, which rises almost perpendicularly from the plain to a height of fifteen hundred feet, is a plot of fertile land approached by a narrow and dangerous "pass," which in olden time probably formed the only means of communication between the inhabitants of the glen and the outside world; for to the south of this plot is a mountain tarn, or miniature lake, full half a mile in length. And though now there is a broad carriage-way along its eastern shore, there is abundant evidence that this is a recent construction, and that no long time ago the lake filled the valley from side to side.

To this glen a Puritan fugitive, who had emigrated from Ireland in the days of Charles I., fled with his family for refuge from the intolerant measures which arose out of the Restoration. A Puritan, a Nonconformist, and an "Anabaptist;" known to have been an active supporter of the Commonwealth, and a devoted friend of Cromwell, he was specially obnoxious to the agents of Clarendon and Sheldon. As soon, therefore, as he saw that truth and freedom had nothing to hope from the restored monarchy, he sold the little estate he had acquired in the neighbouring county of Lancashire, and betook himself, with his wife and two sons, to this secluded spot. Here he dwelt in comparative security through the troublous period which ushered in and immediately followed the Revolution of 1688; and here some of his descendants have dwelt ever since. The house yet remains very much in the form in which it was built more than two hundred years ago. Its principal feature is a large kitchen, capable of holding eighty people, in which more than one of the ejected ministers have preached the Word of life to the persecuted family and the few neighbours who cautiously stole over the fells to join in the worship. In the roof is a curiously contrived recess, the existence of which could only be discovered by the most careful search, where many a godly minister has lain concealed while the hounds of the law were on his trail.

Those were indeed troublous times; when all religious parties, except Quakers and Baptists, believed in the sacred duty of persecuting what they deemed heresy, and agreed in little save their intolerance—intolerant even to toleration. The reaction from the severe simplicity of Puritan rule; and the short-sighted, selfish policy of the Presbyterians, who hoped to obtain favour for themselves and extermination for the Catholics from the royal libertine, whom they had done so much to raise to the throne, threw the whole country into the arms of the Court party; until the popular representatives in the House of Commons outstripped the Peers in their obsequiousness to the King. It was the apotheosis of monarchy; the national renunciation of freedom. The King and his sycophantic clergy were not slow to use their opportunity. First the Test Act filled the magisterial chairs with partizans of the Court, and then the Conventicle Act committed to these the liberty

and possessions of all who dared oppose the Court policy by worshipping God according to the dictates of their own conscience.

Of all the sects the Quakers and Baptists suffered most severely. These two bodies were not then so sharply distinguished as they are now. On almost all questions, except those touching the ordinances of the Gospel, their principles were identical. Their doctrine of absolute liberty of conscience made them equally obnoxious to both the great religious parties of the day, while their profound regard for Divine authority, which disposed them to make light of the laws of men, and their stern conscientiousness, which forbade to them the very semblance of compromise, made them specially offensive to the ruling powers. The jails all over the country were filled with them, while Patricourt and kindred retreats, known to most of the faithful, became the frequent hiding-places of such as fled from the face of their brutal persecutors. Many a beam and rafter in the old Westmoreland farmhouse bears rudely-carved mementoes of men whose names have passed into history, and whose memory has become a national treasure.

But times have changed. It is no longer necessary to hide from the persecutor's fanatical rage. A small Baptist chapel now stands near the old farmstead. Other farmsteads have sprung up on the mountain slopes and in the adjacent glens. The chapel is weekly filled with rustic worshippers, to whom a homely but most worthy minister preaches the Gospel of Salvation.

The Transomes, sires and sons, have been true to the faith of their persecuted ancestors. Time and frequent transmission have imparted to it the dignity of a family inheritance. Venerable traditions and hoary memories have thrown round it a halo of historical grandeur. They have come to regard it almost as a patent of nobility, the date of which can be traced to a period which makes the Established Church of the Restoration look like a modern upstart. From the paternal home numerous descendants have swarmed off to the neighbouring towns, frequently becoming the founders of Baptist churches in the places of their settlement, and always the reliable supporters of Baptist principles. Many have risen to eminence in mercantile pursuits, and are known for their liberal support of denominational institutions; one or two have attained reputation as scholars; and not a few have contributed to the dignity and efficiency of municipal institutions in more than one large town, both in England and Australia. But, wherever found, at home or at the Antipodes, the name of Transome is suggestive of sturdy independency and Anti-pædobaptism.

To say that the Rev. John Transome is worthy of his glorious ancestry is to say but little. Probably the very reason why he has selected the Baptist ministry as the sphere of his life is that the faith of his forefathers is in him in an intensified form. Let those decide the claims of long descent who please, and say that a man is what he makes himself; for our part, we maintain the intrinsic value

of a pedigree that runs over three centuries. What if there are some names in the roll that were better forgotten, their presence is more than compensated by the subtle influence which the consciousness of an illustrious ancestry must inevitably exert on a pure and ardent mind. Pre-eminently is this the case when the family name has been identified with a cause that appeals to all the chivalrous instincts and noblest sentiments of our nature.

Nonconformity cannot, however, like Church-and-Toryism, be held as a mere family tradition, and passed from generation to generation with the family plate. If a youth has no better reason for being a dissenter than that his father was one before him, he will almost certainly, sooner or later, be sucked into the stream of fashionable conformity. A man of cultivated intelligence and refined sensibilities, conscious of his ability to sit in society with the highest, cannot submit to a species of social ostracism unless his decision is sustained by some well-grasped and weighty reason. Persistent nonconformity requires an intellectual effort. It must be intelligent and conscientious or collapse.

And John Transome knows where he is and why. The faith which he first received as a tradition has deepened into a conviction and mounted into a passion, and now dominates his nature. Even at college he attracted notice by the ardour with which he entered into the State-Church controversy, and the attention he gave to the religious history of his country. The vigour with which he was wont to defend the heroes of the commonwealth won him from his fellow-students the nickname of Old Ironsides.

At Quinton he quickly won himself a high position, and became an acknowledged power. Young men, attracted by his geniality, intelligence, and enthusiasm rallied round him, and, adopting him as their trusted leader, became enthusiastic for his pursuits and enormously multiplied his influence. Among the wealthier members of the community—chiefly adherents of the Established Church—his dignified deportment and courteous manner compelled respect while it made patronage impossible. A man who clearly considered himself an equal, and was obviously able to maintain equality, could not be treated as an inferior. He could neither be patronized nor snubbed. His nonconformity was in marked contrast with that of his predecessor, which had been timid, compliant, and not without a strong dash of snobbery. Transome was outspoken, unmistakable, self-reliant; and Dissent which first rubbed its eyes and began to wonder at its own respectability, went on to respect itself, and then became an active power for good.

The rector, an amiable gentleman of High Church tendencies, and with an intellectual horizon bounded by the interests of the Establishment, called upon him shortly after his settlement, no doubt feeling that the Baptist minister was a man whom it was just as well to conciliate, even for the sake of "our Church." Knowing, too, most unquestionably, that there are prigs even among Baptist ministers,

whose heads can be turned and their nonconformity rendered harmless by a few attentions which cost nothing and mean nothing. Uncharitable? Not a bit of it, Sir. That High Church clergymen, who do not accept the validity of our ordination, should meet us on equal terms, as fellow-servants of the Lord Jesus Christ, can be credible only to people of remarkably thick skulls.

Besides, the former Baptist minister at Quinton had been greatly elated by the little politenesses of the clergyman, until he seemed half-ashamed of his dissent, and never let slip an opportunity of talking about "my friend the rector." But if the rector had been a man of average discernment, he would have seen at a glance that Transome was made of other metal and could not be treated in the same way.

"Good morning, sir," said the rector, "very happy, I am sure, to welcome you to Quinton. Your predecessor and I were very good friends. He was a good man; no agitator, no political dissenter. I am very glad that the Baptists here are not political dissenters. Shall be pleased to do anything in my power for you."

"Very much obliged," replied Transome, as soon as the self-complacent and loquacious speaker permitted a word to be thrust in; "but what if *I* am a 'political dissenter?'"

"O, I trust not," rejoined the clergyman, with a bland smile, "indeed, quite impossible, I should say."

"I don't know about that, sir," answered Transome. "What do you mean by a political dissenter?"

"Why—why, one of those who want to pull down the Church; who go about the country lecturing, and exciting the people to take away our endowments, and telling lies about the clergy."

"I do not recognise myself in your description," remarked Transome, with a smile; "I am, however, a decided nonconformist, and a member of the Liberation Society. I feel myself perfectly justified, in fact I feel it incumbent upon me, to do all in my power to promote the establishment of religious equality in our country."

"Dear me! I am very sorry to hear it. I should have been glad to do something for you; but, of course, if you are an enemy to our church, I cannot. But, of course, you would not talk about these things in public?"

"Indeed I should, and do, I assure you. I hold that the intrusion of the secular authorities into the affairs of the Church of Christ is sacrilege; a violation of Christian liberty, an encroachment on the rights of our Lord, and a complete negation of the fundamental principles of Christianity. I hold also that the patronage of one sect by the State is a gross wrong to the rest of the nation. Both as a Christian and as a citizen, therefore, I am bound to advocate disestablishment, and I no more dare to compromise my testimony on this point than on any other part of the Truth of God."

"Then, sir, you are after all a political dissenter, and I, of course, cannot have any further intercourse with you. You will be a fire-brand in the parish."

"I begin to think that is quite possible," responded Transome; "but will you permit me just a further word or two before you go? I did not desire the opening up of this subject, but since it was opened I could not permit you to go away under a misapprehension of my position. What may be our future relationships will depend largely on yourself. I must be frank in the utterance of convictions, and earnest in endeavours to give them effect; and I expect every gentleman with whom I associate to be the same. If you merely deprecate controversy, or resent criticism of the Established Church, or abuse conscientious dissenters for being conscientious, you will probably do more harm to your cause than I shall."

"I shall certainly not stoop, sir, to defend our Church against the assaults of political dissenters."

"And I do not intend to assail your Church, but only its connection with the State."

"That is the usual cant of political dissent."

"Do not you think, sir, that it requires considerable assurance in the minister of a political church, who derives no small advantage from his political relationships, to denounce political dissenters, whose only offence is that they seek to release religion from its servitude to political expediency?"

The rector immediately bolted, without even the courtesy of a "good-bye." Since then he has never spoken to the Baptist minister.

Meyer and Lightfoot on Baptism.

WE have lying on our table two excellent commentaries on "St. Paul's Epistle to the Colossians," both of which have been published during the last few months. One of them is a translation from the German of Dr. Meyer; the other is the work of an English author, Dr. Lightfoot, Hulsean Professor of Divinity at Cambridge, and Canon of St. Paul's. Into the general merits of the two books it is no part of our purpose to enter, nor shall we make any attempt to detail their specific or their relative excellences. Dr. Meyer—whose death before the revision of his great work was complete all Biblical scholars deplore—was probably the greatest exegete the present century has produced, and attained among his associates an exceptional, if not an unrivalled, fame. We frequently differ from his doctrinal conclusions—though less in his later editions than in his earlier—but we frankly acknowledge our great indebtedness to the patient and painstaking investigation, the accurate scholarship, and

the calm, candid judgment his commentary everywhere displays. His intense and disinterested love of truth, his absolute surrender to its control, may be inferred from a paragraph in his preface to the last edition of his commentary on the fourth Gospel. He was a firm believer in its Johannine authorship. The criticism of Bretschneider, Baur, and others of the negative school failed to shake his faith in this old and familiar view. Yet we find him writing, "Such critical labour submits itself to be tried by the judgment of scholars, and has its scientific warranty. Nay, should it succeed in demonstrating that the declaration of the Gospel's apostolic birth as written by all the Christian centuries is erroneous, we should have to do honour to the truth, which in this case also, though painful at first, could not fail to approve itself that which maketh free." And these words give a fair specimen of the manner in which throughout Meyer's work has been executed. His opinion on any point will therefore be listened to with respect.

Professor Lightfoot holds among English scholars a position not less distinguished than that which Meyer attained among the Germans. His three volumes on the Epistles to the *Galatians*, *Philippians*, and *Colossians* are, in our opinion, the finest and most suggestive specimens of Biblical criticism which have yet appeared from the pen of an English author. There is scarcely any qualification of a commentator which Dr. Lightfoot does not possess. Learning, genius, candour, rare powers of expression and illustration are conspicuous elements of his character, and he is acknowledged by many eminent scholars to have thrown an entirely new light on some of the more important problems of Biblical science. Principal Shairp, of St. Andrews, in reviewing his work on the *Colossians* (in the *Sunday Magazine*), has paid a most enthusiastic tribute to the value of his researches; and another Biblical scholar who is becoming well known as an expositor of Scripture recently remarked to the writer that he found it an immense advantage to have the aid of Professor Lightfoot's investigations.

It will interest many of our readers to know that both these excellent commentators have clearly stated their views in reference both to the subjects and the mode of baptism as set before us in the New Testament; and it is with the purpose of directing attention to their utterances on this matter that we now write. Our own opinions in relation to it have been carefully and conscientiously formed, and prolonged investigation only strengthens our conviction of their accuracy. We should be compelled to adhere to them, however many and however formidable the authorities arrayed against us. At the same time it is gratifying to see our opinions confirmed by scholars of acknowledged competence and candour, by men who have no bias in favour of our denominational position, and who are in fact, on ecclesiastical grounds, widely removed from us. We have frequently been charged with ignorance and with bigotry for maintaining a separate denominational existence. The correctness of our principles

used to be stoutly and persistently denied, and to be a Baptist was a sure way of incurring reproach. Matters have certainly undergone a change in recent years, and comparatively few scholars will now deny, either on philological or historical grounds, that *βαπτίζω* signifies to immerse; and as few will contend that a clear instance of infant baptism can be adduced from the records of the Apostolic Church. The commonest ground of opposition to our principles is that the whole question is of inferior moment, one of the "non-essentials," and that therefore we ought to give way. But this argument cuts two ways. Why should not our Pædobaptist friends give way? The surrender ought scarcely to be demanded from those who feel that they have "the truth on their side," and who are, moreover, admitted by the most learned of their opponents to have it. We do not, however, think that because a rite is "non-essential" in respect to our personal salvation, it is therefore unimportant. And when we consider the mischievous errors which have sprung from a misinterpretation of baptism, and the sacramentarianism which is even now the result of that misinterpretation; in view "of the great influence for good or evil which sound or unsound dogmatic teaching respecting the sacraments, and a consequent healthy or unhealthy use of them, has had on Christian communities and their several members" (Dr. Jacob), we feel it necessary to adhere as closely as possible to the teaching of the New Testament, and to avoid everything which has not the direct and explicit sanction of our Lord and His apostles.

The following quotations from Meyer and Lightfoot concede well-nigh all that we can ask in respect to interpretation, plainly teaching that baptism is immersion, that its subjects are believers in Christ, and that it symbolically represents our death unto sin and our rising to newness of life. How—such being its meaning—it can be lawfully administered to infants, or to any who do not distinctly profess their faith in our Lord and Saviour Jesus Christ (as *their* Lord and Saviour), we cannot imagine.

The passage commented upon is in Col. ii. 12: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God who hath raised Him from the dead." On this Meyer says:—

"Verse 12 supplies further information as to how the 'ye were circumcised' so far as it has taken place by the circumcision of Christ, has been accomplished—'buried with Him' synchronous with 'ye were circumcised': *in that ye became buried with Him in baptism.* The immersion in baptism, in accordance with its similarity to burial, is—seeing that baptism translates into the fellowship of the death of Christ—a *burial along with Christ* (Rom. vi. 4). Through that fellowship of death man dies to his sinful nature, so that the body of the flesh (verse 11) ceases to live, and by means of the fellowship of burial is put off. The subject who effects the joint-burial is *God*, as in the whole context. In the burial of Christ, this joint-burial of all that confess Him as respects their sinful body was objectively completed:

but it takes place, as respects each individually and in subjective appropriation, by their baptism, prior to which the realisation of that fellowship of burial was, on the part of the individuals, still wanting."

It is immaterial to our purpose whether we translate the next clause, "wherein also ye were raised with Him," or "in whom also ye were raised," i.e., in Christ. Meyer decides (we think wrongly) for the latter rendering, but one of the grounds of his decision is *specially* "the fact that if ἐν ᾧ refers to baptism, ἐν could not be the proper preposition, since ἐν τῷ βαπτισμῷ, in accordance with the meaning of the word, and the figure of the burial, refers to the *dipping into*, whilst the spiritual awakening to new life, in which sense these expositors (who hold the former view) take "ye were raised," would have taken place through the *emerging again*, so that we should expect ἐξ οὗ, or at all events the non-local δι' οὗ." Lightfoot's explanation appears to us the more accurate, but so far as the question of immersion, &c., is concerned, Meyer is quite as strongly on our side.

Lightfoot's remarks are as follows:—"Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections, and his past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith, but also the seal of God's adoption and the earnest of God's Spirit. Thus baptism is an image of his participation both in the death and in the resurrection of Christ. For this twofold image as it presents itself to St. Paul, see especially Rom. vi. 3, *et seq.*" "ἐν ᾧ—i.e., βαπτισμῷ. Others would understand Χριστῷ for the sake of the parallelism with verse 11, ἐν ᾧ καὶ . . . ἐν ᾧ καί. But this parallelism is not suggested by the sense; while on the other hand there is obviously a very close connection between συνταφέντες and συννηγέρθητε as the two complementary aspects of baptism: compare Rom. vi. 4. . . . In fact, the idea of Χριστῷ must be reserved for συννηγέρθητε, where it is wanted: *ye were raised together with Him.*"

Again on Col. i. 1-3, Lightfoot says (*inter alia*), "*If then ye were raised, not have been raised.*" The aorist refers to their baptism, and the 'if then' here is a resumption of the 'if' in ii. 20. The sacrament of baptism as administered in the apostolic age involved a twofold symbolism, a death or burial, and a resurrection. In the rite itself these were represented by two distinct acts, the disappearance beneath the water, and the emergence from the water; but in the change typified by the rite they are two aspects of the same thing, 'like the concave and convex in a circle' to use an old simile. The negative side—the death and burial—implies the positive side—the resurrection. Hence the form of the apostle's resumption, *if ye died, if then ye were raised.* The change involved in baptism, if truly realised, must pervade a man's whole nature. It affects, not only his practical conduct, but his intellectual conceptions also. It is nothing less than a removal into a new sphere of being. He is translated from earth to heaven, and, with this translation, his point of view is altered, his standard of judgment is wholly changed," &c.

Verse 3—" *is hidden*. The apostle's argument is this: When you sank under the baptismal water, you disappeared for ever to the world. You rose again, it is true, but you rose only to God. The world henceforth knows nothing of your new life, and (as a consequence) your new life must know nothing of the world."

Lightfoot has not yet published his commentary on the Romans. Meyer's Handbook on this epistle was issued by Messrs. Clark, of Edinburgh, about two years and a half ago. From the notes on ch. vi. 3, *et seq.*, which are too long to give entire, we make a few excerpts.

"*We who were baptized in reference to Christ Jesus* (we who through baptism became those specifically belonging to Him) were baptized in reference to His death; *i.e.*, we were brought through one baptism into the fellowship of His death, so that we have a real share ethically in His death, through the cessation of all our life for sin. . . . This interpretation, *viz.*, of the spiritual fellowship produced through baptism, prepared for by the repentance and faith that preceded baptism, accomplished by the baptism itself (Gal. iii. 27; Col. ii. 11, *f.f.*), is required by the context in verse 2 (*ἀπεθάρωμεν*), verse 4 (*συνεταφύμεν*), and verse 5. . . . The *efficient cause* of this fellowship of death is the Divine grace, which forgives sin and grants the Holy Spirit to him who becomes baptized; the *means of this grace* is baptism itself; the *appropriating cause* is faith; and the *causa meritoria* the death of Christ."

"*Buried with Him*. . . . The recipient of baptism who by his baptism enters into the fellowship of *death* with Christ is necessarily also in the act of baptism ethically buried with Him, because, *after* baptism, he is spiritually risen with Him. In reality this burial with Him is not a moral fact distinct from the having died with Him, as actual burial is distinct from actual dying; but it sets forth the fullness and completeness of the relation of which the recipient, in accordance with the *form* of baptism, so far as the latter takes place through *κατάδυσις* and *ἀνάδυσις*, becomes conscious *successively*. The recipient—thus has Paul figuratively represented the process—is conscious (*a*) in the baptism *generally*: now am I entering into fellowship with the *death* of Christ; (*b*) in the *immersion in particular*: now am I becoming *buried with Christ*; (*c*) and then in the *emergence*: now I *rise* to the new life with Christ."

We will give one more quotation from Meyer. It is from his work on the Acts of the Apostles, not yet translated into English. We are indebted for the quotation to Dr. Green's edition of Hackett on the Acts, vol. 2, p. 20.

"When Jewish or heathen families became Christians, the children in them could have been baptized only in cases in which they were so far developed that they could profess their faith in Christ, and did actually profess it; for this was the universal requisition for the reception of baptism. On the contrary, if the children were still unable to believe, they did not partake of the rite, since they were

wanting in what the act presupposed. The baptism of children is not to be considered as an apostolic institution, but one which arose gradually in the post-apostolic age, after early and long-continued resistance, in connection with certain views of doctrine, and did not become general in the Church till after the time of Augustine."

Our readers will bear testimony to the fact that we do not give an undue amount of attention to the subject of this article, or attach to it an exaggerated importance. We gladly allow to our Christian brethren of other denominations the same right of private judgment, the same liberty of speech and action, that we claim for ourselves, and are anxious to maintain the most active friendly relations with them. But as our position has been taken in obedience to the will of our Lord, and with the sole view of promoting His glory, we deem it wise and necessary to write of the matter on fitting occasions, to note the utterances of the most learned and competent authorities who are not of ourselves, and especially to dwell on such expressions of opinion as indicate a progress of thought and tend to confirm "the things most surely believed among us." And we trust that what we have now written will be found both, to inquirers after truth and to those whose mission it is to be "teachers of truth."

Jacob and Esau.

THE character of the patriarch Jacob has suffered more from harsh judgments than that of any other great saint recorded in the Bible; and yet there was nothing in his disposition to provoke severity, nor anything in the actions of his enemies to justify the lenity with which they have been treated. Whether this asperity towards a man who, in all parts of his life, received the most signal testimonies of the favour of God is to be traced to the inherent opposition between the Flesh and the Spirit, or is due chiefly to the spirit of detraction which delights to magnify blemishes and to dwell upon faults of character in the eminently godly, certain it is that, even in the writings of professed believers in the sovereignty of Divine grace, much searching would be required to discover a friendly interpretation, much less a reasonable justification, of Jacob's conduct. Yet he was not only a man distinguished before his birth as the object of a Divine election, but all through his life he was conspicuous for piety, and displayed a mildness and benevolence of character which ought to raise him very high in the esteem of those who sit in judgment upon his conduct. Even his most dubious actions were done under the influence of others, and reluctantly, in defence of his own indefeasible rights; and

the worst that can be justly said is, that the means were wrong while the ends were right, and that, in the most dismal chapter of his story, he was a man far more sinned against than sinning.

In the matter of the Birthright, to which this paper is intended to be confined, there is more need than in almost any other case that we should divest ourselves of modern and Western ideas before coming to its consideration. Our laws of primogeniture and inheritance are so arbitrary and unnatural that they have perverted the sentiments of society, and a great landholder who should act towards his children in perfect equity, would almost certainly be generally condemned, for the fortuitous circumstance of priority in birth is universally admitted to give a preponderance to the claims to preference of the eldest son. In patriarchal times, and among peoples happily ignorant of the feudal system, this feeling, if it existed at all, was so modified and restricted as to make the right of primogeniture no wrong to others. Under the Mosaic law the elder brother of a large family, who had to maintain the honour of being chief of his name upon a double portion of the parental inheritance merely, was not so much of an object of envy to the younger branches. But in the earlier days even this simple arrangement was complicated by the necessity of providing for the descent of the headship of the chosen family in the line of piety as well as of birth. Thus Isaac himself had been preferred over the head of his own elder brother Ishmael, who had an unquestionable right to the inheritance, according to Eastern ideas, and one which their father, Abraham, was most anxious to recognise—Gen. xviii. 18—but in submission to the Divine will he postponed him to the child of promise.

Another striking instance of this assignment of birthright privileges away from the line of actual prior descent is found in Jacob's own family. If he could have had his own way, Rachel would have been his only wife, and although in this he was overruled, Rachel's first-born, Joseph, obtained the double portion, Reuben, the eldest-born, never having been mentioned; and it is also worthy of notice that of Joseph's two sons who were thus advanced to patriarchal rank, the youngest, Ephraim, obtained the blessing of the right hand, and his descendants became one of the two leading tribes in the subsequent history of the nation. These events happened after the transaction in Isaac's family, but they serve to establish the view that, among the Abrahamidæ, the succession to the headship of the family was always subject to Divine appointment and approval, and in no case did it follow the accident of natural descent.

To come now to the case in which this principle was sought to be contravened, we observe that Isaac was the least eminent for piety or decision of character of the three Hebrew patriarchs. He was a timorous, indolent man, with strong propensities to sensual indulgence, and incapable of maintaining his rightful position, either at home or abroad, with decision and dignity. These characteristics precluded eminence in piety, and indicated the probability of domestic troubles

Rebekah had by far the stronger mind, but, being unfruitful, it was not till after twenty years of married life she obtained the blessing of motherhood, in answer to a solemn special supplication made by Isaac to that effect. During pregnancy her sensations were of such a nature as to lead her to consult the Divine oracle, whence she obtained a response in such terms as set her anxieties at rest, and which was justly deemed so important as to be carefully preserved in its original form, and to be afterwards embodied in the records of the family history. This *mashal*, *μαρτεῖον*, was given in the words—

“ Two nations are in thy womb,
And from thy belly two peoples shall be separated,
And one shall prevail over the other,
And the Elder shall serve the Younger.”

This response was so unequivocal that there could be no possible justification for any attempts to act in opposition to it; yet it was resisted from the first. If it was obtained through Isaac, this rendered his conduct more inexcusable; if it was directly communicated to Rebekah his contempt of it might be more easily explained, but was not more creditable to his faith.

When the twins had been born whose relative positions had been thus definitely fixed beforehand, their natural characteristics appeared as different as their spiritual destinies. Esau was dark and hirsute, Jacob was fair and smooth, and as they grew up together their mental and moral differences were as remarkably contrasted. Esau, inheriting his father's indolent and sensual temperament, with a vigorous physical constitution, was averse to labour but addicted to the irregular and almost savage life of the nomadic hunter, while Jacob, with extraordinary diligence and success, devoted himself to the peaceful industries of the pastoral life. If it had been a question which of the twin-brothers best deserved the patrimony for his attention to it, Esau could have had no claim whatever, but we may safely affirm on Jacob's behalf that the family wealth formed no element in his calculations. His faith grasped the promise, for which Esau had no regard, for he was destitute of religious feeling, “a profane person,” trampling under foot every Divine sanction in the pursuit of his selfish gratifications. The transaction of the sale of his claim upon the birthright for a dish of boiled peas brought this tendency strongly out. It is evident that there must have been many previous contentions between the brothers on the subject, Jacob asserting his right and Esau insisting upon his pretensions in disregard of the sacred oracle; and the readiness with which he consented to abandon these pretensions for so contemptible a consideration, not only shows the absence of any principle of true piety in his character, but also implies that he was conscious of the untenable nature of his claim. The bearing of this incident upon subsequent transactions has scarcely been fully appreciated. As Esau had carefully cultivated Isaac's favour by gratifying his appetite for savoury meat, and, as subsequent events

showed, both father and son were determined to defraud Jacob, it was only fair for the latter to require as the price of the meal Esau longed for that he should relinquish his unfounded claims upon a privilege from which he had been already Divinely barred. Jacob knew Esau's character, that he was a sensual, profane man, with no regard for God's promises except as they might affect his own importance, and it was no unfair or ungenerous advantage to demand the surrender of his claim as the price of his dinner. It was not worth more. In all this transaction if we keep steadily before us the true condition of Jacob as the chosen son and the Divinely-appointed patriarch of the holy nation, and remember also the ungodliness of Esau's life and conduct in every known particular, we shall see that it would have been ruin to the religious hopes of mankind if the promises had been committed to such a man. The fact that in the Divine purpose Esau was passed by, did not necessitate him to live a life of profanity, but his continuous progress from bad to worse, without an indication of any redeeming qualities, displays the wisdom and knowledge of Him who seeth not as man seeth.

The next scene in the family history is the painful struggle for the Blessing. Isaac was unquestionably the most guilty actor in this humiliating business. He knew the Lord had decreed—"The elder shall serve the younger"; that Esau had despised the birthright, and that his profanity and unholy alliances had disqualified him from occupying the position of trustee and depositary of the sacred promises to the seed of Abraham. He knew, also, that Esau's descendants were designed to be a separate people, yet did he, with wilful obstinacy and disobedience, set himself to thwart the declared will of God. The preparation was in harmony with the proposal. The plot was laid in secret; God was not to be acknowledged. Rebekah and Jacob were to be kept in darkness. Isaac would not sanctify himself with fasting and prayer, but Esau must bring him savoury meat and wine, that when he had eaten and drunken, in the full satiety of his sensual mind, he might bestow upon the profane Esau the blessing which belonged to the pious Jacob. There could have been no fear of immediate death before him, but the old man had brooded over his design until he lost all reverence for God's declared will, and became bent upon accomplishing his own vile purpose.

The ever-watchful Rebekah discovered the plot between Isaac and Esau, and now came the fiery trial of faith, through which she and Jacob came miserably scorched. It was their clear and immediate duty to stand still and see the salvation of God, and most assuredly He would have prevented the completion of the wicked design. Jacob would seem to have preferred this course, but the importunity of his mother reluctantly induced him to swerve. We must contrast his conduct with that of another of God's chosen ones who was similarly tried, and came out of the trial purified and exalted. David, the anointed of the Lord, had a rival in the rejected Saul, and twice the life of his most bitter enemy was put into his power, and twice

he refused to touch him ; a great display of faith which met its reward. What a glorious discovery of Almighty power and wisdom must have been made in that day if the mother and son had only trusted the Lord to baffle the iniquitous designs of the father and brother. They failed, and sank down to the level of the plotters, loathing themselves, and furnishing a mournful example of weakness and meanness whenever the godly stoop to use the weapons of a carnal warfare. On the incidents of the transaction we need not touch except to note how in the blessing designed for Esau, but unwittingly bestowed upon Jacob, Isaac deliberately defied the will of God by giving, in intention, to the profane reprobate, the blessing of dominion that of right belonged to the godly elect. The blessing Jacob received in this manner was his own by right, if we admit that men are bound up by the terms of God's clearly revealed will. Isaac's conduct must receive unqualified condemnation, Esau does not deserve the slightest sympathy, while for Rebekah and Jacob it is a subject of regret that in a case where their strength was to sit still, and leave God Himself to frustrate the designs against His purposes, they failed in their trust and did evil that good might come.

The immediate and temporal consequences of this painful event fell exclusively upon the better part of the family, and must be regarded as the chastisement from the Lord for their dereliction of the path of duty. Isaac and Esau suffered nothing. There could have been no love for Jacob when he had plotted so basely against him, and Isaac continued to enjoy the society of the reprobate to whom he was so devoted. Esau appears to have inherited the whole of his father's and grandfather's property, Isaac having permitted Jacob to go from home without an attendant, and with nothing but his staff. On Rebekah the heaviest punishment fell. Esau's sullen and vindictive disposition led him to cherish purposes of revenge which only his regard for his father induced him to postpone, and to save Jacob's life his mother had to part with him, and never saw him more. Thus the deflection from rectitude, on the part of the truly pious members of the family, was visited severely, while the presumptuous sin of the others was passed over. Esau lost nothing he really cared for, and if he hated Jacob it was more because God loved him than for any harm he could say he had himself received.

When, after the lapse of more than twenty years, the brothers met again the characters of the man after the flesh and of the man after the spirit came out in vivid contrast. These years had been to Jacob eventful and laborious. He had learned by bitter and repeated experience of deceit in the dealings of others with himself the advantages of unfaltering sincerity, and his piety had been strengthened and ripened by his trials. Esau was the same profane, selfish man. He had learned nothing, and had forgotten nothing. When he heard of Jacob's return, he mustered four hundred armed men of his father's household and hurried to glut his long-cherished revenge with the murder of his brother. But Jacob would not contend with him. He

wrestled with a Mightier One at Penuel, and prevailed, and thence advanced alone, halting and in pain, but in the grandeur of a Prince of God, while his magnificent present captivated the sordid heart of his brother, who was probably very glad of it. There is something almost ludicrous in the mollification of the blustering Esau by the sight of the presents, but it is characteristic of the two men that while Jacob gave his presents on such a scale of liberality as to astonish Esau he could not find it in his heart to give anything in return, although he was in possession of the whole wealth of the family. Jacob had estimated his brother's character rightly, and proved his natural right to the headship of the family as well as the rectitude of the Divine assignment by his conduct. His was the magnanimous, godlike mind, before which the sensual, selfish, earthly spirit grovelled, yielded place, and sank in abasement. But for that one blemish, when he surrendered his own better judgment to his mother's importunities, the character of Jacob would have stood forth in stainless majesty pre-eminent for a matchless combination of virtues, for prudence, piety, integrity, industry, and peace, and even that fault is greatly diminished when we allow due force to the circumstances in which he was placed. Perhaps the majority of those by whom he is most severely condemned might be ready to go even farther than he, and justify their action, if their own rights were as unscrupulously invaded; and who is there that will gainsay the probability of the opinion that the interference of Rebekah and Jacob, to prevent the success of Isaac and Esau in their plot against the Lord's purposes, was the means of the escape of the latter from the immediate chastisement their nefarious design had so justly deserved? Even yet the profane would steal if they could the birthright of the godly, for what else in its essential character is the arrogant claim of the priesthood of the Apostacy in Rome and Canterbury to apostolical succession and Divine authority? and the defeat of their plots will be seen by those who look not to carnal policy, but to the putting-forth of the Lord's power.

Tunbridge Wells.

W. K. ARMSTRONG.

Happiness : what it is, where it is, and how to acquire it.

"They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures."—Psalm xxxvi. 8.

I. **T**HE House of God is associated believers in fellowship. Here divine worship goes forward—spiritual worship, *i.e.*, minds and hearts upraised, whether in prayer or praise, to the infinite, all-pervading Deity existing in the triune unity of Godhead—Father, Son, and Holy Spirit. The *words* are not worship, however correctly arranged and appropriate, without the heart's meaning and spirit go along with them; nor is the *music* worship unless the deep-felt sentiment of veneration and love breathe in it.

Here the government of Christ as the Head over His own house is maintained according to the rule laid down in His word, and by the hands of the servants He has ordained, and from it goes forth the light and truth of revelation as announced: "The law shall go forth from Zion and the word of the Lord from Jerusalem," namely, to all the world, "for the earth shall be full of the knowledge of the Lord, as the waters cover the great deep."

His house is, therefore, the place where instruction and excitement to every good work may be expected to be found,—a place of spiritual entertainment to minds athirst for sacred knowledge. This is expressed in the word employed in the text, "fatness"—*i.e.*, something corresponding to a well-filled table of dainty meat. What then have we here answerable to this idea?

1. We have the greatest, most glorious, and most deeply-interesting of all the mysteries in this mysterious world to fix our thoughts and enrich our hearts. Think of the distance between heaven and earth: the space is unmeasurable, giving the idea of infinitude, vastness, wherein our senses and faculties are quite lost; yet is it but a feeble expression of the far greater moral distance between God and the creature man. *He*, the fountain of life and being and power and true greatness, and *man*, the offspring of the dust, here to-day "but his life a vapour and vanishing away." Think then of this infinite Being entering into affinity with the creature of His power, and wrapping Himself up within the virgin womb in mortal yet sinless flesh. Think of Him, maker of all worlds, standing on the platform of our earth, in our nature, yet upholding all things by the word of His power, ordering the planets to roll and suns to shine and the hosts of heaven to draw out their dazzling legions, and assigning to them their divers positions and employments all the while that He appeared among men as a man; having reached that estate through the usual stages of infancy, childhood, and youth. Why, the *mere fact* of His

assumption of humanity, apart from the greatness of the work that lay before Him, calls forth admiration of our minds, lost in wonder, adoration, and praise. Astonishment follows Him along the course which he pursues, filling up every hour of His self-imposed pilgrimage among us in works of marvellous power, exuberant goodness, wondrous skill and unwearied and expansive benevolence; gladdening the hearts of the poor, healing the incurable diseases of the utterly forlorn, dispensing blessings on all sides and to all classes freely, gratuitously, with the munificence of a king and the sympathy of a brother; yet all the while the object of the contempt and scorn of the religionists of the day, the butt of the profane, hated by proud officials both civic and ecclesiastic, pursued by the devil and his human agents with bitterest malignity from the cradle to the cross. The Creator of the world in disguise, poor, so poor that He could only pay tax by miracle; in hunger and thirst, in weariness and painfulness; "the foxes had holes and birds had nests, but the Son of man had nowhere to lay His head," oftentimes it may be the cold ground His bed, the skies His covering. Add to all, the consuming passions that prayed on His humanity; griefs not His own weighed down His soul and withered His flesh, "a man of sorrows and acquainted with grief;" "I am like a pelican of the wilderness," companionless as sparrows on the house-top. At one time assailed by calumny, at another He is "the song of the drunkard;" now He is the friend of publicans and sinners, and now the agent of Beelzebub; but "who shall declare His generation?" His life stands out at once the most illustrious and the most abased; yet unparalleled in moral grandeur, it towers aloft and leaves the most admired philanthropist the world ever saw hopelessly behind. Next approach the close of His matchless career. It is a scene of anguish which no pencil ever drew, no, nor pen ever described. He was made a prisoner without crime, condemned being innocent, yea, meritorious in the highest degree; subjected to the action of the bloody scourge which plowed His back—to the insults of a heartless Herod and his dastardly soldiers; to the perfidy of His own disciples; to the murderous and most cruel death of the cross, and to the insults of the infuriated mob; He was denied water in His burning thirst, and died without a friend to close His eyes!

But the mystery here dissolves and discloses the grandeur which underlies this singular history. The Son of Man in all this sustains a character unknown, not so much as imagined by the outer world. That world "killed the Prince of Life;" the unutterable guilt of that action was its own; but it was overruled, in the wisdom of God, for that world's salvation. Then it was that His death, by sufferings in His soul, from our broken law's curse, was held by the Supreme Judge as an atonement so rich and so infinitely precious from the dignity of the Divine sufferer, as to stand forth a propitiation for sin, for all sin. "He died, the just *for* the unjust, to bring us to God." "He gave Himself up an offering of a sweet-smelling savour." "Him God hath set forth for a propitiation by faith in His blood." "My flesh I

give for the life of the world." "He is wounded *for our* transgressions." "This is a faithful saying, and worthy of all acceptation: Behold here the Lamb of God who taketh away the sin of the world."

Now, herein we perceive with astonishment and joy the very perfection of the wisdom of God. God the Father "*sent* the Son." "*God laid* on Him the iniquities of us all." "He was delivered by the determinate counsel and foreknowledge of God." Jesus in all this sustains the character of our "surety"—our representative, who stands in our room to "fulfil all righteousness" in our behalf; yet a perfectly voluntary act on Christ's part. "I come to do Thy will." "I lay My life down; no man taketh it from Me." But did God's taking satisfaction for our sins on the person of His own Son, at all lessen the guilt of His betrayers and murderers? Not a whit; they in all they did acted out their own spite and venom upon "the Holy One." It was not to fulfil prophecy, it was not to provide a Saviour for the lost that the Jews and Romans combined against Immanuel to put Him to death; *their* whole procedure, from first to last, was by the instigation of the devil, who thereby thought to counteract by counterworking the Divine plan of mercy; but wherein he acted proudly, "the Only Wise" was above him, and turned the machinations of the destroyer to his eternal shame and misery. Our glorious Lord spoiled principalities and powers, and made a show of their weakness, openly nailing them to His cross. Thus you see how the Lord Jesus Christ, in His incarnation, life, sufferings, and death, comes to be to *souls*, what food—rich food, is to human bodies: "they shall be satisfied with the fatness of Thy house."

Now, then, we must admit that there be many good things in God's house beside this,—many good things about Adam, Eve, Abraham, Isaac, Jacob, and the kings and prophets of Israel. Many good and rare things are spoken about the land of Israel and its histories; about the signs, wonders, judgments, and mercies that happened in ages gone by; the wisdom of Solomon; the life and times of David, his father; the devotional fervour that glows in the Psalms; the sublimity of Isaiah; the heart searchings of Jeremiah; the grandeur of Ezekiel; the wonders of Daniel; the reproofs and warnings of the minor prophets, followed up by the historians of the New Testament, and the Acts, Epistles, and Revelation. O, many good and precious morsels there be, suited to every variety of Christian taste and temper, but this our subject in hand o'ertops and crowns all. Jesus, in His incarnation, life, sufferings, and death; here, here is "*the fatness of God's house*," the food of the soul that nourishes the divine life in the souls of believers. If *this* is on the table, all is right; if this is wanting, all is wrong. The beauties of scriptural biography, the curiosities of religious literature, and the argumentations and controversies of religious men, all will be found indifferent repast to a spiritual table if Christ is wanting. Some will be ready to say, "They have taken away my Lord, and I know not where they have laid Him." "But they shall be *satisfied* with the fatness of Thy house;" *satisfied* with all about what He was, what He

is, what He has done, and what He is now doing and promises to do for His own dearly bought family. His mercy, goodness, and grace, His tenderness, and love, and sympathy, and compassion; the ransom He laid down for His church; the preciousness of His blood; the fragrant breath of His Spirit; the completeness of His pardon, and its immediateness and stability; the sweetness of His speech to troubled souls, as if He would lay their troubles in *His own* bosom. The Good Shepherd "carries themselves in His bosom, and gently leads those who are with young." He cannot be but "touched with the feeling of their infirmities." "My flesh is meet indeed, My blood is drink indeed; he that eateth Me shall live by Me." "Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." "They shall be satisfied." Satisfied, indeed! Here is a testimony; and He was a King who emitted it, and had command of all earth's treasures. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased." The rich entertainment of God's house is put down by the Great Teacher Himself in parable of a marriage supper, to which a general invitation is issued: "all things are ready, come ye to the banquet." But if in God's house Christ in His fulness is not there, why, then, nothing is *ready* that poor souls want. Furthermore, there are persons who would have the matter made plainer still. Notwithstanding all that has been said concerning the Lord Jesus Christ, we yet cannot (they say) comprehend *how* we can eat *Him*. "It is a hard saying," as said the Jews. Well, now, suppose a matter proposed to your intelligence, which fills your *understanding* with light, your *affections* with love, your *conscience* with peace, your *heart* with joy; and to that matter, whatever it may be, your *will* bows down and sweetly embraces and delights to contemplate it habitually. What would this be to you? Would you not be, as it were, *eating it, living upon it*? Most certainly; and so is the matter of "eating Christ's flesh and drinking His blood" the believer's; their understanding, conscience, will, and affections find supreme delight in "*the truth*" about Christ's person, character, work, and offices. This, O! this, is the food of their souls; they think of this subject, they sing about it, they talk about it, they pray about it;—in a word, it is to the soul what meat and drink are to the maintenance of animal life in the body; and the relish that a hungry man has for his ordinary food, the Christian man has for the blessed Redeemer of men. If it is not now brought down to the simplest understanding may the ever-gracious Holy Spirit do that for the *inner* ear, which we are now addressing, but what no man can do for his fellow-man. We pray in the words of an Apostle, "The Lord give thee understanding in all things."

II. "And Thou shalt make them drink of the river of Thy pleasures." It were no easy task to attempt a clear and true explanation of these extraordinary words, *i.e.*, a large and full comprehension of what is meant and intended by "the river of God's pleasures." We may, I think, safely, and without presumption, say

that when we speak of the Divine Being as the blessed, the only blessed God, we mean that He is not only happy, but that He is the happiest of all beings. But, if so, as He exists in absolute independence and immutability, His happiness cannot be derived from another, for there is none but Himself in all the universe; therefore, it must be obvious that His happiness must be *in* and *from* Himself. His *holiness* must be a source of joy in the Divine mind, being in itself spiritual perfection, which is incapable of coming into contact with defect or sin, which is just its opposite. *Love*, holy love, must in itself be blessedness; now God is love. The attribute of *mercy* associated with *righteousness* must yield the highest possible degree of complacency, and the continual outflow of goodness in conferring upon and making all His obedient, intelligent creatures happy must fill up the blessedness of "Him who filleth all in all."

Now, then, the Lord God makes His people to "drink of the river of His pleasures" when He gives them to drink into the bliss of His own fulness; then they "are partakers," as the Apostle puts it, "of the *Divine nature*." The same moral perfections which are in Him, in measure and degree, are poured into their renewed hearts.

It may be thought that the perfect blessedness of the Divine mind must be affected in its equanimity of bliss by the attribute which calls for the execution of inflexible justice on the wicked, but this idea is utterly fallacious; the thought springs from our ignorance and imperfection, for it is impossible that He can be moved to what *we* call anger. The calm administration of His government must go forward, not under the disturbing element of passion, but in the exercise of a most tranquil regard to the rights and demerits of His subjects, and what He owes to Himself as the righteous Judge of men and angels. "The river of His pleasures" cannot be interrupted or disturbed in its flow by the destruction of worlds, or the righteous doom of wicked men. Hence it is that the saved from among men, participating now in the attributes of the Divine nature in perfection, will be unmoved by the judgment upon transgressors, however closely they were connected in the world below.

If, then, in this suffering, sinful world, the fatness of God's house and the river of His pleasures be such as we have represented; if the subject-matter of our happiness as Christians be stable and unmoveable; and if "the river of His pleasures" be such—if there is "a river that makes glad the city of God" even *now*, much narrower in its flowing stream although of the very same nature with that which proceeds out of the throne of God and the Lamb, and if it be our joy to stand on its bank, as it were, and to drink of the living waters of life everlasting—say, what will it be to ascend to the fountain-head of these marvellous waters "flowing through the street of the city of God, where on either side of the river stands the tree of life which bears twelve manner of fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations"?

My dear friends, the Gospel of the grace of God invites you to

approach and eat of "the fat things" of which we have written and to "drink of the river of His pleasures." "Ho, every one who thirsts, come ye to the waters, buy wine and milk without money or price." "He who drinketh of the water which I shall give shall never thirst; it shall be in him a well of water, springing up unto eternal life." Without a figure "God hath given to us eternal life, and this life is in His Son." Set to *your* seal that it is true, most true, that, as sinners, ye are already condemned, helpless and hopeless in yourselves; but "he who believeth and is baptized shall be saved"; "he who believeth not on the Son shall not see life, but the wrath of God"—oh, terrible sentence!—"abideth on him." Ye who imagine that happiness lies in good feeding, in gratifying the appetite for delicacies, and "making provision for the lusts of the flesh" and mind, in possessing command over the means of carnal enjoyment, do you not see in what you have been reading how you stand corrected in your ideas of happiness? How far transcends intellectual and moral happiness over the mere sensuous enjoyments, which, at the best, are momentary, and, when gone, leave nothing behind but dull satiety or grievous disappointment? What can for a moment compare with reconciliation and friendship with God, with justifying righteousness, with calm and settled peace, with walking in the light of His countenance, with cherishing the charming hope of glory on a broad and solid foundation, with a noble independence of this world's vanities which worldlings chase? "They grasp the phantom, and they find it air."

"This, oh, this is life, eternal life, eternal happiness, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Be persuaded to cross over the border land that lies between two worlds—the world of sense, and the spiritual world. "Forsake the foolish, and live." Bid a lasting farewell to scenes and associates that separate between you and genuine felicity. Repent of devotion to a life of sensuousness. "Follow Christ"—take up His cross, and follow Him. "No man who hath forsaken father or mother, brothers or sisters, houses and lands, for My sake and the Gospel," shall ever repent his choice in this life, and in the world to come eternal life is before him.

ALIQUIS.

Memoir of Rev. H. V. Gill, of Parley, Hants.

BY REV. F. TRESTRAIL.

MR. H. V. GILL was born February 4, 1801, at Kilminster, a village near Axminster, Devon. His parents were godly persons, so that from infancy he was trained up in "the nurture and admonition of the Lord." His mother was a woman of exemplary piety, and of a gentle and tender spirit, possessing in a very eminent degree the happy art of engaging the attention of young children in Divine things. The father, who was for forty years pastor of the church at Loughwood, in Dorset, was of sterner mould, a severe disciplinarian, and who stuck to the proverb in its fullest literalness—"He that spareth the rod, hateth his son, but he that loveth him chasteneth him betimes." This was quoted so often, and applied so frequently, that our friend speaks of being sick of it, and of its practical application too.

Like many other sons of ministers who in after-life gave themselves to the work, Mr. Gill took great delight, when a boy, in playing the minister. Arranging the chairs around him for the congregation, and then mounting his father's chair, he would read and sing, and preach from some favourite text, much to the amusement of his mother, and as she told him in after-life, often to her soul's profit. When he was about eleven years old, a tract against believers' baptism fell into his hands, the perusal of which so roused his spirit that he, at once, wrote a reply and put it into his father's hands, requesting that it might be printed! This, of course, was declined, but several ministers who read it pronounced it to be a very creditable performance for one so young. Encouraged by this success he wrote several other pieces on the doctrines and duties of Christianity, which, however, he seems not to have kept. In 1816 he was articled to a builder and architect, who, instead of instructing him in the practice of the business, kept him at the desk, which had the advantage of keeping him from evil associates. His leisure hours were given to study. In the course of this year a volume of sermons by David Jennings fell into his hands, and a very solemn appeal to the children of godly parents deeply impressed him. He laid down the book, hastened to his room, and in earnest prayer sought an interest in the pardoning mercy of God, through Christ, and from that hour made a willing surrender of himself. Several months rolled on during which he passed through many mental conflicts, until at last he could truly say, "*He gave Himself for me.*" Judging from the brief account of his experience from which this sketch is taken, he never lost the savour of these early enjoyments of "love divine." Though not always on the "Delectable Mountains," he never got down

so low as "Doubting Castle." His disposition being naturally retiring and timid, some time elapsed ere his parents knew of the change which had passed upon him, and he warded off every attempt of friends to elicit the real state of his mind. He could not, however, conceal it, and when with a faltering tongue he told his parents what God had done for his soul, the stern father sat silent, but weeping and sobbing like a child, while the gentle loving mother fell on his neck and kissed him as only a godly mother could. They bowed at the mercy-seat, while paternal love poured forth the prayer that the son might be kept steadfast and immovable unto the end. Some considerable time elapsed before he could summon enough courage to profess his faith in Christ; but in April, 1823, he was baptized by his father, after a sermon by the late Joseph Baynes, then pastor of the church in Wellington.

The circumstances which led to his preaching his first sermon are very interesting. The practice had prevailed in the Sunday-schools round about to have a treat on Christmas-day, and a sermon to be preached to the young. But this had not been done in the school at Loughwood, which of course gave rise to many complaints. Mr. Gill suggested some such arrangement. His father strongly opposed it, but one of the deacons as strongly supported it, and persuaded the pastor to take the sense of the church upon it, and they unanimously resolved that the proposal should be carried out, offering to bear all the expense. The getting a preacher was the difficulty, for his father positively refused, and all the neighbouring ministers were engaged. So, when his father said to him, "Oh, my boy, your scheme will come to nothing after all," he, smarting under the rebuke, replied, "It shan't come to nothing for want of a preacher, if I preach the sermon myself!" The day came. The meeting-house was filled. The entire service was thrown upon him; and with much trembling, but in a spirit of devout dependence on God, he preached his first sermon on Christmas-day, 1821. He was cordially invited to do the same thing the following year, to the great satisfaction of the people, and in May, 1823, the church unanimously called him to the work of the ministry. Shortly after, he went on a visit to his uncle, Mr. Viney, at Bridgewater, and while here, Mr. Milton, who preached to a branch church at Highbridge, being unwell, requested Mr. Viney to send his nephew over the next Lord's-day. This request he resisted with many tears, but his uncle strongly rebuked him for disobeying what, in his judgment, was a Divine call. He went to Highbridge, and the people were so interested in his preaching, that he continued to supply them for some months. He then became a home missionary student under his uncle, having for his companion Mr. David Bridgman, with whom he preached at Highbridge, Shaxton, Axbridge, Chilton, and other places, besides on the decks of ships in the port.

On the removal of Mr. Viney to Beckington his connection with the Home Mission ceased, and he settled for a year at Wimborne, preaching there twice each Lord's-day, and once at Parley. The con-

gregation increased, forms being required in the aisles, and on receiving a call to the pastorate, Mr. Gill stipulated that the meeting-house should be enlarged. This being declined, he left, and from that time the cause declined, and though the house remains, the church, we believe, is extinct. A cause having been started at Sopley, near Christchurch, Mr. Gill, at their request, went there in 1827, and a church of nineteen members having been formed, he was ordained pastor in October, 1828, and for four years they had prosperity and peace. But the proprietor of the meeting-house having had some difference with the principal deacon, manifested so hostile a spirit that it was felt needful to admonish him, upon which he threatened to close the place. Neighbouring ministers were invited by the church to meet them, and to try and heal the breach, but their endeavours were in vain, and the church, in 1831, removed to Parley. For many years the cause prospered greatly. The chapel was enlarged to double its original size, and during these years no less than 132 persons were received into the fellowship of the church. Here, in 1840, he married the widow of Mr. Richard Sansome, of Parley Court. Circumstances that were wholly personal and domestic led Mr. Gill to accept a call to the pastoral oversight of the church at Beckington. The separation from his attached flock at Parley was most painful to him and to them, and the change from a rustic congregation to one which had enjoyed the ministry of the Rev. Evan Edwards, now of Torquay, was very great. But Mr. Gill laboured with acceptance and success for five years, when his wife's health having utterly given way, he was advised to take her to the sea-coast. At this juncture, one of his own friends residing at Milford, near Lymington, wrote to inquire if he knew of a minister who would suit them. He replied that he was himself open to an invitation. The church there knew him well, had often heard him preach, and they cordially invited him to become their pastor. This he accepted, and removed thither in 1847. He found the church in a low and divided state, but soon after his settlement peace was restored, and for seventeen years the connection was one of mutual affection.

It is not, perhaps, *now* known to all our readers that it was here the Rev. J. Harrington Evans came out from the Established Church, in 1816, and built the present chapel. He cherished a lively interest in it up to his death, coming generally from London once a year, making collections for it, which ranged from £50 to £100 a year, often sending gratuities to be given to the poor. Through the influence of Mrs. Evans and her friends, the Hon. and Rev. Baptist Noel continued to make the collection for Milford during Mr. Gill's continuance there. The expenses consequent on Mrs. Gill's long and serious illness often occasioned great straits. Many are the instances which are mentioned of remarkable answers to prayer when he scarcely knew where to turn for money. One gift came all the way from Scotland, from whom Mr. Gill never knew, as he had no friends there. It came most opportunely, and with it these words, "From a poor sinner who

desires an interest in your prayers." Here Mr. Gill's labours were abundant. He began a service at Hurst Castle for the benefit of the lighthouse officials, and a bleak, cold walk he had along the beach to and fro on winter nights. Wanting a good stout coat, which he was unable to purchase, a friend in London wrote to say he was going to India, and would send him some things he did not want. They came, and among them was a *pilot coat*, nearly new, and a five-pound note in one of the pockets! In 1855, at the request of Captain Gibb and Lieutenant Anderson, a service was held on Lord's-day afternoons for the soldiers stationed at Hurst Castle. The Government boat took him to and fro, and the service was continued until the troops left for the Crimean War, and his services received some public acknowledgment by a donation of £5, through Colonel Phipps, from the Queen.

In the summer of 1860, finding his congregation on Lord's-day evening becoming thin, he found out the cause. Crowds of people flocked to the cliffs and the beach. So he told his people that after a short service he would go there, too. He met some 300, many of whom were unaccustomed to attend worship, and he continued this service all through the summer with manifest success. Here Mrs. Gill, after a most protracted illness, and one of intense suffering, died, April, 1864. Her death led to his removal, as he found his health and strength inadequate to the performance of the work of the station. He somewhat hastily accepted an invitation to Lockesley, and as his residence was anything but happy, and according to his own statement he was treated with great unkindness, and his people manifested no sympathy with him in his arduous labours, it would be only painful to dwell on this part of his history. Some idea of his difficulties may be gained from the fact that the church raised only £20 a year, and this sum he describes as being "doled out to him." His wife, whom he married in 1868, and who survives him, bore her share of these trials, and but for her never-failing sympathy and affection he must have sunk. No marvel that he "struck his tent," and his old church at Parley, being without a pastor, joyfully welcomed him back in March, 1869, after a separation of twenty-six years.

From various causes, such as removals and death, the church at Parley had declined. Nor was Mr. Gill long there ere he had to contend with very great opposition. Ritualism had come into the parish, and he had to quit the cottage in which he and his predecessors had lived. The lease of the chapel depended on the life of an aged and infirm person. The landlord refused to renew it. Hence it became necessary, if this old rural church was to be saved, that another site must be found. Nothing nearer than the west end of Christchurch, close to the railway station, could be procured, and on this a neat place of worship was proposed to be built. The Association took the case up warmly, and the churches helped liberally. By the kindness of two friends in London, who promised £50 each if the place was opened free of debt, Mr. Gill was encouraged to begin the work. He was not permitted to finish it. A sharp attack of bronchitis,

when in a state of failing health, terminated his career, and it was left to others to finish the work on which his heart was set. This unpretending "house of prayer" is a fitting monument to a most laborious, devoted life, during which he ceased not to preach fully the whole Gospel, and with much success. Simple and plain in manners and appearance—indeed, almost Puritan—and living for the most part in places retired from public observation, he was not widely known. But he left his mark in every place where he resided. His character was blameless, his zeal untiring, his attention to the spiritual and temporal welfare of his flock unceasing; it is no marvel that he was greatly beloved. Full of faith, and a firm believer in the power of prayer, he was never cast down. His inward joy and peace beamed forth in his pleasant face, and his personal enjoyment of the love of God must have been deep and intense. A good man, and full of the Holy Ghost, he knew no fear of death, and, after a brief illness, gently fell asleep.

The Symbolic Foresketch of Christianity

AN EXTRAORDINARY EVIDENCE OF ITS TRUTH.*

I HAVE now, then, to call the attention of my readers to what may be considered as a somewhat new branch of the evidences of Christianity.

Infidelity is making rapid advancement amongst us. Into the causes of this I shall not at present inquire. We know from the holy Scriptures themselves that the doctrine contained in them is distasteful to fallen humanity, and, indeed, cannot be discerned without the Holy Spirit. We may only expect, therefore, that this antipathy will periodically accumulate, till it break forth into daring attempts to subvert the authority of the Bible. As the clergy are officially brought more into contact with the doctrine, and are called to preach it continually, the antipathy will naturally make its appearance first of all in the house of God. If there be something offensive to the nostrils in any article of consumption, they will naturally feel its offensiveness most who have professionally to do with it, whether by retailing it or in the processes of its composition and manufacture. I do not say this to excuse the infidelity that has made its appearance lately in the ranks of the clergy; but one may charitably thus find its source in the depravity of heart common to us all, and distinguish this sin of

* "The Religion of our Literature." By George McCrie. London: Hodder & Stoughton, 27, Paternoster Row.

theirs from the other of retaining their church offices and emoluments notwithstanding their infidelity, which degrades them below the meanest man who breaks stones upon the public road.

A determined effort must be made to meet the flood of prevailing scepticism. When the foundations are threatened with destruction, attention should be withdrawn from doctrines of subordinate importance. In Scotland, for example, we have had years of conflict (necessary ones) for adjusting the relations between Church and State. The establishment of religion has no doubt deserved our consideration. But the thing that comes up now is, whether we have any religion to establish. The controversy has passed over from points merely of church government or worship to something more vital. Christianity, or what alone deserves that name, is itself being undermined. In these circumstances, when an attack is made from within upon the citadel, it becomes a sin for any man to be defending the walls.

But how are we to meet the progress of infidelity? There seems no other way of it than to fight hand in hand with the enemy upon the various objections they have brought forward against the authority of Divine revelation, and to bring forward in all their strength before the community the evidences for the truth of Christianity. It will not do to sit down upon the statement with which we started, that the infidelity prevailing has its foundation in the depravity of the human heart, and that the only way of meeting it is to pray for the revival of vital godliness. We know that the cause of war is the lusts that are in our flesh, but what should we think of the policy that recommended us on that account not to do battle with the enemies which will presently invade us, and this with sword and bayonet at their several points of attack? The soundness of our philosophy upon the cause of war in general would be but a poor consolation for territories burnt up through our negligence in defending them. Are we asked what good resulted from the series of learned defences which came out last century against its deistical writers? Are we reminded that it was the revival of practical religion, and the formation of Bible and missionary societies at the close of last century and the beginning of our own, that effectually accomplished the desirable end? The answer is abundantly obvious. To say that the noble champions who refuted these deistical publications did nothing effectual, because they achieved not the same sort of service as the revival of vital godliness accomplished, were as unjust as to undervalue the services of Wellington or of Nelson, or of others who conquered the enemies of our country, and to ask what good they did after all, and whether the revival of a better international policy has not done more, by tending to render war unnecessary.

I propose in this essay to state and enforce the argument for the truth of Christianity (in some respects peculiar) to be derived from the symbolical foresketch of it under the Old Testament.

It is, in so far of course, the same argument which we have usually derived from the predictions of Christianity contained in the Jewish

Scriptures—this foresketch being essentially a symbolical prediction. On this account it may be pardonable just to remind the reader for a single moment of the nature of this general argument.

Plain it is, that if God had seen fit He could have incarnated His Son, and brought in the great redemption, at the beginning of the world's history, instead of the middle of it. It has been thought, from the names the patriarchs gave to their sons occasionally, that they entertained such an expectation, and God might have fulfilled it. He might also have given the whole Scriptures that were to be the record of life, and the guide of the Church, in one perfect and instantaneous revelation. I do not insist upon all the disadvantages and dangers at present that must have attended such an immediate introduction of Christ and Christianity. Lord Brougham, whose lightning eye penetrated the depths of all the miscellaneous subjects he handled, and this among the rest, notices the risk that must have been run by placing the evidences of our holy religion so far back. They lose nothing by the comparatively moderate distance at which they stand from us at present, but they would have been sensibly placed under disadvantage had we only seen them through the mist of such a primitive antiquity. But not to dwell upon this and other obvious objections to the mode of dispensation which God did not adopt, we cannot but admire the manifold wisdom of the device which assigned the crucifixion of Christ and the full announcement of Christianity its place at the central period of the world's history, that there might be a prediction of its facts and a successive series of gradually developing revelations. This, in the very nature of things, was a plan which God only could execute, since He only foreknows the future, and can work upon a plan that takes in the ages. The evidences of our holy religion thus connected themselves as by huge clamping irons with whole centuries of time. There was thus furnished an evidence for the truth of Christianity which is unassailable by those who controvert miracles and ridicule the supernatural. For it has just two sides. Here are certain writings of the Old Testament, which were unquestionably in the hands of the Jews long before Christ appeared, and here, on the other hand, are Christ and Christianity, which manifestly are a fulfilment of what these Scriptures contain. It will not do to say that these Old Testament writings were the gradual development of man's own religious ideas or consciousness—his conceptions of God becoming clearer as the centuries advanced, and his own experience driving him more and more into the conviction of a strong Son of God coming to deliver us. In the first place, the authors of these writings do not propound their doctrines as the result of their own excogitation, but distinctly claim to have received them by immediate revelation from the Most High—a succession of liars, if they wrote from themselves and claimed for prophets—at once the worst and the best of men if we accept this monstrous supposition of our opponents. In the second place, this attempt to explain a fore-running announcement of Christianity can only apply to its doctrines,

and not to its facts. They who urge it will surely not pretend to maintain that any amount of elevated piety could have enabled the authors of the Jewish Scriptures to tell which of the tribes, or which of the families in Israel the Messiah would spring from, and the exact period of time at which He would appear, and the exact kind of works He should do with His hands, and His rejection by the Jews, and the hundred other circumstances down to the minutest details of His death and His resurrection—circumstances depending, not upon Himself only, but upon the conduct of others. Even granting it were an anticipation of doctrines and not of facts which our opponents are called upon to explain, this theory of theirs will not suffice. Man's ideas develop from the erroneous to the true. But the doctrine of the Old Testament Scriptures throughout is from the beginning perfect, although in miniature compass—it is as the germ to the oak, the infant to the man. Finally, it is so far from being a doctrine which either naturally occurs to man or is relished by him that it never could have entered into his heart to conceive of it, and, when revealed, it is considered by him to be foolishness.

We have to apologise to the reader for this reference to the usual line of proof for the truth of Christianity from prediction.

I shall now show that the proof becomes entirely novel and more convincing when we look at the symbolical foresketch of Christianity.

See, for example, how it meets and confronts the suggestion of modern infidelity just referred to. I can understand one to allege that the human mind might have anticipated Christianity as a system. But will any venture to say that the symbolising of all the mysteries of Christianity which meets us in the Old Testament can be accounted for by any process of man's own internal consciousness or development? Does it consist with any known law of mental physiology, or with observation, that a system of truth should make its appearance, first in an array of symbols and material figures, and then, in an after age, doctrinally? Infidelity cannot evade this appeal by reminding us that these symbols were just the human mind, in the infancy of the earlier ages, working out, in a grosser and ruder type, the more spiritual form of Christianity that was afterwards developed. For it is an utter fallacy to suppose that the human mind can arrive at the knowledge of the symbol of a thing before it has got the knowledge of the thing itself. It might be very profitable for the Church, when it had yet an imperfect knowledge of heavenly things, and was, so to speak, in its infancy, that God should adopt symbols as pictures are employed in the nursery, to help the understanding and please the imagination of childhood. But what infidelity suggests is the preposterous idea that symbol is the way in which the human mind would naturally first of all grope its way to the discovery of the truths contained in the system of Christianity! This is to mistake the nature of the symbols altogether, which suppose the truth clearly apprehended, and are an arbitrary sign of it materially represented. For example, the Ark

with a lid over it, called the Mercy Seat, sprinkled with blood, and having the tables of the law under it, represented God as being just to forgive us our sins through the atonement of our Lord Jesus Christ. But who can suppose that the human mind began to work out this doctrine by the conception of a chest besprinkled with blood, and having the Decalogue inside of it? It is true that the things which were symbolically represented were things already known among the Jews doctrinally. They knew that God was just, and that He was at the same time merciful, and that the coming death of Christ was what reconciled these two procedures together. But they knew it, according to our view, only by immediate revelation from God, and, the revelation being defective, God added on the symbol to seal it and make it more impressive. That is the position we maintain. What is their theory? What is the absurdity to which they are reduced? It is that of imagining that the human mind was both working out itself the knowledge of this strange and mysterious doctrinal truth, and (for some reason unknown) was symbolising it in arbitrary material forms at the same time. *Credat Judæus!* But their theory breaks down altogether when we reflect upon a fact which, I think, can be established, that the symbols went ahead of the doctrinal revelation—a thing which can never be accounted for except by supposing that they were given forth from God, who perfectly foreknew all that was afterwards to be doctrinally revealed. Does any man believe that the wisest theologian among the Jews could have drawn up such a perfect system of theology as the tabernacle, with its accompanying priesthood, symbolically contained?

The infidel, therefore, must account for the appearance of this Tabernacle, or Worldly Sanctuary.

This brings me to what may be considered as one of the distinct evidences of the truth of Christianity.

Paley, by a watch found on the heath, defies atheism. By this perfect representation of Christianity found in the tabernacle, ages before Christ appeared, we might easily confound infidelity. It is Christianity systematised; it is Christianity in architecture. "The stone shall cry out of the wall, and the beam out of the timber shall answer it."

It may be objected: Do you mean to say that the tabernacle was really such a composite of figures as you represent? What if the whole of this conception originate in the fancy? Ingenious men have found an allegorical meaning in almost every part of the Bible. Are we to find an evangelic mystery in everything about the tabernacle, even to its snuffer-dishes? Infidelity may attempt by allegations and sneers of this kind to get out of the net in which it is here caught, but we will not allow it to escape in this way.

1. Can it be denied that the Ark was a figure to the Jews of God's throne? This is impossible, for He is everywhere represented to the Jews as dwelling enthroned between the cherubim.

2. Can it be denied that the lid above the Ark symbolised the truth

that God is in the Church merciful and forgiving our sins? For it was in so many words called the Mercy Seat.

3. Is it denied that the animal blood, sprinkled upon the Mercy Seat, symbolised the truth that, without shedding of the blood of Christ, there is no remission? This is surely as plain as that two and two make four.

4. Can it be denied that there was something symbolised by placing the two tables of the law in the Ark and below the Mercy Seat? Without pretending to infer anything very particular, is not the general inference plain enough that it meant that the law is maintained and vindicated in God's procedure, even as He is gracious and merciful—that "justice and judgment are the habitation of His throne while mercy and truth go before His face"?

5. Will it be denied that the high priest, with the mitre upon his head, and the names of the twelve tribes upon his breast, was a symbol of the better High Priest to come? He could not be understood to be qualified himself to make atonement for the sins of the people, for he was made to offer a sacrifice first of all for himself. He must, therefore, have been a symbol of a better High Priest to come, who was to make atonement for Himself and for all.

6. Can it be denied that when the high priest went up to the Ark, which, as already seen, symbolised God's throne, and sprinkled it with blood, and offered up incense before it, he was an exact figure of Jesus, under the New Testament, when He entered heaven, having purged away our sins by His own blood, and intercedes for us. I am not asking the infidel to grant that the Lord Jesus Christ does any such things as I now allege. But the New Testament Scriptures, he must acknowledge, set Him forth as doing these things, and infidelity is forced to grant, looking at the Jewish Scriptures, that the Aaronic priest, ordained fifteen centuries before, went through in sacred pantomime the very same steps. He did in the symbolic sanctuary what Christ is represented in the New Testament as doing in the real sanctuary, in heaven. Even the infidel must grant that these two things historically coincide. We allow him to laugh at the idea that the eternal Son of God did by His death make atonement for sin; but will he continue to laugh when he observes that this spectral figure appears upon the Jewish stage, dressed up in priestly robes, to enact the thing he ridicules?

7. Will the infidel deny that the inner apartment was designed to represent heaven, where the throne of God is—"a figure of the heavenly places," as the apostle calls it?

8. The sanctuary of the Jews, viewed as an entire thing, took the shape of a tabernacle, and was a symbol as plainly of the human nature of Christ, in which the Godhead dwelt and dwells with us. It will not do to say that it was merely a necessary covering of the sacred utensils from the weather, or a mere structure such as the heathens erected for their gods, in order to give them a decent shrine; for the reason of its tent-form was given by God—"Let them make me a

sanctuary that I may dwell in the midst of them." His dwelling in the heavens conveys no comfort to us, but His dwelling in the midst of us, His being God with us, by an act of sovereign condescension, is a different thing. All the nations of the earth could say that God dwelt in heaven; the Jews only could say that God dwelt with them; the symbol or pledge being that here was His tent, or house, as truly in the midst of them as that of any man. Having found that the other parts of this mysterious structure had their evangelic counterpart in the things of the New Testament, we cannot doubt that this tabernacle-form of the structure finds its antitype in that human nature of Christ in which God tabernacled with man, and which is the foundation of His inhabitation with His Church. This the apostle declares (Heb. ix. ii): "But Christ being come an high priest of good things to come, *by a greater and more perfect tabernacle*, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place." Now by the holy place into which He entered is meant heaven; and what can be intended by the "*greater and more perfect tabernacle*" by which He entered into heaven, if not His human nature? He entered it, in short, as man, and with His own blood. The tabernacle, then, was a symbol of Christ's human nature. As He said, speaking of His body, "Destroy this temple, and in three days will I raise it up again."

9. Here was a people, the Jews gathered round the tabernacle, who were, as I have shown, an exact symbol in their outward history of the redeemed of God.

Taking all these things together, who can deny that here we have a symbolical representation of the whole peculiar mysteries of our holy religion, a foreshadowing in symbol of all the heavenly things that were afterwards revealed?

(*To be continued.*)

Short Notes.

THE BURIAL QUESTION.—The agitation in the Church circle regarding the Burial Bill becomes more intense as the meeting of Parliament approaches. It would appear as if the very existence of the Established Church was considered to depend upon preventing a Nonconformist minister burying one of his own flock in the parochial churchyard with his own services. With the exception of perhaps two or three per cent., the whole body of the clergy are become frantic on the subject of resisting Mr. Osborne Morgan's bill, and are exerting their whole strength to get up petitions to the House of Commons to defeat it. The papers are daily filled with reports of meetings of conferences to secure this object, in which the bishops

generally take a leading part. One of the most lamentable effects of this excitement is the increasing animosity it excites against Dissenters, who are, after all, of the same flesh and blood as the clergymen, but who are in most cases coupled with infidels, while the men of no religion are confounded with men of all religions. At these conferences the churchyard is described as the freehold of the Church, and the desire of the Nonconformists to obtain a few feet of earth to bury their dead with their own rites, is represented as an invasion of the sacred rights of others—an act of sacrilegious spoliation. The Bishop of Lincoln, indeed, goes so far as to assert that the churchyard is the property of the Almighty, and therefore to give an inch of it for the use of any but the members of the Church of England would be “a robbery of God, an act of sacrilege, treachery, and cowardice.” But the churchyard is national property to the enjoyment of which every parishioner has an equal right. It is so far the clergyman’s freehold inasmuch as he holds it in trust for the parish, and has the right of the herbage to pasture his cattle, while the parishioner has the right to a grave. It is asserted that after consecration the ground becomes the exclusive property of the Established Church, and, as we stated on a former occasion, this doctrine has been practically affirmed out in India, where, as soon as a see was erected in Calcutta and a bishop began to consecrate the cemeteries, those who were not members of the Episcopal Church were at once excluded from the burying-grounds which had been used indiscriminately by the whole community. It has been pertinently asked why a prelate’s walking round a piece of ground, reciting holy texts, should effect this act of appropriation. Others again have affirmed that what is known as consecration is simply a form of law for the conveyance of land—a trust deed for a special use. But it is not the service which would be used by a Dissenting minister, but the person of the minister, which, according to Mr. B. Hope, the greatest opponent of the Burial Bill, forms the difficulty. The funeral service of the Wesleyan body differs little from that of the Church of England, yet a Wesleyan minister is as strongly objected to by the clergy as a Baptist minister, and without intending to say anything harsh of our conforming brethren we must confess to an impression that the extreme violence exhibited by the clergy in this matter savours too much of bigotry and professional intolerance. The admission of one not in the line of apostolical succession to conduct a funeral service in a churchyard where the clergyman has hitherto considered himself sole lord and master would, he apprehends, interfere with his supremacy, and lower his dignity in the eyes of his parishioners. *Hinc lachrymæ!* The objections which have been advanced are frivolous. The real obstacle to the admission of Dissenters to share in the parochial burying-ground is ecclesiastical prejudice; and it is equally virulent in the evangelical and in the high church circle—in Mr. Ryle and in the Bishop of Lincoln. The other grounds which have been adduced would vanish if that could be disposed of. One is, that if Nonconformists were admitted.

into the churchyard, they would next claim the Church. But the Archbishop of Canterbury a fortnight ago assured the conference over which he presided that "he was not one of those who imagined that if the Dissenters got into the churchyard they would get into the Church, for means might be taken to prevent them." It would be strange, indeed, if the omnipotence of Parliament was unable to prevent their invading the pulpit—which, however, no Dissenting minister ever dreams of attempting. Then again, it is urged that if any but a clergyman of the Church of England were allowed to officiate in the parochial buryial-ground there would be political or polemical declamation, the sanctity of the place would be violated, and a great public scandal would be created in the parish. But nothing would be easier than to define the character of the services to be used, and to limit them to the reading of Scriptures, and funeral hymns, and prayer. There might occasionally be an exceptional scandal, as offences will arise, but so there is at present, as recently stated by the Rev. Llewellyn Davis, in a case in which a clergyman came to the funeral of a workman which was attended by a large body of his fellow-workmen in a state of inebriety; but a rabid Dissenting minister would surely be as rare as an intoxicated Clergyman. Besides, it will be the duty of the civil power to prevent any such indecencies. The determination of the clergy to make no concession, appears not only to those who do not, but to the most sensible of those who do live in an ecclesiastical atmosphere to be an act of infatuation. The Archbishop of Canterbury has pointed out the folly of such a resolution, by reminding the meeting that such a policy has generally ended, not in no surrender, but in a complete surrender. It will not be forgotten that the clergy have opposed with equal violence other liberal measures in succession—the abolition of church rates, the admission of Jews into Parliament, and of Nonconformists to the honours of the universities, and the celebration of marriages by Dissenters, which even bishops predicted would deluge the country with a flood of immorality. Yet all these measures have been carried and not one of the dire calamities which were prognosticated has happened. Indeed, judging from past experience, we might venture to say that the more vehement the opposition of the clergy to liberal measures the more certain are they to pass. If they will not weigh anchor and rise with the tide of liberalism, their barks must necessarily go down at their moorings.

The right which the Dissenters in England now claim to share the parish churchyards with churchmen, they have long enjoyed in Ireland and no scandal has ever been heard of. In Austria and in Russia the Protestant ministers are entitled to conduct their own services in the Greek burial-grounds of the latter, and the Catholic burial-grounds of the former, and the head of the Established Church at home has stated that it is greatly to be deprecated that England should be less liberal towards the Dissenters than those sovereigns are towards the dissidents from the national church. The abolition of

this odious distinction can, therefore, only be a question of time. The generous feeling of the country is beginning to sicken at this miserable and degrading squabble over dust and ashes, and it is more and more keenly felt that such denominational animosities should be buried in the tomb. The law should be adapted to the circumstances of the times; and now that nearly one half the community has separated from the Establishment and provides its own ministration, it is the dictate of equity that the churchyard should be fairly divided between the two parties. The imposition of a service at variance with a man's life and opinions and practice, is a grievance and an injustice which Parliament will not be long in removing.

THE FUGITIVE SLAVE CIRCULAR.—When the burst of national indignation obliged the Government to withdraw the Fugitive Slave Circular, there was a general impression that the country would hear no more of it. To the universal surprise of the public, however, a new Circular is issued on the same subject within three months, written in the same spirit, though couched in more guarded language regarding slaves seeking refuge under the British flag in international waters. They are not to be received on board except when their lives would be endangered by refusing them an asylum, and then they are to be landed at the first convenient port—where they will, of course, be followed by their masters, and taken back into slavery. The pretext for issuing such a circular is that by the comity of nations naval officers are not to allow vessels of the Crown to become a shelter for those who would be chargeable with a violation of the law of the place. This is objected to as recognizing and acknowledging the institution of slavery by “the highest legal authorities of the land;” and this is utterly repugnant to the national feeling. Although, therefore, the second Circular is not so offensive as the first, it continues to encounter nearly the same opposition. Meetings have been held in various important towns, and enthusiastic speeches have been made, and petitions drawn up to Parliament to disallow it; and the expression of public opinion will, it is hoped, be sufficiently strong to secure this object. The question has naturally arisen what occasion there was for any such Circular at all. The country was not cognizant of any event in our foreign relations which called for a proceeding that could not fail to wound the sensibilities of the nation to the quick. Admitting, as appears to be universally admitted, that the first Circular was a mistake—an egregious mistake—and that to more than one member of the Cabinet it was not known till it appeared in the journals, who is responsible for the second, which was published after a deliberation of three months, and with the full knowledge of the Cabinet? What can have induced so astute a statesman as Mr. Disraeli to make it a Government measure after the sense of the country had been so unequivocally raised against the spirit of it? Was it intended to conciliate the cold utilitarianism of members of his Cabinet, or the representations of

some slaveholding state, Christian or Pagan? The only solution of the enquiry as yet offered is that it has been pressed on the Cabinet from India, that it is to smooth our commercial path on the East Coast of Africa or in the Persian Gulf, that the Government persists in this unaccountable proceeding. But, it appears incredible that an English Ministry would ever dream of indulging these semi-barbarians at the expense of the national feeling. At all events, it is to be hoped that immediately on the meeting of Parliament some member of mark will demand a full explanation on the subject, trace the Circular to its source, and relieve Lord Northbrook from the odium of having had any connection with it.

It is said with a sneer that this anti-slavery feeling is altogether sentimental; but if so, it is a noble sentiment, of which England may well be proud. But it is peculiarly fitting that England, of all the nations of Europe, should take up this position as the champion of personal freedom. It was we who introduced the horrors of the slave trade into the world; it is we who have been among the most eager to cherish and to promote it; and it is most appropriate that we should make amends for our former transgression by taking the lead in driving it from every sea. The slave trade commenced in October, 1563, when Sir John Hawkins sailed from England with three ships, purchased negroes on the African coast, sold them in Hispaniola, and returned to England richly laden. The profits of this voyage led to the establishment of commercial associations, by whom the traffic was pushed on with increased vigour. Not content with supplying our own colonies with human slaves, we entered into engagements to furnish other States with them. In 1689 a contract was entered into between the King of Spain and other Powers to supply his dominions in South America with negro slaves. The lucrative contract was vested in the South Sea Company in 1713, and by the treaty of Utrecht we bound ourselves to furnish the Spaniards with 4,800 slaves annually. Slavery was at that period recognised as a legitimate commerce, and Whitfield did not scruple to stock his Institution in America with a supply of slaves. Even the pious and devout Lord Dartmouth, on whom Cowper has conferred the highest distinction by describing him as one who "wears a coronet and prays," said that he would be no party to any plan for depriving our colonies of their legitimate resources of slaves. A century ago, when Clarkson began the agitation which culminated in the extinction of the slave trade, 130 vessels were employed in prosecuting it in one year, and 42,000 were carried into slavery; and in the year 1833, when the late Lord Derby extinguished slavery itself, there were 770,000 slaves in the West Indies. To emancipate them, England taxed herself to the extent of twenty millions—the noblest act of national generosity on the page of history, and the glow of the feeling which inspired that deed still animates the bosom of the nation.

THE JUBILEE.—The year of Jubilee, which is now celebrated at

Rome once in every twenty-five years, has just been completed. Considering the great facilities for travelling which now exist, as well as the sympathy which the Pope has succeeded in exciting throughout the Catholic world for his wretched condition as the "prisoner of the Vatican," it was expected that the present pilgrimage would exceed all others in magnitude. These hopes have been grievously disappointed. As a public demonstration it has been a failure. It was stated that half a million of pilgrims would probably flock to Rome; but the railways were not crowded, and throughout the year the city has presented nothing different from its ordinary appearance. There was no excitement except in the precincts of the Vatican itself. The Pope endeavoured to make the most of the occasion by addresses to each batch of pilgrims, few in number, and they were duly reported in the clerical journals. The aspect of things was one of apathy. This is partly to be attributed to the permission given by His Holiness to devout Catholics to celebrate the Jubilee in their own homes and churches, with the same spiritual blessings and indulgences as they would have acquired by resorting to the tomb of the Apostles. No small number of the faithful doubtless availed themselves of the concession to remain at home; but there can be little risk in concluding from the appearance of circumstances, that in spite of the extraordinary exertions of the priests to create an ardour for pilgrimages, they are rapidly losing their attraction.

One of the most notable features of the present pilgrimage is presented by the fact that the Italians, who have been the most devoted of Catholics, were the last to avail themselves, collectively, of the benefit of the Jubilee. It was not till the feast of the Epiphany that the first, and, indeed, the only organised body of pilgrims—consisting of about two thousand—from the Peninsula proceeded to Rome, and were presented to the Pope. His Holiness made one of his usual speeches on the occasion, extolled their piety and devotion, and pronounced the old anathema against all who were opposed to Ultramontaniam. He compared his antagonist, the King of Italy, to the tyrant Herod, and alluded to his subjects who were loyal to their allegiance under the type of "Jerusalem, abandoned to all kinds of wickedness, immersed in shameful idleness, and in the stench of every iniquity." Such language from the infallible Vicar of Him who brought salvation to our race, and left on His followers the command to bless and curse not, shows how lamentably a disposition naturally amiable and genial may be so corroded by the pride of ecclesiastical position that the most appropriate description of the individual is to be found in the passage, "He clothed himself with curses as with a garment." But we need not travel to Rome for examples of the deleterious effect of sacerdotal loftiness, for it has seldom been so clearly exemplified before in this Protestant country as at the present time. The Pope then proceeded to describe the Church of Rome as "the champion of freedom of instruction." What the Vatican understands by "freedom of instruction" is fully explained in the

Encyclical and the Syllabus, in which the Pope denounces all liberalism, and progress and modern civilization, and declares, that to suppose that he can ever be reconciled to them is a most atrocious heresy. He has never ceased to repeat that he leads the forlorn hope of the world against the powers of darkness; and in the present address he urges the faithful in Italy "to be always ready for the fight, closing their ears to the counsels of those who would prefer a shameful peace to war."

THE MARQUIS OF RIPON.—The perfunctory observation of the Jubilee Pilgrimage by the Italians, which appears to have annoyed the Pope, has been, in some measure, compensated for by the devotion of pilgrims from the British Isles. At the beginning of last month, the Lord Mayor of Dublin, decorated with the cross of St. Gregory, and accompanied by 150 bishops, priests, nuns, monks, and laymen, all Irish, was introduced to the Pope, and a rich offering was presented on the occasion. His Holiness made one of his blindest and most gracious speeches, and extolled their devotion and fidelity. "Ireland," he said, "had always possessed a wealth, the most precious given us to enjoy in this world. That wealth was faith, a precious and inexhaustible treasure." This assertion was soon after verified by the arrival of the Marquis of Ripon, with £10,000, which he laid at the feet of His Holiness. The golden fish which the Church of Rome has succeeded in catching is the lion of the day at the Vatican, and the theme of extraordinary jubilation. Monsignor Nardi, one of the ablest men at the Court of Rome, devotes two columns in the *Voce della Verità* to a highly laudatory, and, as some will think, a hyperbolical sketch of his Lordship. He is described as the biggest stone which has been detached from the ecclesiastical edifice of the Reformation. He is the greatest man, according to the common measure of greatness, whom Rome has acquired from us since the days of Queen Elizabeth, and his advent is the presage of the conversion of England. After inheriting two sets of titles and of estates, he has been, in rapid succession, Secretary for War, Secretary for India, Lord President of the Council, and Chairman of the Joint High Commission which settled the Alabama claims, and he is, moreover, Knight of the Garter, not counting the dignity of Grand Master of the Freemasons of England. Rome is wise in making the most of such a prize, but in his own country his mediocrity is matter of general belief. There is no public man who has filled so many public posts, who is so little likely to be remembered in history, except as having been one of the most fortunate men of the day.

THE TITLE OF REVEREND.—The great and momentous question whether a Minister of the Gospel, who has not been episcopally ordained, is entitled to the designation of Reverend, which has been denied by the Bishop of Lincoln, and by Dr. Phillimore, the Chancellor of the Diocese, and, on appeal, by his father, Sir Robert Phillimore,

the Dean of Arches, was disposed of about ten days ago, in a single sitting, by the Judicial Committee of the Privy Council. The details of the case are familiar to our readers. The Rev. Mr. Keets, the Wesleyan Minister of Owston Ferry, had a child buried in the churchyard, and directed the stonemason to erect a tombstone over the grave, with this inscription: "In loving memory of Anne Augusta Keets, the younger daughter of the Rev. Henry Keets, Wesleyan Minister." The vicar of the parish interdicted the erection of a stone with such an inscription, and Mr. Keets sought an explanation from him, but the application was treated with silent contempt. The objection was to the coupling of the word Reverend with Wesleyan Minister. Mr. Keets then appealed to the Bishop, but his Lordship confirmed the decision of the Vicar. He then referred the matter to the Archbishop of Canterbury, who addressed his reply to the Rev. Henry Keets, and stated that he considered the objection one which ought not to have been made. Fortified by this, the highest authority in the Established Church, Mr. Keets applied to Dr. Phillimore, the Chancellor of the Diocese, for a faculty to erect the tombstone, but he refused to grant it, and an appeal was made to Sir Robert Phillimore, the Dean of Arches, and the father of the Chancellor, who confirmed the decision of his son, and stated that he did not consider it proper, or consonant with practice, that his Court should overrule the deliberate judgment and authority of the Bishop, and the appeal was then lodged with the Judicial Committee of the Privy Council. The case was heard before seven of the members of the Council on the 21st January, the Lord Chancellor presiding. It was conducted by Dr. Stephens, who stated that the substantial question was whether the two judges in the Courts below (viz., the two Phillimores), had exercised a sound discretion in refusing the application of the appellant. He animadverted on the impropriety of the Dean of Arches abdicating the independence of his judicial position, and declining to overrule the authority of the Bishop. In direct opposition to the assertion of Sir Robert Phillimore, he maintained that there was not the shadow of authority for saying that the clergy of the Established Church had an exclusive right to the title. In the 15th and 16th centuries, the epithet was applied to persons in estimation among the laity, whether male or female. In the time of Edward VI., ladies and gentlemen addressed each other by the title of Reverend and Right Reverend. The laity addressed the clergy not by the title of Reverend, but of Sir, and the common appellation of one in Holy Orders was Sir Priest. There was not a single case to show that the title ever belonged to the parochial clergy, and he showed that it was first brought into use by the Puritans and Presbyterians. Moreover, in the inventory of vestments and ornaments for the Cathedral Church of Lincoln, which had been given by Cardinal Morton, Archbishop of Canterbury, they were described as having been presented by "Mr. John Morton, Cardinal and Archbishop." Then in the 16th and 17th centuries, the

Judges of the Superior Courts of Law were usually designated the reverend and the very reverend. To come to modern cases, legal addresses, he said, had been presented to the Sovereign from time to time by the Wesleyan Conference, and replies had been sent from the Home Department, on behalf of the Crown, and in every case the Secretary of State, beginning with Lord Sidmouth and ending with Mr. Secretary Hardy and Mr. Secretary Cross, had addressed the Wesleyan Ministers as the Reverend. The Prerogative Court of Canterbury and the Court of Probate also, in granting probates of wills, had always given them that title.

The court was then cleared. The public was re-admitted after a brief deliberation, when the Lord Chancellor delivered the decision of the Privy Council, which effectually disposed of the lofty, and, as some think, the arrogant assumption of the Established clergy. His Lordship said:—"It appears to have been the opinion of the learned judges that the clergy of the Established Church in this country possessing episcopal ordination had a right—an exclusive right shared in by the clergy of the Church of Rome—to use the title Reverend. Now, in the opinion of their lordships, this word reverend is not a title of honour or courtesy. It is an epithet—an adjective used as a laudatory epithet—a mark of respect, of reverence, as the name imports—but nothing more. It has been used not by any means for any great length of time by the clergy of the Church of our time. It has been used in ancient times by persons who were not clergymen at all. It has been used for a considerable time, and is used at the present day in common parlance and in social intercourse by ministers of denominations separate from the Church of England. . . . Under these circumstances, it appears to their lordships impossible to treat this word as a title of honour exclusively possessed by the clergy of the Church of England. Their lordships, therefore, dealing with this as the only objection, are compelled to say—and they say it without any reservation—that in their judgment it does not operate as a reason for refusing the erection of the tombstone, and they are, therefore, of opinion that a faculty should issue for its erection."

Reviews.

Moses: a Biblical Study. By J. J. Van Oosterzee, D.D. Translated from the Dutch by James Kennedy, B.D. Edinburgh: T. & T. Clark. 1876.

OOSTERZEE'S name is now becoming familiar to English readers as a Christian apologist, a commentator, and a systematic theologian. This is the third volume he has furnished to Messrs. Clark's "Foreign Devotional Library," and by the readers of his "Year of Salvation" it will be cordially welcomed. The life of the great lawgiver of Israel is an attractive subject of study. A grander and more heroic character the Scriptures do not reveal; a mission more difficult in itself, and more beneficent and enduring in its results, we cannot imagine; a history which discloses more clearly the reality of God's providential government and the apparently unlikely means by which He brings His purposes to pass we do not know. Our author has seized as with the instinct of a master the great salient points in the life and work of Moses, and portrayed the various elements of his character with vividness and skill. He has given us the fruits, not only of extensive learning and unwearied research, but of calm, prayerful meditation, and of loving communion with God. The work will at once take its place among our ablest and most valuable expository and practical discourses. Its twelve sections will enable the Christian reader to enter more sympathetically into the spirit of the great lawgiver's life, and to apply its manifold lessons to his own experience. The sections, originally preached as sermons, are too long for a single reading, but they are clearly subdivided and admit of easy reference. The book is not so rich in picturesque details as Krummacher's "Elijah," &c., but it displays a broad grasp of thought, a depth of meditative power,

and a continual suggestiveness to which Krummacher could lay no claim, and which few writers possess in an equal degree.

PRINCIPLES OF NEW TESTAMENT QUOTATION, Established and Applied to Biblical Science. By Rev. James Scott, M.A., B.D. Edinburgh: T. & T. Clark, 1875.

THIS work is necessarily addressed to a limited circle of readers, and can be appreciated only by those who are interested in the higher and more recondite questions of Biblical criticism. By them, however, its excellence will be at once recognised. There is to our knowledge no exhaustive dissertation specifically devoted to the subject of the book, although the late Principal Fairbairn deals with it in his "Hermeneutics" and in the appendix to the first volume of his "Typology," and it is touched upon incidentally by many other writers of note. Any one, however, who is acquainted with the recent phases of rationalistic criticism will allow that a more elaborate and extensive investigation of the subject is needed. There is much misunderstanding both of the principles and forms of New Testament quotation, and many false and pernicious inferences are, in consequence, deduced from what are regarded as inaccuracies, and forced adaptations of the Old Testament in the pages of the evangelists and apostles of our Lord. Mr. Scott has made the subject his own. He has studied it in every possible aspect, with all the aids of modern scholarship, and with special regard to the latest development of rationalism. He is a clear and incisive thinker, a skilled logician, and a powerful and conclusive reasoner, leading his readers step by step over the stages of the road which he has himself traversed, and rendering it impossible for them

consistently to stop short of the goal at which he has arrived. The book is thoughtful, learned, conscientious, and painstaking, and performs a service which ought to be heartily recognised.

CREDENTIALS OF CHRISTIANITY.

A course of lectures delivered at the request of the Christian Evidence Society. London: Hodder & Stoughton. 1876.

THE six lectures of which this volume is composed form a valuable contribution to the Christian side of the controversy with unbelief. They are, without exception, the utterances of men who have thought profoundly and candidly on the subjects of which they speak, and who have, moreover, made an honest attempt to understand the position of their opponents. The Bishop of Carlisle discusses the inspiration of Scripture, although strictly speaking he rather proves that the Bible holds among books an altogether exceptional position, which cannot be accounted for on the supposition of its merely human authorship. The lecture is good, but not equal to those which follow. Dr. Lindsay Alexander deals in a very conclusive manner with the argument from prophecy, and Mr. Prebendary Row with the positive evidence in favour of the New Testament miracles. He unites a breadth of thought and an earnestness of purpose with a keen clear-sighted logic which it is impossible fairly to resist. Dr. Barry dwells on the adaptation of Christianity to the requirements of human society; Professor Lorimer on the adaptation of Christianity to the deeper wants of the human heart; and the Bishop of Gloucester and Bristol on the adequacy of the Christian answer to all deeper questions. This last lecture strikes us as the ablest of the series. "The deeper questions" are such as relate to the Whence, the Why, and the Whither of human life and destiny. And on all these points it is shown that the Scriptures have spoken clearly and decisively, that their answer is in harmony with all the phenomena around us, and satisfy the conditions and demands of the problem in a man-

ner which no other system, philosophic, scientific, or religious, has ever done. We fully indorse Dr. Ellicott's estimate of the Darwinian hypothesis—for an hypothesis and nothing more it assuredly is. He proves too that human life is no such vain, meaningless, and disappointing thing as is often asserted; that its mysteries of suffering and sorrow are accounted for by the fact of the Fall, and the judicial and disciplinary processes which it brought into operation; while the doctrine of immortality accords with the highest intuitions of reason and is itself a source of light. The volume altogether is one that we should be glad to see placed in the hands of young men and others who are either "sceptically inclined" or perplexed by the numerous sceptical arguments which have been so diligently and persistently circulated in recent years. It will render in this direction the very highest service.

THE WISE WOMAN. A Parable.
By George Macdonald. London: Strahan & Co., 34, Paternoster Row. 1875.

MR. MACDONALD has never, to our knowledge, written a more ingenious and beautiful story than "The Wise Woman." It has all the exquisite and graceful charms of his "Phantastes," notwithstanding that the "certain country" whose strange doings it describes is much more familiar to all of us than fairyland. It would mar the pleasure our readers may have in the book if we were to give a detailed outline of the story. Let it suffice to say that Rosamond, the young princess, and Agnes, the young shepherdess, though born in such opposite conditions of life, and surrounded by such different associations, were each being ruined from the same cause. Each of them, through parental weakness, through excessive indulgence, was taught to regard herself as "somebody," and forgot that there were a great many other somebodies. The intervention of the Wise Woman in each case is graphically described. We follow with pleasure the methods she employed to undo the mischief which

would soon have been irreparable ; the transfer of the one to the circumstances of the other, the humiliations, the struggles, the disappointments through which each had to pass before a worthy and well-balanced character could be gained, the slow progress, and the ultimate victory. The book is one to which no class of readers can be indifferent. It brushes aside the surface differences, and appeals to that which is deepest and most essential in our nature. It teaches us very powerfully how very little circumstances have in themselves to do with character, how the rich and the poor, the king and the peasant, alike need the guidance of the Wise Woman, and will go sadly astray unless they have it. Parents and children should take equal delight in the book, and find its truths helpful. "A verse may find him whom a sermon flies," and many will gather lessons of momentous importance from these charming pages who would never be reached by didactic moralisings. We have not given the interpretation of the parable, except indeed on one side, but every intelligent reader will easily discover it for himself. The book abounds in wise and beautiful sentences, and, were we to set ourselves to the task, we could cull from it almost at random numberless "gems of truth." Here are two or three—

"There is no fault that does not bring its brothers and sisters and cousins to live with it."

"There are victories far worse than defeats, and to overcome an angel too gentle to put out all his strength and ride away in triumph on the back of a devil is one of the poorest."

"They run about for ever looking for their own shadows that they may worship them, and miserable because they cannot find them, being themselves too near the ground to have any shadows ; and what becomes of them at last there is but One who knows."

"Whoever is possessed by a devil judges with the mind of that devil."

We must, however, desist, and content ourselves with repeating our hearty commendation of a really valuable book.

ELEMENTS OF THE HISTORY OF ENGLAND. By J. C. Curtis, B.A. New Edition. London: The Religious Tract Society.

It would seem that the hardest literary work to produce is a History of England available for teaching the story of our country to junior forms in schools. Many have attempted the task, and with greater or less emphasis the same reply is echoed back to all the writers from all the teachers, "failure!" There seems some indefinable difficulty in the task of writing a history without rhetorical flourish, simply placing before the learner as concisely as possible a statement of the successive facts that compose the narrative. It has to be borne in mind that the pupils who are contemplated can learn any number of such facts, while reflections and criticism are mostly thrown away. Mr. Curtis's book seems to us to combine very many advantages, and if he has solved the problem of history teaching he will have done a kindness to all the schoolmasters in the land.

CHRISTIAN BAPTISM: its Mode, Subjects, and Perpetuity. By J. Russell Leonard, Weston-super-Mare, Somerset.

WE think it a serious mistake that our friend has not secured a London publisher for his very able and convincing work on baptism. While, to those acquainted with the points of controversy between the Baptists and their many-phased opponents, the Pædobaptists, there is nothing new, yet the hackneyed features of the controversy are handled in a pleasing and easy style. The more recent aspects of the controversy are prominently exhibited and stripped of their garb of novelty, and shown to be as baseless as any of the former theories which employed the pens of D'Anvers, Gale, Robinson, Carson, Pengilly, and others who have written with so much force in defence of apostolical custom and Divine authority on which believers' baptism is based. There is one thing which has always excited our surprise—viz., that, while all Evangelical Christians legitimately contend against

any error relating to the *form* or the *design* of the Lord's Supper, and have for the most part quite escaped the hold of the sophistry connected with the various perversions of that ordinance, they should be so blind to the mischief done in another direction by the abuses of the ordinance of baptism.

Transubstantiation and its kindred errors are not more the doctrines of men than is infant baptism; nor are they more contrary to the essentials of truth, though in a different direction. The essence of Popery is with us, and its revived influence will always be possible so long as infant baptism and the various theories attaching to it are regarded either as integral parts of the Gospel, or even as innocent additions to Divinely appointed ordinances.

Transubstantiation parodies the sacerdotal character of Christ, and infant baptism, legitimately carried out, infringes upon the spiritual headship of Christ and the renewing agency of the Holy Spirit. We can understand, therefore, while we cannot justify, the revulsion of feeling with which the Quakers and some others turn away from both the ordinances, and labour to prove that they have no permanent interest or authority. In the case of both the ordinances the root-evil has been, with all parties, the assumption of a right to change both ordinances, although in the very nature of the case it must be conceded that their outward form is essential to their integrity. Had their *mode* been unimportant they would never have been instituted. To change a symbol is, virtually, to reject the doctrine attached to it by Divine authority, and this has been the inevitable and almost universal result. We heartily commend Mr. Leonard's book, and advise a London publisher as soon as possible, that its circulation may have a chance of equalling its real importance.

PHILOSOPHY OF THE ATONEMENT,
and other Sermons. Preached at
Union Street Chapel, Brighton.
By Wade Robinson. London:
Hodder & Stoughton.

We have carefully read these sermons, and have been charmed with the easy

and effective style of the writer. There are many beautiful and useful things in the book, and the "Fragments of Discourse" are remarkably good. The writer evidently loves the old truths as they present themselves to his mind, but we think the designation, "Philosophy of the Atonement," hardly justified by the author's method of treating the subject. There is a want all through the volume of systematic and coherent treatment of the themes of discourse. The impression produced by reading the book is that the author is a man of very varied reading and refined taste, who has plucked flowers from every source, and sucked the honey from every flower, but who needlessly avoids the more systematic forms of truth, some of which we hold to be essential to its logical retention or philosophical exhibition. Perhaps in this novelty-loving age, such a style may fascinate some who would not consider the deeper bases of their beliefs.

Shrewd opponents of any of the truths which Mr. Robinson feels it important to defend will not, we fear, find the defences so strong against their sceptical artillery as many of the less pretentious modes of argument have proved themselves to be in the conflicts in past times. In the less doctrinal sermons there are many sweet and beautiful forms of truth adapted to the meditative attitude of the mind in times of trial. We should be glad if one who so obviously loves Evangelical truth would carefully review the grounds of belief as well as the beliefs themselves, and thus arrive at a simpler method of enunciating such truths as "justification by faith, law, sin, grace, &c.," and also avoid the development of germs of serious errors which, unconsciously to the writer, lie concealed from view in some of his utterances on the Atonement, and in the sermon "Jesus the Citizen."

While admiring the sermons, as a whole, as productions of no ordinary ability and taste, we cannot commend the title, for when we take up a book giving the philosophy of the Atonement we look for a clear, deep, far-reaching view of all the relations between God and man implied in, or dependent upon, that Atonement, and these conditions

our eyes have not discerned in the degree in which the title of the book led us to expect.

EXPOSITIONS OF THE BOOK OF REVELATION. By William Robinson, of Cambridge. London: Hodder & Stoughton, 27, Paternoster Row. 1875.

WE have received this volume with feelings of mingled satisfaction and regret. It is impossible not to deplore the absence from among us of one whose character and worth were so profoundly esteemed; and equally impossible not to rejoice in so fitting a memorial of his ministry. Mr. Robinson's power as an expositor of Scripture was patent to all who knew him. His keen logical mind, his intense and reverent love of truth, his firm and unhesitating acceptance of the Bible as the inspired Word of God, his uncompromising fidelity to his convictions, were too conspicuous to be overlooked even in the most casual contact with him, and all these qualities are manifest here; and to those of us who can "recall the kindling eye, the enrapt look, and the earnest tones of the speaker," these expositions will have a worth which few similar publications can possess. The Book of Revelation is confessedly a difficult subject, but it is not therefore incomprehensible and worthy of utter neglect. All the more does it demand systematic and conscientious study. Few men would perhaps undertake a continuous exposition of it before their congregations. Mr. Robinson possessed qualifications for the task which rendered it a delight to himself and a source of profit to others. His clear spiritual insight, aided by wide and careful research, enabled him to produce a series of sermons which must have been deeply interesting and instructive. We see in every chapter marks of his strong individuality—the impress of a powerful and independent mind. He belonged to the school of historical interpreters (as distinct from the Præterists and Futurists), and in many

of his expositions he agreed substantially with Elliot. But his judgment was invariably cautious and free from all tendency to one-sidedness and extravagance. He never too curiously pries into "the times and seasons." With most of his applications of the prophecies of the book we fully agree, especially in the parts where his divergence from many other writers is seen. The religious phenomena of the present time are, in his system, set forth after the sixth vial, in the vision of the three unclean spirits like frogs. The great Babylon is of course papal and political Rome, and all that Mr. Robinson has said on this aspect of the question is worthy of the profoundest and most attentive consideration. Few men have been more fully alive to "the signs of the times" than he. Chapters xxi. and xxii. he regards as descriptive, not of the post-mundane heaven, but of this world at the commencement of and during the millennium; and those who may be startled at this theory we advise to read his arguments in its favour. Nor must we omit to mention his ingenious hypothesis to account for the diversity in style between the Apocalypse and the fourth Gospel. John wrote the Apocalypse in a vision or trance. What he saw he was commanded to write, to write while the picture "in all its supernatural vividness was before him." Hence he was carried back to the style of his early life as a Galilean fisherman—the Galilean dialect showing a negligence of structural laws and grammatical forms. The peculiarities of the language of the Apocalypse admit of a perfect natural psychological explanation, and the arguments against its Johannian authorship are easily disproved.

But we are compelled to close, as our space is exhausted. Apart from the peculiar interest attaching to this volume from Mr. Robinson's sudden and unexpected death, its intrinsic merits will secure for it general attention. It is, we repeat, a worthy memorial of a ministry which exercised a rare power in one of the great centres of our English intellectual life.

Intelligence.

RECENT DEATH.

THE REV. JOSEPH PREECE, WESTBURY.

One of the oldest ministers of our denomination, the Rev. Joseph Preece, of Westbury, Wilts, died on the 1st of December last, at the age of eighty-three, having continued in active Christian work until within a single Sabbath of his removal. His experiences as a preacher had extended over nearly sixty years, for he began to use his talent in speaking for the Master very soon after his conversion, which took place when he was a youth of nineteen. He was born in a small village near Hereford, at that time a very benighted part of England in regard to Evangelical religion. The writer of this notice has often heard Mr. Preece describe the scenes of violence which interrupted the first attempts of himself and other Baptist evangelists to preach the Gospel in the rural parts of his native county. The clergyman of the parish would often take the lead in mobbing the unwelcome interlopers, and in threatening them with the horsepond, a threat which was sometimes carried out in earnest. After a short time spent in home missionary work of this rough and self-denying character, Mr. Preece settled as pastor at Tenbury, in Worcestershire, where he remained for eleven years. He afterwards took charge of the churches at Kenchester and Woodchester, and from the last-named place he removed in 1839 to Westbury, the scene of his translation to higher service in heaven after continuous work of the happiest and most successful kind for the long period of thirty-six years. The last ten years of this pastorate were, perhaps, the most prosperous of all, notwithstanding that our brother had already passed the age when most men, however willing to abide in harness, are compelled by infirmity to quit the field. But Mr. Preece's physical constitution was preserved by remarkable attention to the rules of exercise and diet, and by the avoidance of everything like a fretful or anxious frame of mind. His spare and lithe form, and benevolent, cheerful countenance gave the perfect suggestion of a sound mind in a sound body, and to the last he was able to labour with a zeal and activity that were often envied as well as admired by much younger men. During the closing period of his pastorate at Westbury, the chapel was rebuilt at considerable cost, the congregation doubled, and the church increased by more than the half of its previous membership. And all this in a town where the population has long been either stationary or diminishing. Yet this good man's success never awakened any unworthy jealousy on the part of other churches or denominations in the neighbourhood, but, on the contrary, was rejoiced in by all, for no one was so cordially respected or beloved by all classes of his fellow-townsmen, both Churchmen and Dissenters, Tories and Liberals. Mr. Preece's illness was very short. Its nature was acute bronchitis, brought on by the severe weather at the beginning of the present winter. His remains were interred in the Westbury Cemetery on December 7th, and on the same evening his death was improved to an overflowing congregation by a sermon from Heb. xi. 4, preached by the Rev. W. Barnes, of Trowbridge, who, next to the deceased, was the oldest and the longest-settled Baptist minister in the district of the Wilts and East Somerset Association.—*Freeman*.

Clippings.

PILGRIM'S PROGRESS.—There are no less than a hundred and seventy-five various editions in our own language of the "Pilgrim's Progress" in the British Museum library, as well as twenty-nine copies of the work in other languages, including Arabic, Bengalee, Danish, Dutch, French, Gaelic, German, Maori, the peasant dialect of Norway, Oriyá, modern Greek and Russian. The entries in the general catalogue under the heading of Bunyan are five hundred and forty-eight.—*Cowtan's Memories of the British Museum.*

THE ARK IN THE HOUSE, AND THE HOUSE IN THE ARK.—Go home and erect a family altar. You may break down in your prayer. But never mind, God will take what you mean, whether you express it intelligibly or not. Bring all your house into the ark. Is there one son whom you have given up? Is he so dissipated that you have stopped counselling and praying? Give him up? How dare you give him up? Did God ever give thee up? Whilst thou hast a single articulation of speech left, cease not to pray for the return of that prodigal. He may even now be standing on the beach at Hong Kong or Madras, meditating a return to his father's house. Give him up! Never give him up! Has God promised to hear thy prayer only to mock thee? It is not too late.—*Talmage.*

News of the Churches.

NEW CHAPEL OPENED.

Bishop's Auckland, Durham, Jan. 11.

INVITATIONS ACCEPTED.

Anson, W. C. H., Rev. (Cottenham), North Shields.
 Baster, W., Rev. (Met. Tab. Coll.), Surbiton, Surrey.
 Cole, J., Rev. (Burnham, Essex), Coseley, Staff.
 Cook, G. H., Rev. (Bristol College), Maindee, Newport, Mon.
 Davis, S., Rev. (Bristol), Whitchurch, Hants.
 Gardiner, T., Rev. (Ormskirk), Warkworth.
 Green, J., Rev. (Hebden Bridge), Sandhurst, Kent.
 Hall, S., Rev. (Staincliffe), Bromsgrove.
 Howe, G., Rev. (Countesthorpe, Leicestershire), Newbury.
 Medley, E., Rev. (John Street, London), Nottingham.
 Middleton, R. J., Rev. (Caxton), Watchet.
 Satchwell, W., Rev. (Shrewsbury), Jarrow.
 Tooley, G., Rev. (Met. Tab. Coll.), Brierley Hill.

RECOGNITION SERVICES.

Brixton, Rev. T. L. Edwards, December 10th.
 Ryde, Rev. J. R. Chamberlain, December 22nd.
 Missenden, Rev. H. V. Hobbs, January 11th.

DEATH.

Preece, Rev. Joseph, Westbury, Wilts, December 1st, aged 83.

THE BAPTIST MAGAZINE.

MARCH, 1876.

Biblical Studies.

I.

THE APOSTOLIC SALUTATION:—GRACE AND PEACE.

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.”—1 Cor. i. 3, &c.

THE Gospel of Jesus Christ is essentially good news. It contains “glad tidings of great joy,” which are intended to insure, not only “glory to God in the highest,” but “peace on earth and good-will among men.” There is in the human heart a deep and indestructible desire for happiness—a craving for rest and gladness. No doubt this desire needs wise and strenuous guidance; it is one of those blind impulses which occupy a subordinate place in our life, and which can only lead to discord and ruin if allowed to rule us with unrestricted sway. Still, it is an essential element of our nature, and has a place and a purpose of its own, and our aim should be, not to suppress or eradicate it, but to use it according to the will of our Creator, and render it subservient to the ends which He designs it to accomplish. Our Lord Jesus Christ recognised the existence of this desire, regarded it as (in its own sphere) lawful and good, and pointed out the means of its satisfaction. The first utterance of His public ministry was a benediction—the pronouncement of a blessing on those who possessed the spirit and cherished the dispositions required by the laws of His Kingdom. Happiness for its own sake, and as an end unto itself, He never propounded, neither did He represent it as the result of our external condition, or our material possessions, but as based exclusively on our character, and as determined by our relations to God. To the blessedness of men, our Lord is not therefore indifferent—nay, He came into the world to insure it.

The apostles, inspired by His Spirit, were also preachers of glad tidings. Their mission was undertaken that they might satisfy the deepest needs of the human heart, and wherever their message was

received there was as a necessary result the experience of great joy. We find a clear expression of this aim and tendency of the Gospel in the salutations of the apostolic epistles, the greater part of which open with the words at the head of this article, "Grace and peace be unto you from God our Father and the Lord Jesus Christ." In the whole of Paul's epistles this salutation is found, with one or two slight variations; *e.g.*, in the two Epistles to Timothy we have "Grace, mercy, and peace" (the word "mercy" found in the Received Text in Titus i. 4, is omitted in the best MSS.). Again in 1st Thessalonians, the earliest of Paul's epistles, we should read simply, "Grace and peace be unto you"; and in the Epistle to the Colossians, "Grace and peace be unto you from God the Father." This last is the only case in which Paul did not associate our Lord Jesus Christ with the Father in his opening benediction, and in which he departed from the formula, which, after the 1st Thessalonians, he invariably adopted. Transcribers afterwards introduced the additions in both places for the sake of uniformity.

Of the other apostles, Peter in his two epistles uses a very similar salutation—"Grace and peace unto you be multiplied"—adding in his second epistle, as to the means of its multiplication, "through the knowledge of God and of Jesus our Lord." James gives the less specifically Christian term "greeting" (*χαίρειν*). Jude, in his short epistle, wishes for his readers, "Mercy and peace and love be multiplied unto you." John, in his second epistle, inserts the word "mercy" between grace and peace; and to the seven churches of Asia wishes "Grace and peace from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth." The only epistles, therefore in which an opening salutation is not found are the Epistle to the Hebrews, and the first and third epistles of John; though in the first of the three, the beloved disciple states his object thus, "These things write we unto you, *that your joy may be full*," and in the last he says to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." In view of these facts, we may undoubtedly assert that the apostolic salutation of grace and peace is an expression of the supreme aim of the Gospel, an indication of its pure and benevolent design, which we shall do well closely to consider.

The epistles were addressed to Christian people in the first age of the Church, whose knowledge was in many cases limited, whose spiritual experience had been of short duration, and who were surrounded by manifold temptations, which the strongest found it difficult to resist. The apostles, in their letters, supplied them with a rich and ample treasury of instruction, warned them of the dangers by which they were beset, and exhorted them to steadfastness and fidelity. But before beginning this special task, they assure their readers of their good-will, wish for them the choicest blessings, and can find no more suitable

terms than grace and peace, which therefore recur again and again. The words come, as it were, unbidden, and, alike by their intrinsic fitness and the associations which surround them, establish their right to this place of honour.

What, then, is the significance of this salutation? Grace (*χάρις*) is said to have been the ordinary form of greeting employed by the Greeks. When two friends met for the first time each day, they saluted each other with the words "Grace be unto you," as we in England salute each other with a "Good morning." Peace (*εἰρήνη*), on the other hand, was the Oriental form of greeting used in Asia Minor, in Palestine, and in other Eastern nations. The apostles combined the two words to show that the Gospel sets its seal of approval on all the kindly feelings of our nature, sanctions the courtesies of life, and is in harmony with the best and noblest instincts of humanity everywhere. It is not a local or national, but a universal Gospel, destined to go into "all the world," and to present its claims and its blessings to "every creature." Christ brushes aside the surface distinctions which divide us into nations, and classes, and parties, and appeals to that which is deeper than all—the common human heart—to that which makes us men. The ideal happiness of the subtle contemplative races of the East differs widely from the corresponding ideal of the more practical and energetic races of the West, but both alike shall find their best aspirations fulfilled in the Gospel of Christ. Whatsoever worthy good they can desire for themselves, or invoke upon their friends, Christ and Christ alone can effectually bestow. He confers upon us, without distinction, all that is involved in both grace and peace.

But there is a deeper meaning in the words, as well as a more intimate connection between them, than we have yet reached. Grace is emphatically a Christian word—a word which, without destroying or invalidating its old classical usage, Christianity has invested with new dignity and elevated to a nobler sphere. Only after the manifestation of God in Christ was the full capability of the word known. In classical times it denoted primarily gracefulness—that which was beautiful and pleasing, whether in persons or things. Then it denoted more specifically gracefulness in disposition, kindness, benevolence, generosity, and thus the way was prepared for its transference into a higher sphere, as descriptive of the feelings of God towards men, and as summing up in itself the most essential characteristics of that system of religion which over and above everything else is emphatically the Gospel of His grace. Jesus Christ has revealed to us the kindness, the sympathy, and the faithfulness of God, and these we are to regard as so many aspects of His grace. He on whom our life and happiness depend has sent to us through His Son a message of grace, and that grace is intended to secure, and when it is believed it does secure our peace. For the two words of the salutation *are related together as cause and effect*. Grace is the Divine love manifesting itself to men, and peace is the result which follows from the manifestation. The one term describes God's feelings towards us, the other

describes our feelings as controlled and determined by His. As recipients of His love, we enter into rest.

In New Testament usage the word grace designates the relation into which God has entered, and which He now sustains towards men *as sinners*, and it is therefore directly connected with the work of Christ as Mediator and Saviour. *He* is the channel through which it flows to us. In some respects it is identical with mercy, but not in all. Mercy contemplates the misery of men rather than their sin, and removes their suffering rather than their guilt. Grace, on the other hand, is directed to the cause of the misery and suffering, and uproots and destroys it. Mercy alone could not, therefore, meet the necessities of our condition. The infinite love and compassion of the Father could be effectually revealed for the accomplishment of our salvation only by the provision of an atonement, or a propitiation for our sins. Mercy, as a feeling or a principle of the Divine nature, could not find a free course for itself, could not realise its aims apart from the grace which met the demands of righteousness in the surrender unto death of Jesus Christ. In this view grace is more comprehensive than mercy, and accomplishes the end aimed at by the latter by methods peculiarly its own. Sin and suffering, guilt and misery, are linked inseparably together. An impenitent, unforgiven, unrenewed nature cannot have peace, whatever the compassion shown towards it, and sin therefore must be removed and guilt be cancelled, or all else will be in vain. Rightly are we taught to speak of the God of our salvation as *the God of grace*.

As a principle of salvation *grace is an act of free and unmerited favour*—a transaction which is in no sense based upon obligation. It is the bestowal of a bounty, not the discharge of a debt. So, again, it is opposed to the idea of works, the two terms naturally excluding each other. If righteousness or salvation can be obtained by works, grace is superfluous; or to speak more strictly there is no room for it, it cannot exist. Examples of this contrast will readily occur to all our readers. Take, for instance, the following:—"Now to him that worketh is the reward not reckoned of grace but of debt." "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works then is it no more grace; otherwise work is no more work" (Rom. iv. 4, xi. 6). Hence the grace of God is the revelation of a love free and undeserved—a love upon which we have no claim, and which is bound by no bond save that which it has itself created. It has its source in the depths of God's own being, and our sin and misery have but furnished an occasion for its exercise, and determined the form in which it is displayed. The love of God is like Himself, self-existent and eternal, the absolutely originating power of human salvation.

Again, *grace is used as the antithesis to law*. Thus we read "The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). "Ye are not under the law but under grace" (Rom. vi. 14). God, as we have already seen, was under no "obligation" to save us;

our salvation was not the payment of a debt. But here we get an additional thought, viz., that it is conferred upon us notwithstanding actual demerit, that the Divine love is not hindered in its manifestations by our sin, that it is not turned away or quenched by our guilt. Even after God has voluntarily approached us for our redemption, He does not make this blessing conditional upon our obedience, or demand an accurate and complete correspondence between our conduct and the precepts of the law. We are not placed under a legal economy in which eternal life could only be promised as the reward of obedience. On the contrary, we are under an economy of grace wherein this highest of all boons is freely bestowed upon those who believe. We are aware that this antithesis has frequently been perverted and pressed into the service of an un-Scriptural and mischievous antinomianism. But no intelligent and candid reader of the New Testament will be in danger of being led astray by this perversion, so contrary is it to its entire spirit and its continually expressed design. The grace of God which bringeth salvation has, moreover, in the death of Jesus Christ, offered to the majesty of the law the grandest possible tribute, and passed the sternest and most awful condemnation on the sins that opposed and dishonoured it. And the faith which brings us into living fellowship with the grace is not a cold and unpractical assent of the intellect to abstract truths, but an act of the entire man, trust in a living Saviour, proceeding from sympathy with His Spirit, and leading us to take His side even against ourselves. As believers, we surrender ourselves entirely into the hands of Christ alike for protection and guidance, and while His grace releases us from legal condemnation it insures to us an integrity and holiness of character which legal restraints and incentives could never confer, and gives to us a "delight and liberty" in obedience, which no mere hope of reward could rival.

And this thought suggests one other use of the word grace, to which we can but barely allude. To it must be attributed the beginning and the continuance of our Christian life, our steadfastness in temptation, our growth in knowledge, purity, and love, our successful discharge of duty, our fidelity unto death (see, *e.g.*, 1 Cor. i. 4—8, iii. 10, xv. 10, &c.). Whatever we need of wisdom to enlighten and direct, of power to sustain, of consolation to soothe and encourage, is included in the grace of which we have been made partakers. For it contains within itself the seeds of glory. The germs of immortal life are "folded up" within it, and it is a pledge of God's unceasing care and helpfulness, an earnest of our inheritance in heaven.

THE PEACE of which the apostle speaks is the result of grace, the effect which it naturally produces in our hearts. It is a condition in which we are made free from strife and anxiety, a state of spiritual rest. The New Testament usage of the word was doubtless influenced in part by the Hebrew *shālôm*, which in its primary signification denotes a state of health or well-being, and in this application the term describes prosperity of soul, a healthy, vigorous condition

of the inner life, clear and active thought, enabling us to grasp the significance and trace out the bearings of truth ; pure and elevated affections leading us to aspire after the treasures disclosed by fellowship with God ; a tender and sensitive conscience quick to discern between right and wrong, and bold to enforce its judgments ; a resolute will, and the power to obey its behests. There will be in the soul of the man who thus prospers a sense of rest and harmony which the world can neither give nor take away. And it is a healthfulness we owe entirely to the grace of God, and He desires it to be our eternal possession.

“ That root a richer soil doth know
Than our poor hearts could e'er supply :
That stream is from a source more high ;
From God it came, to God returns,
Not nourished from our scanty urns,
But fed from His unfailing river
Which runs, and will run on for ever.”

The more definite use of the term, however, has reference to the feelings experienced by us in consequence of our forgiveness. We enter into a new relation with God by virtue of His grace. The results of sin are counteracted, our fear of Him is dispelled and our conscience quieted, because of the reconciliation and friendship to which He has admitted us. As believers in Jesus Christ we are freed from condemnation, and, “ being justified by faith, we have peace with God through our Lord Jesus Christ.” And this peace in respect to our sins includes all other peace. God, who has graciously forgiven, will also guide and sustain us unto the end. He is our Judge, but He is no less the controller of life, ordering all things according to the counsels of His will. Our path shall be marked out for us by His unerring wisdom. The circumstances in which we are placed are of His appointment. He has fixed for us the bounds of our habitation, yea, He has numbered the very hairs of our head, and nothing can transpire without Him. With such a faith as this, we can leave ourselves calmly and confidently in His hands, casting off all anxiety and distraction, knowing that as our day is our strength shall be, and anticipating a higher and more glorious condition when, in “ His presence,” we shall have “ fulness of joy, and at His right hand pleasures for evermore.”

The truths thus briefly and imperfectly expressed are worthy of an expansion which we have been unable in this paper to give them. Let us earnestly commend them to the further consideration of our readers. We all long for peace, we all need it. It can be ours, in a true and adequate sense, only by our realisation through faith of the grace of God and of Jesus Christ our Lord. Peace, *apart from this*, is merely the absence of fear, a negative thing, not a robust and manly healthfulness. It is superficial and accidental, and we may at any moment, by deeper and more conscientious thought, or by the removal of external comforts and supports, be deprived of it. At the best it is transitory, and soon at the latest will leave us for ever. Let us lay

to heart the fact so plainly shown us by the very structure of our nature, by our own constant experience, and the history of mankind everywhere that we were made for God, to know, to love, and to serve Him, and that only as we do this can we enter into a pure and abiding peace. "Thou, O Lord, didst make us for Thyself, and our hearts can never rest until they find repose in Thee." J. S.

The Late Rev. Dr. Jabez Burns.—Life and Labours.

ON the 31st of January last, having lived seventy years and forty-four days, the subject of this sketch closed a laborious, useful, and conspicuous career, and his spirit returned to God who gave it. Of "Men of the Time"—men who have made a mark on their age, and become characteristically known—Dr. Burns was one whose name had been familiar for many years to many thousands in the United Kingdom, America, and Australia. He entered public life early, and continued in it till a few weeks before his death. He had been in print for fifty years, and in the pulpit for some years longer; and as his works had a large circulation, and his pulpit services were in general request for the greater portion of that period, he was frequently considered to be more advanced in age than he really was, especially by those who knew him only by repute, and had not seen the freshness and vigour of his frame. He was born December 18th, 1805, in the town of Oldham, where his father conducted the business of a chemist, and was held in high esteem. His mother was a woman said to be endowed with manifold charms, of which a simple and fervent piety was the crowning glory. She was a Wesleyan, and gave to this son the name of Jabez, in honour of Jabez Bunting, already admired as a leading Wesleyan preacher. She died too early for her younger son to have any distinct remembrance of her; but her prayers for him can well be believed to have sought for him—and, may it not be, have conduced to shape for him?—that course of religious activity and distinction which he subsequently pursued. He attended the Grammar School of the town, and was in much favour with the master, to whom he was attached, and of whom he spoke with a tender remembrance, when standing with me, in 1851, in this ancient place of learning. Commercial ties for a time held him in York and Keighley; and the time spent in a book-shop in the latter town prepared him the better for a devotion to the ministry that was not long delayed. He had joined the Methodist New Connexion, and was very acceptable when supplying their largest congregations; and, on coming to London, he continued the association, even after he had seen it to be his duty to be baptized in

Suffolk-street Chapel, in the Borough, where the Rev. Mr. Farrent then presided over a General Baptist Church. He had married Miss Jane Dawson, of Keighley, in 1824, and she with their eldest son having joined him in London, some years of struggle and hardship followed. Two other sons were born, the elder of whom died. The weekly income was little, and was made less, for domestic purposes, by the fascination of book-shops for the young divine.

Towards the end of 1829 a call came from Scotland to join a small band of men who were seeking to promulgate liberal Church principles and carry on a kind of home mission work in that country. It was in a sailing-smack that he left the Thames in the month of December, and landed at Laith, where he resided for a few months. He then settled at Perth, where his only daughter, to whom he was passionately devoted, was born and died. There, too, his third son—the present writer—narrowly escaped death by a dose of laudanum, sent in mistake by a chemist's assistant, his father arriving at home just in time to detect the error before the effects were fatal. While at Perth he travelled over a large extent of country, preaching and lecturing; and on one occasion, by a timely speech at Blairgowrie, where the Tory candidate was addressing the electors, he turned the popular current, and secured in that district the majority of votes by which the Liberal candidate, the Hon. Fox Maule (afterwards Earl Dalhousie) was returned. For these journeys he bought a pony, which he learned by experience to manage, but which, once, when carrying him down the High-street, ran with him into a dramshop—one of the places which he was then, as a Temperance reformer, exhorting others to avoid. It need not be added that both horse and rider came out quickly and perfectly sober. While at Perth he formed the valued friendship of the Rev. T. W. Matthews, of Glasgow, under whose hospitable roof he remained for three months after the breaking of his leg in an accident to a steam-coach which travelled between Glasgow and Paisley. It was warranted not to explode, precisely the thing it did; several passengers being killed and others seriously injured. This was in 1834; and in the spring of the next year an invitation came from the General Baptist Church, which had been formed in 1831, when the chapel in Church-street, St. Marylebone, was built. He supplied the pulpit in May, received and accepted a call to the pastorate, and in the June removed his family to London, and entered on the larger responsibilities of a metropolitan position. The congregation was small; the church, of course, smaller; and the salary to match. But he wrote, printed, and published year by year, until in process of time a library of works, principally theological, had been sent forth, and had found, in many cases, separate classes of readers. Not a few were designed for students and lay preachers; others for the family circle and private use. Several editions of one of these—the original title, "The Golden Pot of Manna," having been altered to "The Christian's Daily Portion"—were demanded; and it is still read by heads of families in domestic worship in prefer-

ence to other manuals of the same description. Perhaps of all the volumes that flowed from his prolific pen, the two that displayed the greatest originality in execution were "Christian Philosophy" and "No better than we should be"—the latter at first appearing as the production of "Andrew Marvell, jun."* It was in 1846 that, in recognition of his merits as a religious writer, and particularly of the character of the "Pulpit Cyclopædia," the Wesleyan University of Connecticut conferred on him the honorary degree of Doctor of Divinity. In 1872 this was supplemented by the degree of LL.D. by the faculty of Bates College, Maine.

By his writings Dr. Burns was most widely known; but as a preacher and public speaker he exerted an influence more immediately and uniquely impressive. He had in him and about him the qualities that contribute to success in the pulpit and on the platform—an engaging presence, a sonorous voice, a forcible manner, a contagious earnestness, a flashing (not flashy) style. Of scholastic learning he made no boast; but he had acquired by hard study a vast amount of knowledge on all theological and some other subjects; and his power of communicating his thoughts and feelings to an audience promiscuously composed was not easily equalled, and, in my own experience, has been rarely surpassed. As a minister of Christ he was greatly blessed in adding to the church of which he was pastor from June, 1835, to January, 1876—forty and a half years—more than a thousand souls; and the records of nearly every great religious and social movement bear testimony to the broadness of his sympathies and the intensity of his zeal. Of the Temperance cause, in all its departments, he was an advocate the like of whom even that cause, so fertile in advocates of ability, has seen but few; and it is pretty certain that no other Christian minister has rivalled him in the delivery of thirty-five temperance sermons, most of them delivered in consecutive years in his own place of worship. This series is continued, by his express desire. Dr. Burns twice visited America: in 1847, as a delegate, in company with the Rev. J. J. Goadby, from the General Baptist Association to the Free Will Baptist Triennial Conference; and in 1872, when he traversed the whole country from Maine to California, hearing, speaking, and observing during a stay of three months and upwards. In 1869, by the pressing invitation of his friend, Mr. Thomas Cook, who had been organising his first Egyptian and Palestinian tour, he accompanied the pioneer band, and subsequently lectured on this tour, and prepared a handbook for future travellers.

For many years Dr. Burns, having a very robust constitution, and paying strict attention to diet and early hours, was enabled to do a great amount of work without apparent loss of natural energy; but a malformation of one of the heart valves began at last gradually to exert a weakening influence, the source of which was not suspected by even his familiar friends, the less as it permitted him to exhibit

* His "Retrospect of a Forty Years' Ministry," published in 1875, may also be named as rich in autobiographic notabilia.

at times a degree of force in speaking which seemed inconsistent with any radical disease. A severe attack of pleurisy, in February, 1875, made the chronic malady more evident; but, on his recovery from the former ailment, he renewed, so far as he was able, his usual engagements, and continued these, though with obvious and increasing weakness, till the coldness of a journey by railway on November 25th, reduced him to a state of exhaustion which nearly proved fatal at the time, and from which he only partially rallied. Nine weeks and a half remained of suffering to himself, firmly and piously borne, and of painful anxiety to all who observed the decline of a fine constitution, and the unloosening of a tabernacle that yet seemed unwilling to let the indwelling spirit go. During the last few days the mind lost its power of sustained attention, but was easily recalled to a consciousness of passing circumstances, and of the topics presented. Heaven was much in his thoughts, and prayer lingered on his lips till, as we believe, the mortal cry for needful grace was exchanged for the immortal song of celestial glory. Letters written for his people were read almost every Sunday, conveying to them his loving exhortations, and hope of meeting him either in the earthly or heavenly sanctuary.

His funeral was conducted amidst numerous signs of respect and affection from all classes. Such a tribute served to assuage some of the bitterness of a loss so great and a trial so severe. All that is left to be said by those who most loved him is, "Even so, Father, for so it seemed good in Thy sight."

DAWSON BURNS.

Youth and Old Age.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;" &c.—Ecc. xii. 1—7.

NOTHING can exceed the beauty and elegance of the description found in this chapter of the gradual decay of the human constitution. The reader will find that the inspired writer speaks of the mortal body as with an admirable piece of mechanism in his eye. He presents the exquisite structure as falling to pieces, not by a sudden stroke of fate, but by an invisible and innate

principle of destruction generated in itself, developing its presence in the several parts, one by one, until the masterpiece of creative wisdom and skill is reduced to the earthy elements whence they sprung. We are "fearfully and wonderfully made," as saith the Scripture; but to the *moral* cause of the destruction of human life we are referred to other portions of the Divine record. We shall glance at the parabolical description of the writer first, and return to the *occasion* of the marvellous and solemn change which passes on our race by-and-by.

At the approach of extreme old age "the sun, the light of the moon and stars," are said to be darkened; and, farther down, "they who look out of the windows are darkened." Both expressions refer to the decay of the power of vision, which is one of the greatest privations, as the power of reading, and beholding the beauties of nature become closed up to the unhappy sufferer.

The "keepers of the house tremble and the strong men are bowed down." These keepers are the bones, which, when filled with marrow and clothed with flesh, present a powerful resistance to attack from without, after the fashion of a fortified building; but age, as it advances, makes to tremble these strong supports and defences which were the boast and the glory of manhood in its prime, and which challenged to feats of daring the proud resistance of the foe. "The grinders cease because they are few"—*i.e.*, the faculty of mastication ceases to prepare the aliment on which life is dependent.

"The doors are shut in the street when the sound of the grinding is low." The orifice of the mouth no longer maintains its graceful position and figure, which depended on the presence of the teeth. Old age "rises at the voice of the early bird," because denied the blessing of sound sleep; or it is wakened by gentlest noises. "The daughters of music are brought low"—the organs of voice and song are no longer able to warble the strains of music. Age stiffens the musical apparatus, and no lubricating appliances prove of the least efficacy.

"The aged are afraid of that which is high"—*i.e.*, to scale the lofty mountains is impossible from failure of strength; even easy ascents are painful. Hence the courageous spirit has fled; small undertakings, once executed with ease, seem to present herculean difficulties; therefore, "fears are in the way," timidity takes the place of fortitude, and works, which erewhile delighted the spirit and called up irrepressible vivacity, are met by languishing complaint. "The almond tree flourishes," its white blossoms suggesting hoary hairs; and "the grasshopper," whose feeble chirping was heard regardlessly, now is felt to be burdensome—*i.e.*, small annoyances, such as were wont to be unheeded, discompose and almost irritate. "Desire fails"—the desire of pleasure, of new scenes, of entertaining company, of new things and new persons and places—the passion for all such things, which once charmed, charm no more. "The silver cord is loosed"—the nerves descending from the brain along the vertebræ,

and which really, in smallness and whiteness, resemble minute silver cords in a remarkable manner, give way; the whole nervous system gets unhinged and tremulous. Now "the golden bowl is broken"—the enclosure of the brain is stunned, the seat of reason gets into bewilderment, and refuses at times to retain its hold even of personal identity. "Clouds returning after rain," significant of the constant *succession* of afflicting dispensations. "The pitcher is broken at the fountain or the wheel broken at the cistern." There is certainly a strong resemblance between a wheel, with rope and bucket, fetching up water from a fountain or deep well, and the heart in its action unceasingly bringing up the blood and diffusing it over the whole framework through running arteries and veins. Now, when its operations are impeded and stopped, life is at an end; "the dust returns to the earth as it was, and the spirit returns to God who gave it." Here, then, the materialist's brutish theory of life is overturned. Man has a soul enclosed, with immortality, and at death it is liberated from its prison of clay and returns to the Father of spirits who gave it. Three inquiries are started here:—

1. Now, then, what is the procuring cause of this calamity which, sooner or later, overtakes every human being?

2. What shall be thought of the folly of a life spent in the service of the flesh to the neglect of the soul?

3. What terms can be employed sufficiently expressive of the wickedness of putting off preparation for an eternal world? Such an inquiry might and ought to be put by the wisest of men; for it might seem altogether unaccountable that a Divine and benevolent Being should have expended His wisdom in the creation of such a complex structure as that of man only to cast it down in irreparable ruin after a few years have passed over it.

But Revelation opens to the inquirer solid and sufficient grounds for the infliction of death falling upon the human family. "By one man sin entered into the world, and death by sin, for that all have sinned." The first human pair came from the hands of the Creator in perfect physical and spiritual perfection. They were placed under law to God, as every creature must needs be, obedience to which secured the perpetual life and happiness of man, but, in the event of disobedience, death would inevitably follow. Here, then, was a power to obey, but a liberty, if chosen, to fall away from allegiance. The whole human race were in their common head, consequently, involved in all the consequences of his conduct; hence are we all, as rebels to Divine government, obnoxious to the "wrath that cometh on the children of disobedience." It were impious to rise up against this decree of the Eternal; it were more than insane to argue the question with the Executioner, "It is appointed for all men once to die, but after that the judgment." Now, it is easy to see that, as death leaves every man, eternity finds him—*i.e.*, he does, he must carry with him the moral character which he has acquired during this life either for punishment or reward. It follows by inevitable

consequence that a living life or a living death must appertain to every human being in passing hence. Therefore, the ever-blessed Deity stands blameless of man's ruin. We are *self*-condemned, we are a *self*-destroyed race! Our mournful condition had been for ever hopeless but for the reign of sovereign grace, for "where sin hath reigned unto death, grace reigns through righteousness unto eternal life by Jesus Christ our Lord." The substitution of Emmanuel in our room, to obey and suffer in our stead, is the most wonderful of all the wonders that stand out to view in God's universe—an expression of mercifulness this, without example, and of love without a cause! The atonement by the death of Christ has abolished death touching believers, and it opens a way of eternal life to the doomed race, crowning Jehovah with a more overpowering glory than that which issues forth from all the material magnificence of unnumbered worlds.

2. But what are we to think of a mortal life spent in the service of the flesh to the utter neglect of the soul? Are there not multitudes all around, of every age and of both sexes, who live from day to day, and from year to year, either to make the world their all or lay out its substance in the gratification of their appetites—men and women who have one object that dominates over all other objects, namely, self—self-love, self-satisfaction, self-complacency, and self-indulgence. All these have little worlds of their own, in which they live, and move, and have their being; who never look beyond the boundary of home, with all its amenities and endearments, where never prayer arose, nor song was sung, in honour of Almighty God or His Incarnate Son; where the recognition of a spiritual being, having spiritual dangers to be provided against, spiritual wants to be attended to, spiritual diseases to be ministered unto, and spiritual griefs to be met with, and in need of the softening consolations of religion—persons young and old, who live, taking no more heed to a spiritual nature, how it may be renewed now, and how it may be fitted for the world to come, than if they had no more concern in such subjects than the quadrupeds that become extinct when they die. Yet this poor dishonoured body of flesh, whose decay we have been contemplating, and whose elegant conformation is about to be enveloped in darkness, and subjected to decomposition, and reduced to impalpable powder; lo! to feed and to beautify, to adorn and pamper, to gratify in all its whims and caprices this mere tenant-at-will, who may at any moment perish—this it is which constitutes the entire business of the bustling lives of millions who, whatever they may avow in sentiment, give no demonstration *practically* that they believe in anything beyond an animal existence. And is not this for a lamentation among all who fear God and keep His commandments? O most humiliating prostration of intellectual greatness!

3. What terms are sufficiently expressive of the folly of those who, knowing and acknowledging all this, put off preparation for the grave and the judgment? Alas! what numbers are to be met with

who very coolly admit all that you can urge for being at a moment's notice ready for departure, who yet plead with conscience for "a more convenient season." "When this piece of business has been despatched, when this other difficulty is obviated, when we shall have arranged our affairs and got rid of vexatious complications; but, indeed, there is, we hope, time enough to take up earnestly with religion; a green old age we may expect, during which there will be ample time to be ready!" Shall you, my reader, ever see old age? And if you should, is that "the convenient time" you promise yourself? Look back to Solomon's description which we have gone over with you; say what is its character—a wreck, a ruin. Is it then among aches, and pains, and failing strength, and softening of brain, and giddiness and heart-fainting seizures—is it among these your "convenient season" awaits for the acquisition of what is to save you from a dreadful hell or to convey you to a blissful heaven?

Alas! that any of you should be building an eternity on a per-adventure like this, or looking forward in expectation of a season that may never arrive—a season of all others, too, the most inauspicious and inconvenient for finding the pearl of great price. Let me suppose that some such visitation may come upon you, whether on the ocean or in the iron highway, in the market-place or on your bed, and that from the instant of attack you may not have ten minutes, no, nor five, to think about aught beyond the stinging pain you writhe under and the patience-consuming anguish you endure. Yet all the while, through rifts in the darkened sky that surround you, a *voice within* as from heaven, rising above the violence of the storm, is heard: "And my sins are not pardoned, I am not reconciled, my peace is not made, and those about me give signs of alarm and approaching death; but I am not ready, I am not fit to die, I cannot meet the Almighty; I see it, I see it all; I am a sinful man, I am a sinner. What shall I do? to what hand can I turn? I have lived for the world, I have lived for this poor body, which is now caught in the tempest of overpowering distress. All dark before and around, what shall I do? I have been a fool, I have lived in, and for, a world of *sense* and a world of *spirits* I thought never of; yet I *must* go into it, unthought of, unprepared for; no stopping, no turning back." Is such a picture fictitious? Fictitious! Why, it is met with daily in the dense populations of our cities, and it may be *yours*; and I may have been led by an invisible power to throw out to you a foreseen sketch, not of another's, but of your own experience. O, lay it to heart! "If thou hast run with footmen or horses, and they have wearied thee, what wilt thou do in the swellings of Jordan?" Believe it, young men and maidens, you cannot be too early to die prepared; you cannot too soon be at the blood of the Cross; you cannot be too soon "washed and justified and sanctified in the name of the Lord and by the Spirit of our God." O, the lying vanities, the deceitful lusts, the pro-erastinating heart, the soft, persuasive tongues of the sirens that invite to their enchanted isle! O, the witchery of their music, the

killing yet evanescence of their beauty ! Stop eyes and ears ; flee the scenes which bewilder the beholder and steal the young heart, to inflame its passions, or to intoxicate it with the sweet incense of flattery of having talents you have not, of accomplishments you possess not, and of qualities you know not. "Remember now thy Creator in the days of thy youth," ere the startling calamities overtake you of which you are hearing this day, and may look upon examples of almost every day. The fatal rock is this upon which thousands strike, founder, and perish—"We have good sound constitutions, nothing to hinder us reaching the longest age of our ancestry who have preceded us."

But how vain the boast !—"Thou hast made my days as an hand-breath"—"My days are swifter than a weaver's shuttle." "Life is a vapour which appears for a little and vanisheth away." "Boast not of to-morrow, for thou *knowest not what shall be on the morrow.*" Never feel settled and secure until the first of all things has been secured—the salvation of your souls. Let it suffice that you have hitherto lived with carefulness about your moral condition ; by all that is passing around you be taught your insecurity, your exceeding sinfulness, your alienation from God ; and, in short, that you may, any day, or any hour of the day, in an unconverted state, drop into hell. The bare *possibility* of such a thing you cannot argue against. The uncertainty of human life is quite proverbial—all know it, all confess it. O, then, find your way to safety and security by believing in the Lord Jesus Christ ! Take to yourselves His righteousness, which is imputed to faith most freely, most readily, most certainly ; when you may sing, "I will greatly rejoice, for He hath clothed me with the robe of righteousness and the garments of salvation, as a bridegroom decketh himself with ornaments and a bride with her jewels." You may then survey the earthly house of your tabernacle falling before the stroke of the king of terrors, or mouldering away by the sure destroyer, *Time*. But I have been talking to you of danger and safety—a very legitimate argument for rational beings, I am sure ; yet I have a loftier and sweeter theme remaining. O, that I could allure you to the lovely Saviour ! O, that I could tell you of His matchless charms—of the joy of pardon—of the bliss of walking *before* God and *with* God—of the rapture of secret fellowship at the throne of grace—of the honour of sonship in the family of God—of the peace that passeth all understanding ; for then the sins you have loved and the vanities you have been chasing would sicken and dissolve away like the horrid reveries of a feverish dream when the morning arises. You would awake to the calm, soul-satisfying, and abiding pleasures of religion. "All old things would pass, all things with you would become new ; your weary and heavy-laden spirits would spring upward with an elasticity that would cause you to exclaim, 'Verily, we are in a *new world* !'" Take the experience of one now with God, who, on the first break of day in his soul, spoke thus. O, may it be your experience, too !

The love and the guilt of transgression at once
 Expired where my surety was seen ;
 The service of sin I resolved to renounce,
 The service of God to begin.
 What pleasure I tasted in that sacred hour
 I never on earth can express ;
 When Christ was reveal'd to my conscience with power,
 And formed in my heart by His grace.

O, yes, the Christian religion is the only happy religion to *live* with, and I am certain it is the only religion a man is safe to *die* with, as all the world must honestly acknowledge.. Do *Thou*, great Spirit of Light and Love, breathe Thy breath of life into these sentiments, to the saving of sinners and the edifying of saints ; and to the Triune Jehovah be everlasting praise !

ALIIQUIS.

The Symbolic Foresketch of Christianity.

AN EXTRAORDINARY EVIDENCE OF ITS TRUTH.

(*Concluded from page 81.*)

HAVING brought forward the *data*, I now proceed to show that this was something so indisputably from the hand of God, and supernatural, as to confound infidelity.

1. Take the essential idea of this symbolic representation, and it is something which could never have entered into the imagination of man to conceive of. Look at it for a single moment. It was a plan for rendering heavenly things into a complete system of material figures. God being first represented by a luminous cloud, the Shekinah, His throne assumed the corresponding puerility of a wooden chest ; and heaven the form of an apartment ; and the atonement is represented by an animal sacrifice ; and the high priesthood of Christ meets us in the like diminution of one who, in his mitre and dress, is a mere shadow of it ; and the Jews, in a like diminished figure of the redeemed, take their place as the worshippers. Once grant that this was of God, and we can assign a reason for it. I have shown, in the foregoing essay, that this system was admirably adapted as a mode of impressing the things signified upon the minds of those who had only an indistinct revelation of them. What was wanting in revelation was made up in sensuous impressions. But infidelity is bound to show how this thing could have originated with man. I have shown that it never could have been the shape which the human mind took in the conception of Divine things. But, indeed, such a thing is disproved by considering that this symbolical system came forth from

Sinai at once, and as a whole—not being the result of the excogitation of ages, but given forth instantaneously. Such being the case, there are two suppositions to which infidelity is driven, both wild, and one of them ridiculous. The one is to suppose that any man then living, Moses included, possessed such knowledge of theology, in its systematic connection, as is symbolically contained in the tabernacle and its priesthood. In this worldly sanctuary, or symbolical structure, by the light of the New Testament we find the whole mystery of evangelical worship, with the interposed mediation of Jesus Christ, symbolically represented; but we know that there was no such systematic acquaintance with it existing in Israel at that time, and no knowledge of Christ's exclusive priesthood (worthy of the name)—His sacrifice or atoning death being the only point of truth concerning Him which could be said in any measure to have been revealed. This is the first difficulty. There was no man in Israel who had theological knowledge enough to erect this sanctuary. But granting there was, the second supposition to which infidelity must resort is, that it entered into his head to reduce this theological scheme into material figures! For what purpose? With what end? What *we* say is that the infinitely wise God adopted this symbolical system as a sensible and lively help to the faith of those who yet had a defective revelation. But surely the infidel will not suppose that there was any man who, by virtue of an immense intellectual or religious superiority, adopted the system for any such purpose as this, being able to deal with all his contemporaries and his successors for fifteen centuries as a parcel of children? If not, what assignable impulse could have led any man to adopt the singular device of a symbolic structure such as this?

2. If this unheard-of plan had made its appearance for the first time at Sinai, we might have indulged the wild conjecture that it originated with some distinguished individual such as Moses. But we find animal sacrifice existing long before, indeed, from the beginning; and it was one fragment of this great symbolic system, afterwards to be duly fitted in. Whoever appointed animal sacrifice must have had the essential idea with him of the whole system introduced two thousand years and more afterwards. This method of procedure perfectly consists with our conceptions of God. The whole design being before His infinite mind from the beginning, He yet does not introduce it at once in its entirety, but only that fragment of it which was seen to be absolutely necessary already for the comfort of the Church. But man never knows of a magnificent plan without revealing it to his fellow-creatures; he is too proud of his discovery to give them the benefit of it in one particular, and carry the generalisation undivulged with him to the grave. He would have said that if the symbol was good for the Church in one point—viz., the atonement—then it was good for it in reference to all heavenly things, and let the symbolic pattern be completed at once. I believe, for my part, that God introduced the fragmentary symbol first, and the whole pattern two thousand years

after, that He might establish the divinity of the whole plan. The reader will notice, on the other hand, that if the symbolic system had been introduced gradually—first, sacrifice, and then another, and yet another part of it in slow gradation, till the symbolic picture was completed, it might have been inferred that this was the human mind itself working out by degrees the whole system of religion in a development of rude type. The symbolic pattern was suddenly and simultaneously produced at Sinai, which forbids that supposition.

3. If there be any truth in what I have stated, there was not only the objective of our religion symbolised in the tabernacle and priesthood, but the subjective of it was symbolised also in the people who stood before it. That is, the Jews, in their whole history were a symbol of the redeemed, having been the subjects of a "pass-over" by the Destroying Angel in Egypt, which was a figure of our escape from everlasting destruction through the blood-sprinkling of Jesus Christ; and having been outwardly and politically separated from all other nations, which was a figure of the spiritual sense in which we are a peculiar people. I only mention a tithe of the points in which the Jews were plainly a figure of the redeemed. Who does not perceive that they were the fit people on this account to place in front of the sanctuary, which was the mere figure of heavenly things? But who does not see also the corollary from this, which is that God alone could have been at the bottom of all this arrangement? For surely the Jews could not of themselves have fallen into the exact historical circumstances, and brought themselves (indeed it was their worst enemies who brought them) into the emergencies and escapes which were necessary to fit them for such a symbolic part? This was plainly the doing of the Lord; and since the subjective part of the symbol was of Him, we have another proof that the objective part, which was concurrent, must have been from Him also.

I think that these few considerations taken together prove that no other explanation can be given of this mysterious foresketch of Christianity in Israel, than that it was a Divine and supernatural device, intended, no doubt, as I have shown already, to benefit the Old Testament Church by an impressive ceremonial, but intended by God also to constitute in the latter days one of the most irrefragable proofs of the truth of our holy religion. What will infidelity say to it?

The arguments it has taken up against miracles as an attestation of our religion will not apply here. These are said to be incredible in the very nature of them. But here is something preternatural, and demonstratively not of man, and which yet obtains place and makes appearance in the Church without any such subversion of natural laws as they choose to reject. In opposition to infidelity, we maintain that the symbolic institutions of Moses were established to be of Divine origin by the miracles with which they were introduced. But our present argument is drawn from the symbolic institutions themselves. The infidel cannot deny that these were observed among the Jews.

during the long centuries of their national existence, and that they were erected at the commencement of their national career. He is bound to explain how this astonishing scheme arose whereby all Christianity was foreshadowed. If he will burst God's bands asunder, there is a double adamant chain he must break. It is not only that he must dispose of verbal prophecies by the hundred which were made in the Old Testament Scriptures and fulfilled in the New, but he must show us how it could enter into man's mind to reduce the whole system of the Christian religion into a complete symbolic picture ages before it appeared. To have set up an impressive ceremonial system so complete as that of Moses, would have been feat enough for any man; but when we find that besides its adaptation for the wants of the Jews for fifteen centuries, it contained a prefiguration of things that were afterwards to be brought in under another economy, to last till time's end, this carries us beyond the range of human attainments altogether. The infidel is bound to prove how by any device of man such a gigantic scheme should have been enacted upon the platform of a nation—which nation, upon the appearance of Christianity, as if its symbolic mission was at an end, vanishes and is dissolved into its original elements. He is bound to account for the alarming fact (alarming to him) that Christianity, ere it came up, projected its own shadow, perfect in every part, and palpable as if its body had come between the Old Testament Church and the sun. In a word, he is bound to show us where Moses got the pattern after which, upon the mount, he drew the similitude in sharp outline of all that is now before us in the shape of a doctrine and a worship.

If what I have established in this essay be true, equally vain is it for modern infidelity to try to get quit of the supernatural by suggesting that the Scriptures may after all be only a record of such piety and wisdom as were of nature's growth—a record of the religious consciousness of the past, to be supplemented by the religious consciousness of the future, why not of the present? Granting that it could thus rid itself of the inspiration of the Scriptures, here are these symbolic institutions which stand outside the Scriptures altogether, and were the observed ceremonial of a nation for ages. How is it to find any but a supernatural origin for them? I have shown that it is not possible, and this, therefore, is a distinct field in the evidences upon which infidelity is met and confounded.

In closing this essay, let me observe that what took place upon the introduction of Christianity proves that the hand of God was as distinctly interposed for the taking away of the symbolic institutions as for the first erection of them.

Infidelity has to explain not only how they came into existence, but how they ceased, when Christianity appeared.

We, on our side, maintain that Christianity was an extraordinary revelation from heaven, and that, the symbolic institutions being no longer necessary, God inspired the apostles, and especially the Apostle Paul, to show the Christian converts that they were so, and to compre-

hend the whole original design of them. We maintain, moreover, that God, in His providence, put a speedy and decisive termination to them by sweeping away the symbolic nation. Thus we account for the whole matter by the supernatural—by God, and not by man.

But infidelity has a hard task always. Here it is bound to show how Christianity was introduced by a development of man's own religious ideas and consciousness, and how man of himself came to throw off the symbolical, and advance into Christianity. A miserable attempt has been made to show that there were various causes of a secondary kind in the history of the Jews after the captivity tending to produce a change of religious thought and conception. Nothing, meanwhile, is more undeniable than that the whole tendency of the Jews, when Christ made His appearance, was to cherish the ceremony and the symbol more than ever, and to look upon the Mosaic system as a permanent instead of a transitory thing. Christianity was entirely antagonistic to the views of the nation, and the question is how it should have risen in the mind of the man Christ Jesus, supposing Him to have been a mere man, and in the minds of His apostles, supposing them to have been uninspired. The difficulty is immensely increased to infidelity by the suddenness with which the entire and perfect system of Christianity started up, which answers to a revelation from heaven, but disagrees with the laws of natural development. If the Jewish religion, with all its carnal ordinances, was the result of the religious consciousness or thought of man taking a symbolic direction in the earlier ages, how did it happen to take the new and more spiritual form of Christianity all at once, and in the mass; so that, as the symbol system went up simultaneously at Sinai, it went down simultaneously at this one period of time? Add to this, infidelity has to explain how, when the perfect symbolic picture of Christianity was to go up, the Jews, who were the subjective fit for it, immediately make their first appearance as a nation, and when again the symbolic picture is to go down, the Jewish nation, in God's providence, immediately disappears.

Finally, it was Paul who, in his Epistle to the Hebrews, shows that he had most perfectly apprehended the design of the whole symbolical system; but does he appear to us in that epistle as one working his own way out of the symbolical into the spiritual, and not rather plainly as one who professes, being inspired, to tell us what the Holy Spirit signifies by every part of the symbol—declaring that it was all a pattern of heavenly things given by God originally to Moses on the mount. So far was Paul from being a man whose own religious consciousness or thought enabled him to advance from the symbol to Christianity, that he was in the earlier part of his life a determined opponent to Christianity, so that either he received all his knowledge of it from heaven, or he was the most profane impostor, or he was the most deluded fanatic, that ever walked the earth.—*McCrie's Religion of our Literature.*

Short Notes.

CONDEMNATION OF RITUALISM.—The first action under the Public Worship Regulation Act was decided by Lord Penzance on the 3rd of last month. It will be remembered that, in a paroxysm of Protestant enthusiasm, the House of Commons determined to reconstruct the Court of the Dean of Arches, in order to secure a more speedy and less costly mode of extirpating the ritualistic practices which were gaining ground in the Established Church. Lord Penzance consented to preside over the new tribunal, with the title of Dean of Arches. The first case brought before him was promoted by three of the parishioners of St. Peter's, Folkestone, who had complained to the Archbishop of Canterbury of certain proceedings of the vicar, the Rev. J. C. Ridsdale, in the performance of the services on the 4th of July, 1875, which they alleged to be contrary to the law. The first eight charges were freely admitted by the respondent, who did not deny that these practices were unlawful in the present state of the law, as enunciated by the Judicial Committee of the Privy Council. These infractions were thus described by Lord Penzance: The use of lighted candles on the communion-table at the celebration of the communion when they were not required for giving light; the mixing of water with wine for the service of holy communion; the use of wafer-bread instead of such bread as is usually eaten at the communion; standing at the middle of the west side of the communion-table with his back to the people, so that they could not see him break the bread during the prayer of consecration; kneeling during the consecration prayer (a practice which he says he has since discontinued); causing the hymn or prayer commonly called the *Agnus Dei* to be sung during the communion service; forming and accompanying a procession, consisting of a choir and two acolytes in short surplices and red cassocks, four banners, a brass instrument, and a processional cross being carried in it, the choir singing a hymn and, the respondent walking in it with a cap called a biretta on his head, after the service of morning prayer; forming a like procession on another occasion, when at one period all who took part in it fell down on their knees and remained kneeling for some time. As the unlawfulness of these proceedings was not questioned before the Court, and was unquestionable, the Dean said it was his duty simply to admonish the respondent not to repeat them.

There was one other charge, that of celebrating the communion in vestments styled a "chasuble" and "alb," on which the respondent offered no defence. This question, the Dean remarked, stood in a peculiar position in reference to two successive decisions of the Privy Council, which appeared to be conflicting. It might be, he said, that

this conflict of authorities was rather apparent than real ; but in pronouncing the decision of the inferior Court, he was bound to obey and carry out that which was addressed directly to the matter at issue on the present occasion, and which was also the last pronounced. He must, therefore, hold that Mr. Ridsdale had offended against the law in celebrating the communion in a chasuble and alb, and admonish him to refrain from doing so in future. If his decision was wrong, it must be amended by the Appellate Court. The next charge was that of having celebrated the communion on the 4th of July, when only one person besides himself received it, whereas the rubric ordained that "there shall be no celebration of the Lord's Supper unless there be a convenient number to communicate with the priest, according to his discretion," and again "if there be not above twenty persons in the parish to receive the communion, yet there shall be no communion except four, or at least three, communicate with the priest." The object of this injunction was to counteract the Romish doctrine that the sacrament is a sacrifice, and not a communion. In reply to this charge, it was asserted by the respondent that there were between 300 and 400 of the congregation present, and that he had reason to believe that more than one of them would communicate. But this was a contemptible quibble unworthy of a teacher of Christian morality. The Dean remarked that, on re-examination, the respondent had himself admitted that he entered on the celebration of the sacrament on that day "without any positive expectation one way or other." It is evident that the congregation did not consider that anyone was expected to communicate, or a sufficient number would assuredly have advanced to the altar rather than lose the service. In the opinion of the Dean the rubric had been violated, and it would therefore be his duty to order him to obey it in future. The next item of charge was the erection of a crucifix in the church at Folkestone ; and the Dean quoted the decision of the Judicial Committee that crosses, when used as mere emblems of the Christian faith and not as objects of superstitious reverence, might still be lawfully erected as architectural decorations ; but a rood or crucifix had been an object of adoration in all churches before the Reformation, and now when it was told that after the lapse of 300 years it was suddenly proposed to set up the same object in the same part of the church as an architectural object, it was hard to distrust the use to which it might come to be put, or to escape the apprehension that what began in decoration might end in idolatry, and he therefore ordered the figure to be removed, leaving the cross alone standing. The last question referred to the "Stations of the Cross," purporting to represent the different scenes in our Saviour's Passion, which were commonly used in Roman Catholic churches. It was clearly established that these fourteen representations were, to the present day, authorised objects of adoration in that Church, and in regard to their well-known history must be regarded as likely, if not intended, to be used for the purposes for which they always had been used, not for the mere object of decoration,

and he should order them to be removed. As the judgment of the Court had been on all the charges in favour of the complainants, the respondent must pay the costs of these proceedings.

THE RESULT OF THIS DECISION cannot but be satisfactory, and the Court will be considered as having fully answered the object for which it was constituted. It will now be seen that the costs of such suits, amounting often to thousands of pounds, which had fallen to a considerable extent on the Bishop, and had deterred the institution of them, will now have to be borne wholly by the transgressors. Though they are wealthy, all payments are painful; but they may avoid them and yet indulge their Romish predilections by simply quitting the Establishment. It is true that such an action cannot be brought before the Court of Arches without the sanction of the Bishop; but after the head of the Church has set the example of authorising the institution of one, no prelate can refuse permission for the trial of similar infractions of the law without the risk of general censure, from which even the Bishop of Lincoln may reasonably shrink. This case, moreover, is so clear—and there are hundreds such ready for investigation—and the decision so decisive, that there can be little doubt that kindred actions will elicit similar judgments. Lord Penzance, it is evident, will not, like Sir R. Phillimore, coquet with ritualism, and a grand step has apparently been gained towards the purification of the Church of England. It will only remain for the law to provide against the threatened recusancy of the ritualist clergy. A recusant is described in the dictionaries as “one who refuses to acknowledge the supremacy of the King on matters of religion.” Now, the day before the commencement of trial the respondent, the Rev. J. C. Ridsdale, thought fit to write to the Archbishop of Canterbury that “in appearing before the new Court he desired not to be understood as recognising its spiritual authority, but only a civil jurisdiction, capable indeed of commanding compliance under pains and penalties, but not as interpreting the law of the Church so as to bind the consciences of Churchmen, as they would be by the decision of a Court which had received its jurisdiction from the Church as well as from the State. . . . In default of any authoritative fixing by the Church of the meaning of certain of her regulations respecting public worship, I feel not only at liberty, but morally and ecclesiastically bound, to stand by the most obvious sense of the words of these regulations, notwithstanding any contrary decisions of a Court not recognised by the Church as a regulator of her worship.” If these words have any practical significance, they mean that he intends to break the law in future as he has done in time past. He must be very simple to suppose that a delinquent’s opinion of a law can exercise any influence on the operation of it. Lord Penzance administers the law of the Established Church of England, to which Mr. Ridsdale has vowed allegiance as long as he is one of its ministers and continues to eat its salt, and that law is founded on an Act of Parliament entitled the Act of Supremacy, passed more than three centuries ago, by which it

was enacted that the "King shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, and shall have and enjoy, annexed and united to the Imperial Crown of this realm, as well the title and state thereof, as all the honours, jurisdictions, authorities, and immunities, profits, and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed." All authority on all matters ecclesiastical, within the circle of the Established Church, was, from the date of that Act, vested solely in the Crown. However High Churchmen may revolt against such Erastianism, the form is, nevertheless, State and Church, and not Church and State.

THE BURIAL BILL.—On the first day of the session, Mr. Osborne Morgan gave notice of his intention to introduce anew his Burial Bill on an early day; but the number of bills which private members simultaneously announced their intention to introduce on the days open to them during the session was so great compared with the available Wednesdays, that the House found it necessary to decide by ballot the order in which they should be admitted. The consequence was that between thirty and forty members obtained the precedence over Mr. Morgan, and his bill would have been driven on to a period when the House was exhausted by its labours, and probably postponed to another year. He therefore gave notice the next day that he intended to withdraw his motion, and that on Friday, the 3rd March, he should move a resolution to the effect "that the parish churchyards of England and Wales having been by the common law of England appropriated to the use of the entire body of the parishioners, it is just and right, while making proper provision for the maintenance of order and decency, to permit the performance in such churchyards of other burial services than those of the Church of England, and by other persons than those of the Church of England clergymen."

The House has always entertained a great aversion to abstract resolutions, and not without reason; but there are occasions on which they are useful, and the present is unquestionably one of them, inasmuch as it is calculated to facilitate the settlement of a question which has kept the country in a state of unhealthy excitement for a long period of time through the exertions of the clergy in almost every parish. The animosity which it has created between the two classes into which the country is divided, the Conformist and the Nonconformist, becomes more intense and bitter the longer the decision is delayed, and the peace of the country, therefore, demands an early settlement. The result of Mr. Morgan's Resolution will be to show the state of feeling among the representatives of the people in the present House on the question whether the Nonconformists, now forming nearly one-half the community, shall be placed on a footing of perfect equality with the other half in reference to the use of the parish churchyard. We have never heard that the Dissenters objected.

to any reasonable regulations for the preservation of order and decency in the use of the parish churchyards. The sacredness of character which hallows the mansion of the dead is equally recognised by those who do not as by those who do belong to the Establishment. The selection of these restrictions will rest with Parliament; and we are confident it will be made in the liberal spirit of the age, and not in the temper of the seventeenth century, which dictated the Act of Uniformity, the Five Mile Act, and the Test and Corporation Acts. If this Resolution should be received with favour by a respectable majority, as the increasing fierceness of the clergy leads many to suppose, the path will be cleared for the bill which will follow in its wake; and who knows but that Mr. Disraeli himself may be disposed to earn the merit of closing this spring of continuous irritation by embodying the principles of the Resolution in an Act of Parliament.

If the Established clergy were wise they would embrace the opportunity now presented of making a fair and honourable compromise. They cannot fail to perceive that in spite of all the efforts of the Society for the defeat of the Burial Bill, the exclusion of Non-conformists from the parish churchyards cannot in the present age and in the face of the Liberal Governments of Russia and Austria be maintained, and that the extinction of this odious monopoly can only be a question of time. Every fresh agitation of the subject serves more and more to disgust the laity. The longer the conflict continues the more humiliating will be the defeat when the time comes, and the more injurious to the interests of the Church. In a strategical point of view, moreover, this is not the ground which a wise man would choose for fighting the battle of the Establishment, and for this plain reason that its lay allies are not hearty in the cause, and will probably desert it at the critical moment. It is, however, to be apprehended that the clergy will on this occasion furnish a fresh illustration of the truth of the assertion of one of the greatest and most manly of the Church divines of the present age—the late Rev. F. W. Robertson, of Brighton—"On large national subjects there is perhaps no class so ill qualified to form a judgment with breadth as we, the clergy of the Church of England, accustomed as we are to move in the narrow circle of those who listen to us with forbearance and deference, and mixing too little in real life, till, in our cloistered and inviolable sanctuaries, we are apt to forget that it is one thing to lay down rules for a religious clique, and another to legislate for a great nation."

ADMISSION TO THE COMMUNION.—The question which has been in agitation for the last eighteen months—whether a lay member of the Church of England who refused to state in writing that he believed in the devil could legally be denied admission to the Sacrament—was decided on the 16th of February by the Judicial Committee of the Privy Council. The case stood thus: Mr. Jenkins, a parishioner of Christ Church, Clifton, who had regularly attended his parish church for six years, and received the Sacrament monthly,

and professed his unshaken belief in the Atonement and the inspiration of the Holy Scriptures, and had family prayer daily, had compiled a volume of extracts from the Old and New Testament to assist him in conducting it, a copy of which he had transmitted to his vicar, the Rev. Mr. Cook. About twenty months ago Mr. Jenkins sent him a letter with some severe animadversions upon a sermon he had recently preached. Mr. Cook was thus led to look into the volume of extracts which had been presented to him—which he had previously neglected—and to read it through very carefully, when he discovered that it contained no reference to the devil or to evil spirits, and he came immediately to the conclusion that Mr. Jenkins did not believe in the existence of the powers of darkness, and that he was therefore unfit for communion. Mrs. Jenkins then endeavoured to heal the breach, but without success. The vicar ultimately brought the matter to an issue by saying, "Let him write me a letter—a calm letter—and say that he believed in the devil, and I will give him the Sacrament." Mr. Jenkins, instead of complying with his request, presented himself at the altar, and was repelled. He then had recourse to law, and instituted a suit before the Dean of Arches for restitution of ecclesiastical rights. Sir Robert Phillimore (then Dean) decided that according to the law of the land he was not entitled to partake of the Holy Communion, on the ground that he had compiled a volume of extracts from Scripture in which there was no passage which alluded to the devil, and had refused, at the request of his vicar, to state to him in writing that he believed in his existence. Mr. Jenkins was also saddled with all the costs of the suit.

The case then went up on appeal to the Judicial Committee, and the Lord Chancellor read the decision of the Court. It is a long and elaborate document, of which we can only afford room for a simple summary. At the commencement of the Reformation—he said—the rubric regarding the Communion Service, then for the first time substituted for the mass, was contained in the 1st of Edw. VI., ch. 1, and the quotation of it will not be without its interest to some of our readers:—"The priest which shall ministre the Communion shall at the least one day before exhorte alle persons which shallbe present likewise to resorte and prepare themselves to receive the same, and when the daie prefixed comethe after a godly exhortacon by the minister made wherin shalbe further expressed the benefitte and comforte promised to them which worthelie receive the said Hollie Sacrament, and daunger and indignation of God threatened to them which shall presume to receive the same unworthelie to thende that everie man may trie and examyn his owne conscience before he shall receive the same; the saide minister shall not withowt lawfull cawse deny the same to any persowne that wool devoutlie and humblie desire it any lawe, statute, ordenance or custome, contrarie thereto, in any wise notwithstanding." The decree stated that in this case the "lawful cause" relied upon must, under the circumstances of the case, be taken to be an "open and notorious liver" within the meaning of the

rubric, and "a common and notorious depraver of the Book of Common Prayer within the meaning of the 27th canon. The learned judge, Sir Robert Phillimore, had stated that in his opinion the avowed and persistent denial of the existence and the personality of the devil did, according to the law of the Church, constitute the promoter an "evil liver" and "a depraver of the Book of Common Prayer and administration of the Sacrament." But this, said their lordships, is not the case. The rubric states, that "if any communicant be an open and notorious evil liver or have done wrong to his neighbour by word or deed, so that the congregation is offended, the curate shall advertise him not to come to the Lord's Table till he have duly repented of and amended his former naughty life." But in the present case there is not the slightest imputation on the appellant's moral character, and his conduct is, by universal testimony, allowed to have been irreproachable. As to the Common Prayer Book, which he is said to have depraved, it was shown that the book of family exercises he had compiled was taken from it, and, in one of his letters which was produced, he had said that he valued it second only to the Bible. The mode in which he was made out to have been a depraver of the Common Prayer is a curious specimen of subtlety, not unworthy of Sir Robert Phillimore. He assumes that all parts of the Holy Scriptures not printed in the Extracts are omitted on account of the doctrines they teach, and he affirms that some parts so omitted are also found in the Book of Common Prayer, and that doctrines in the Common Prayer are supported by some of these omitted passages, and he contends that omission is rejection, and rejection is depravation. But the Privy Council asserts that omission is not rejection. If it were, the Lectionary of the new Prayer Book would be open to this grave charge. The Judges, therefore, after passing a severe censure on Sir R. Phillimore, stated that they should advise Her Majesty to reverse his decision, and admonish the vicar to refrain from any such proceedings in future, and lay on him the cost of the proceedings in the Court below and in appeal. This is the third ecclesiastical decision of Sir Robert Phillimore which has been condemned by a superior Court within the last few weeks, and it is well for the credit of the Arches Court that it has been placed in other hands. This is, moreover, the first time that an attempt has been made to establish the doctrine of "constructive heresy."

INTRIGUE WITH ROME.—During the past month no small stir has been created by a report that a mysterious negotiation had been opened with Rome by a portion of the Ritualistic clergy. An anonymous letter, entitled "Christianity and Erastianism," was addressed by an Anglican priest to Cardinal Manning, through the press, assuring him that the Public Worship Regulation Act had so seriously affected the religious character of the Church of England as to render it impracticable any longer to remain in communion with it. The Erastianism was of so thorough and degrading a type that the threat

to enforce its discipline had caused, and was causing, many and many an Anglican clergyman to ask whither he should turn himself to find some system more in harmony with the Christianity of the New Testament, and he turned naturally to Rome. The writer assures the Cardinal that he and his friends would find no difficulty with the dogmas of Rome, and he sees no reason why they should not accept the doctrine of Papal infallibility. He only asks permission to use the service in English and to be spared the indignity of reordination. He and those for whom he speaks, with their followers, might then form a local church in communion with Rome, but retaining some national privileges like the ancient Gallican Church. A telegram from Rome stated that the scheme had been supported by Cardinal Manning, and that it was not received unfavourably by the Pope, who hoped to see the erection of a Uniat Church, which would gradually come within his grasp. On the other hand, the Cardinal is said to repudiate the existence of any such negotiation, and denies that he has any connection with it. The extreme probability of such a movement has doubtless given a degree of credibility to it, and we must, therefore, await its further development under the operation of Lord Penzance's decisions.

On the appearance of this letter, which bore the signature of "Presbyter Anglicanus," Mr. Mackonochie and about a hundred of the advanced Ritualistic clergymen hastened to disclaim all connection with it. The signatures were collected in haste, in about three days, and affixed to a Declaration, which was sent to the *Times*. The signatories were said to be representative men, and to include most, if not all, those who had been the subject of ecclesiastical prosecutions. It ran thus:—"We, the undersigned clergymen of the Church of England, belonging to the school commonly known as High Church, hereby disown and repudiate all share in, and sympathy with, an anonymous letter recently addressed to Cardinal Manning, ostensibly in the name of that school, petitioning for the establishment in this country of a Uniat Church in subordination to the Papacy. And we further declare that, apart from other serious and numerous obstacles, we do not believe that so much as a basis of negotiation with the Church of Rome is possible until the Vatican decrees have been retracted with as much formality as they were promulgated."

It is worthy of note that the clergy who have affixed their signatures to this Declaration identify the High Church party with the Ritualism which has been pronounced by the highest ecclesiastical tribunal in England to be altogether illegal; yet it is certain that High Churchmen, in the ordinary acceptation of the term, will as fully repudiate all connection and sympathy with them as they disclaim all association with those who are farther advanced than themselves towards Rome. All Ritualists are High Churchmen, but all High Churchmen are not Ritualists. It is, moreover, a significant fact that Mr. Mackonochie and his friends clearly indicate that their quarrel with Rome is not with its dogmas, or doctrines, or practices, but with the

Vatican decrees, and that, if these were formally retracted, there would be "a basis for negotiation." This, at any rate, is plain and honest speaking. Why cannot they take another step in the circle of honesty, and quit the Protestant Church, on whose honours and emoluments they are fattening, while they are straining every nerve to destroy its character?

The Anchor of the Soul.*

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—HEBREWS vi. 19.

ON the margin of the ocean that surrounds and laves our island home, an object of absorbing interest may often be observed—a ship riding at anchor near a lee shore in an angry sea. She has drifted, ere she was aware, too near a rock-bound coast; the wind is blowing direct on shore; there is not room to tack; whether she should point her prow north or south, she will strike a projecting headland ere she can escape from the bay. One resource remains—to anchor where she is till the wind change.

There she lies. Stand on this height, and look down upon her through the drifting spray. I scarcely know in nature a more interesting or more suggestive sight. The ship is dancing on the waves; she appears to be in their power, and at their mercy. Wind and water combine to make her their sport. Destruction seems near, for if the vessel's hull is dashed by these waves upon the rocks of the coast, it will be broken into a thousand pieces. But you have stood and looked on the scene a while, and the ship still holds her own. Although at first sight she seemed the helpless plaything of the elements, they have not overcome—they have not gained upon her yet. She is no nearer destruction than when you first began to gaze in anticipation of her fate.

The ship seems to have no power to resist the onset of wind and wave. She yields to every blast and every billow. This moment she is tossed aloft on the crest of a wave, and the next she sinks heavily into the hollow. Now her prow goes down beneath an advancing breaker, and she is lost to view in the spray; but anon she emerges, like a sea-fowl shaking the water from her wings and rejoicing in the tumult. As she quivered and nodded giddily at each assault, you thought, when first you arrived in sight, that every moment would prove her last; but now that you have watched the

* "The Anchor of the Soul, and other Sermons." By the late Rev. W. Arnot. London: Nelson and Sons, Paternoster Row.

conflict long, it begins to assume in your mind another aspect, and promise another end. These motions of the ship now, instead of appearing the sickly movements of the dying, seem to indicate the calm, confident perseverance of conscious strength and expected victory. Let winds and waves do their worst, that ship will meet them fearless, will hold her head to the blast, and maintain her place in defiance of their power.

What is the secret of that ship's safety? No other ship is in sight to which she may cling; no pillar stands within reach to which she may be moored. The bond of her security is a line that is unseen. The ship is at anchor. The line on which she hangs does not depend on the waters, or anything that floats there; it goes through the waters, and fastens on a sure ground beyond them.

Thus, though the ship cannot escape from the wild waters, she is safe on their surface. She cannot, indeed, take the wings of a dove and fly away so as to be at rest; but the sea cannot cover her, and the wind cannot drive her on the beach. She must, indeed, bear a while the tempest's buffetings; but she is not for a moment abandoned to the tempest's will. The motto of that ship is the motto once held aloft in triumph by a tempted but heroic soul: "We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8, 9).

An immortal creature on this changeful life is like a ship upon the ocean. On the strength of that obvious analogy the Apostle intimates, by a bold yet perspicuous figure, that we have "an anchor of the soul." The soul, considered as a passenger on the treacherous sea of Time, needs an anchor; and an anchor "sure and stedfast" is provided for the needy soul.

In many respects the world, and human life on it, are like the sea. Itself restless, it cannot permit to rest any of the pilgrims that tread its heaving, shifting surface. At some times, and in some places, great tempests rise; but even in its ordinary condition it is always and everywhere uncertain, deceptive, dangerous. Currents of air and currents of ocean intermingle with and cross each other in endless and unknown complications, bringing even the most skilful mariner to his wits' end, making him afraid either to stand still or to advance. On this heaving sea we must all lie. Even our Father in heaven does not lift up His own, and Christ the Son does not ask Him so to do: "I pray not that Thou shouldest take them out of the world; but that Thou shouldest keep them from the evil." The best that can be done for them, in this world, is to preserve them from sinking or striking on the shore. The soul is tossed by many temptations; but the anchor of the soul is sure and stedfast within the veil. Without are fightings, within are fears—all these are against us; but one thing will over-balance and overcome them—"Our life is hid with Christ in God."

Hope sometimes signifies the act of a human spirit laying hold of an unseen object, and sometimes the object unseen whereon the

human spirit in its need lays hold. These two significations may be combined together ; they are so combined here. "The Hope set before us" is Christ entered for us now within the veil, and the hope that "we have" is the exercise of a believing soul when it trusts in the risen Redeemer. These two cannot be separated. The one is the grasp which a believing soul takes of Christ, and the other is the Christ whom a believing soul is grasping. These two run so close together that you cannot perceive where the joining is. "I am the vine, ye are the branches." Even so, Lord ; and what human eye can tell the very line which marks where the branch ends and the vine begins ? Christians are members of Christ, of His flesh, and of His bones. "As He is, so are we in this world." "Saul, Saul, why persecutest thou Me ?" "Which Hope we have." If you ask me, Whether does he mean, by hope, the Christ on Whom his soul is leaning, or his own act of leaning on Christ ? I answer, Both. You cannot have one of these without having both. The branch has the vine ; but it has also its own living growth into the vine. And if it had not that living growth into the vine, it would not have the vine. So the soul has Christ, and also its own living faith in Christ, wanting which it would have no Christ.

Mark well here what it is that renders a disciple safe and firm as he floats on the rushing tide of Time. It is not terror of the Lord in his conscience. Such terror may awaken a slumberer, and make him flee to that which will keep him ; but the terror itself cannot keep him. Fear repels ; it is hope that holds—blessed hope !

The anchor must not be cast on anything that floats on the water, however large and solid it may seem. The largest thing that floats is an iceberg. But, although an iceberg does not shake like a ship, but seems to receive the waves, and permit them to break on its sides as they break on the shore, it would be ruin to anchor the ship to it. The larger and the less would drift the same way, and perish together. Ah ! this stately Church—this high-seeming and high-sounding ecclesiastical organization ! Woe to the human spirit that is tempted in the tossing to make fast to that great imposing mass ! It is not sure and steadfast. It is floating ; it moves with the current of the world ; it moves to an awful shore ! Not there, not there ! Your hope, when you stretch it out and up for eternal life, must enter "into that within the veil, whither the Forerunner is for us entered."

Nor will it avail a drifting ship to fix its anchor on itself. It would be very childish to try this method ; but I have seen full-grown people betake themselves with great energy to this foolish shift. When a boat on a stream broke adrift with a few unskilful people on board, I have seen them, in their alarm, grasp the gunwale, and bend themselves, and draw with all their might in the direction of the shore. In spite of their drawing, the boat glided with them down the stream. In the concerns of the soul, such childishness is even more common. Faith in one's own faith or charity is a common exercise among men. Beware ! Hope must go out for a hold, even as the

ship's anchor must be flung away from the ship. The eye is made for looking with, not for looking at. Away from all in ourselves, and out through all that floats like ourselves on this shifting sea, we must throw the anchor of the soul through the shifting waters into Him who holds them in the hollow of His hand.

Mark, further, that hope in Christ is specifically the anchor of the soul. Here, like draws to like ; spirit to spirit. God is a Spirit, and they that worship Him worship Him in spirit. There is no anchor that will make our temporal possessions fast. Wealth, and friends, and even life, may drift away any day on the flood, and no power on earth can arrest the movement. These bodily things may or may not abide with a Christian, but his anchor does not hold them. It is only an anchor of the soul, not an anchor of the body. We must not expect from the Lord what He never promised.

There are contrivances, not a few, in our day, for fixing material property, so that it shall not drift away in the currents of time. The system of assurances, both on life and property, has reached an enormous magnitude. Amidst its great and manifold branches, the wicked have, of late years, like wild beasts in a forest, found cover for various crimes. Things are now made fast which our forefathers thought essentially uncertain, like the currents of the ocean. Treasures are insured while they cross the sea in ships, so that, though the vessel go to the bottom, the importer gets his own. The food and clothing of a wife and children, which formerly were left to float on the uncertain waters of the husband and father's life, are made fast by insurance to an anchor which holds them, although that life should glide away. Taking up the obvious analogy employed in this Scripture, one of the insurance societies has adopted the anchor as its name.

But the action of these anchors is limited to things seen and temporal. They cannot be constructed so as to catch and keep any spiritual thing. They may hold fast a wife's fortune, when the life of the bread-winner falls in, but they cannot maintain joy in her heart, or kindle light in her eye. Far less can they insure against the shipwreck of the soul. With these things they do not intermeddle. All the world may be gained for a man, and kept for him too, and yet he is a loser, if he lose his own soul. Only one anchor can grasp and hold the better part of man, and that is the hope which enters into the heavens, and fastens there in Jesus.

The anchor—in as far as it indicates the object which hope grasps—the anchor is "sure and stedfast." The expressions are exact and full. The words are tried words. They are given in order that we might have strong consolation, who have fled for refuge to the hope set before us.

There are two cases in which one's hope may be disappointed ; the support you lean on may be unwilling or unable to sustain you. In the one case it is deception ; in the other, weakness. A Christian's hope is not exposed to either flaw ; it is both "sure and stedfast ;"

that is, the Redeemer, who holds them, is willing and able. He will not falsely let you go, nor feebly faint beneath your weight. He is *true* and *strong*—for these are the words. He both will and can keep that which we commit to Him against that day.

With the same meaning, but by means of another analogy, Christ is represented elsewhere in Scripture as a foundation; and it is intimated that the foundation is a tried one. It has been put to the strain, and has stood the test.

In modern practice great importance attaches to the trying of an anchor. Many ships have been lost through accident or fraud in the manufacture. The instrument had a good appearance, but there was a flaw in its heart; and when the strain came, it snapped, and all was lost. For the security of the subject, the Government have erected an apparatus for testing anchors; and the royal seal is stamped on those that have been approved. When the merchantman purchases an anchor so certified, he has confidence that it will not fail him in his need. It is interesting, and even solemn work, to test anchors, and stamp them as approved. Beware! set not the seal on one that is doubtful, for many precious lives will yet be intrusted to its keeping.

He who is now the anchor of the soul within the veil, was “made perfect through suffering.”

The safety of which this text speaks, is safety such as an anchor affords. This is different from the safety of a ship on a stormless sea, and different from the safety of a ship that is moored fore and aft within the walls of a harbour. Both these positions are safe; but they differ both from each other and from safety by an anchor. Man unfallen enjoyed the first kind of safety, and the ransomed in rest enjoy the second; but the place of a believer in the body is neither like that of a ship on a calm sea, nor like that of a ship within the harbour,—it is like a ship exposed to raging winds above, and deceitful currents below. Such a soul may be abundantly safe: but its safety is of the kind that a ship enjoys while it is exposed to the storms, and before it reaches the haven—the safety that an exposed ship enjoys through an anchor that is sure and steadfast.

Take now a series of practical lessons.

1. The ship that is kept by an anchor, although safe, is not at ease. It does not, on the one hand, dread destruction; but neither, on the other hand, does it enjoy rest. “Beloved, think it not strange concerning the fiery trial which is to try you.” Those who have entered the harbour do not need an anchor; and those who are drifting with the stream do not cast one out. The hope which holds is neither for the world without nor the glorified within, but for Christ’s people as they pass through life—rejoicing with trembling; faint, yet pursuing. “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.”

2. But further: the ship that is held by an anchor is not only tossed in the tempest like other ships, it is tossed more than other

ships. The ship that rides at anchor experiences rackings and heavings that ships which drift with the tide do not know. So, souls who have no hold of Christ seem to lie softer on the surface of a heaving world than souls that are anchored on His power and love. The drifting ship, before she strikes, is more smooth and more comfortable than the anchored one; but when she strikes, the smoothness is all over. The pleasures of sin are sweet to those who taste them; but the sweetness is only for a season. "The wicked shall be driven away in his iniquity; but the righteous hath hope in his death."

3. When the anchor has been cast into a good ground, the heavier the strain that comes on it, the deeper and firmer grows its hold. As winds and currents increase in violence, the anchor bites more deeply into the solid, and so increases its preserving power. It is thus with a trusting soul; temptations, instead of driving him away from his Saviour, only fix his affections firmer on the Rock of Ages. "When I am weak, then am I strong;" when I am most exposed, then am I safest, in the hollow of my Redeemer's hand. If you have hold, it is in a time of temptation that you will increase the intensity of your grasp. Accordingly you find, as a general rule, that those Christians who have passed through a great fight of afflictions are stronger in the faith than others who have always sailed on a smooth sea.

4. The ship that is anchored is sensitive to every change of wind or tide, and ever turns sharply round to meet and resist the stream, from what direction soever it may flow. A ship is safest with her head to the sea and the tempest. In great storms the safety of all often depends on the skill with which the sailors can keep her head to the rolling breakers. Life and death have sometimes hung for a day and a night in the balance, whether the weary steersman could keep her head to the storm until the storm should cease. Even a single wave allowed to strike her on the broadside might send all to the bottom. But to keep the ship in the attitude of safety, there is no effort and no art equal to the anchor. As soon as the anchor feels the ground, the vessel that had been drifting broadside is brought up, and turns to the waves a sharp prow that cleaves them in two and sends them harmless along the sides.

Watch from a height any group of ships that may be lying in an open roadstead. At night when you retire they all point westward; in the morning they are all looking to the east. Each ship has infallibly felt the first veering of the wind or water, and instantly veered in the requisite direction, so that neither wind nor wave has ever been able to strike her on the broadside. Thereby hangs the safety of the ship.

Ships not at anchor do not turn and face the foe. The ship that is left loose will be caught by a gust on her side, and easily thrown over.

As with ships, so with souls; those that are anchored feel sensitively the direction and strength of the temptation, and instantly turn to meet and to overcome it; whereas those that are not anchored are

suddenly overcome, and their iniquities, like the wind, carry them away. "We are saved by hope;" saved not only from being outcast in the end, but from yielding to temptation now.

It is a vain imagination that rises in ignorant minds against the gospel of Christ, that when a sinner gets a glad hope in Christ's mercy, he will not be careful to obey Christ's law. It is an old objection, and perhaps it is human and natural; but it is not real—it is not true. As certainly as the anchored ship feels every gust and every current, and turns sharply round to face and fight it, so certainly a soul that has hope in Christ has a quick and sure instinct to detect influences and companionships and customs that dishonour the Lord and ensnare his people. And as the hopeful soul surely detects the danger, it also, in virtue of its hold and hope, turns round to meet, to resist, and to make the devil flee.

I suppose no youth, since Pharaoh reigned in Egypt, has been exposed to a greater strain of temptation than that which Joseph overcame in Potiphar's house. But it was hope that saved him, as the anchor saves the ship. If he had not been at peace with God, he would have been like a ship caught on the broadside by a hurricane. It was the anchor of the soul, sure and steadfast within the veil before the blast began, that enabled him to overcome it: "How can I do this great evil, and sin against God?"

5. When the ship is anchored, and the sea is running high, there is great commotion at her bows. The waves in rapid succession come on and strike. When they strike they are broken, and leap, white and angry, high up on the vessel's sides. This tumult is by no means agreeable in itself; but the mariner on board would not like to want it, for it is the sign of safety. If, while wind and waves continue to rage, he should observe that this commotion had suddenly ceased, he would not rejoice. He would look eagerly over the bulwarks, and seeing the water blue on her bows, instead of the hissing, roaring spray, he would utter a scream of terror. The smoothness at her bows indicates to him that her anchor is dragging. The ship is drifting with wind and water to the shore.

Such, too, is the experience of a soul. Brother, you hope in Christ. Do not be surprised that the currents of fashion rub sometimes rudely against you. It is explained by a text in the Bible: "The friendship of the world is enmity with God." If you are fixed, a great flood is rushing by, and it must needs cause a commotion round you. An impetuous tide of worldliness will dash disagreeably against you from time to time. Do not be too anxious to make all smooth. Peace may be bought too dear. When the mighty stream of vanity on which you float produces no ruffling at the point of contact—when it is not disagreeable to you, and you not disagreeable to it, suspect that your anchor is dragging, that it has lost its hold, and that you are drifting into danger.

Cast in the anchor while the sea is calm: you will need it to lean on when the last strain comes on!

The River Nile.

THE Nile, which is always called the river of Egypt, and never mentioned by name in our translation of the Old Testament, is one of the most astonishing natural objects in Egypt. Lying almost in a direct line from south to north, it represents in length nearly one-tenth the circumference of the globe. From the remotest periods the source of the Nile has been a matter of considerable curiosity. Among the learned of all nations it has begotten an interest bordering on enthusiasm. Six hundred years B.C. the King of Egypt, Psammitichus I., organised an expedition to explore Africa and trace the Nile, but the members of that exploring party did not penetrate far into the interior. Herodotus, 480 B.C., enumerated in his history the several conjectures, and added the despairing conclusion, "Of the source of the Nile none can give any account." About 200 B.C., Eratosthenes, the learned librarian of Alexandria, evinced more acquaintance with the subject than any of his predecessors. Agreeing with his views, came Ptolemy, who flourished at Alexandria about 150 A.D. He considered that the Western River, or White River, is the true Nile, and he placed the source of the Western River in numerous lakes lying at the basis of the mountains of the Moon. Strabo, Pliny, and Seneca, more or less largely, wrote upon the question of the Nile's source. From all these authorities it is abundantly clear that the civilized world in the middle of the nineteenth century knew little more than was known at the beginning of the Christian era. The geographical problem of centuries was no nearer solution at the beginning of A.D. 1800, than it was in A.D. 150. When the subject, a few years since, was being discussed at the Royal Geographical Society, a singular fact came to light. Attention was directed to a map taken from an Arabian work—which map was 1,000 years old—and on that map the source of the Nile is represented as being in a lake called Kura Kavar, situated on the equator. This accords with modern discoveries. The late honoured Dr. Livingstone in one of his letters says, "Slowly and [surely has the light dawned on my mind that the predecessors of Ptolemy, the geographer who flourished in the second century of our era, must have visited this very region; and all they have left for us moderns is, the re-discovery of what had sunk into oblivion." Since the three expeditions of Mohammed Ali, between 1835 and 1841, many have been the explorers. The names of Burton, Speke, Grant, Baker, Livingstone, and Stanley at once rise to our minds. Thus from ancient and modern testimony we have, so far, reason to believe that vast lakes on high plateau land, some 3,000 or 4,000 above the sea level, form the source of the Nile. Some think the Victoria Nyanza, discovered by Speke in 1858, is the source;

whilst others hold that the lake Tanganyika, so often visited by Livingstone, is the fountain-head. With this latter view we sympathise, and think it more than probable that to the lamented and sainted Livingstone will be ultimately awarded the honour of being the first, in modern times, to discover the source of Egypt's grand river. All agree to tell us that on account of the periodical rains the waters of the river begin to rise in June, and continue rising till the ending of September—that these inundations are regarded as essential to the fertility of the country—that the water, which is usually blue, but brick-red during the overflow, is salubrious, and that the river abounds in fish, whilst on its banks flourish the choicest specimens of vegetation.

The land, so regularly irrigated, will yield as many as three crops annually. Wheat or barley being sown first, a second harvest of cotton, indigo, or millet may be expected after the vernal equinox; whilst about the summer solstice the owner of the land may obtain a third crop of maize or millet. Very rarely is a fence to be seen in Egypt, and a walled division is not found. The fields of wheat, cotton, tobacco, sugar-cane, indigo, and other produce are divided only by the artificial channels by which the waters of the Nile are conveyed to the thirsty land. The banks of the river are largely clothed with verdure; the fan-crested palm, the spreading sycamore, the acanthus, and the acacia being often found in groves and clusters. Indeed, as Miss Martineau observes, everything in Egypt depends on the incessant struggle which the great river maintains against the forces of the Desert. It is no matter of surprise, therefore, that the Ancient Egyptians in their ignorance paid homage to that gigantic and beneficial river as the tutelary deity of their country. Among the ruins of Rome in the fifteenth century was found a remarkable statue which is deposited in the Vatican Museum. It represents the God Nilus as an old man surrounded by sixteen children, in allusion to the sixteen cubits at which the inundation of the river begins to irrigate the land. The carved work at the base of the statue portrays the hippopotamus, crocodile, ichneumon, stork, and ibis, which frequent the river banks. A favourite delineation of the Nile among the ancients was that of a human form binding together choice flowers, whilst from the head were springing up various water-plants. To the service of this deity a priest was appointed in each city on the river side, and he, and he only, could officiate at the embalming and interment of any corpse found on the shore of the sacred stream. This ignorant idolatry has largely passed away; but even now the Egyptians speak of the Nile in the most ecstatic and extravagant terms. One traveller says:—"Among the Egyptians the attachment is less to the soil than to the river—the River Nile, which is in their eyes, as it was in the eyes of their forefathers, a sort of divinity. They speak of their Nile with the intensity of personal affection. It is their daily benefactor. To it they owe their wealth, great or small—the verdure of their fields, their food, their drink, their clothing—for it produces

the vegetables and the fish they eat ; it gives the water with which they quench their thirst and cook their victuals ; it causes the cotton tree to grow of which they make their garments ; it supplies their flocks and herds. There is not a woman on its banks who, from the time at which she is first able to carry a pitcher on her head, or bear one in her hand, does not daily replenish it in the sacred and venerable stream. Its praise passes into a proverb in their daily talk. A hundred times I have been told in Egypt, 'You will return hither. No one ever drank the waters of the Nile without being irresistibly impelled to drink them again' ; and there is also an Arabian proverb—'Had Mahomet drunk the waters of the Nile he would have stayed on earth and not have allowed himself to be conveyed to paradise.'"

Interesting as it is to hear what modern travellers have discovered of the Nile—touching as it is to read the diary of a good and God-fearing man, like the late Dr. Livingstone, written on the very banks of that great river and its tributaries—yet our minds travel back, far back into the buried past, and we think of the earliest recorded event which transpired by the great river of Egypt.

There once came down to the water-side, an affectionate mother. Her face bore the marks of anxiety, whilst her eyes flashed with wild excitement. Down her cheeks hot tears of anguish streamed, and close to her throbbing breast she pressed the tender form of her darling babe. Cruel tyrants sought the life of that "goodly child." Hence, much as such an action was opposed to the woman's deep maternal affection, circumstances compelled her to tear the infant of three months from her bosom, and leave him to the protecting care of God—exposed to the chilling torrent and scaly monsters of the Nile. Taking the papyrus—perhaps from the prevailing Egyptian belief that the plant was a protection from crocodiles—she wove it into a floating cradle, and having made it waterproof by a coating of bitumen, she deposited therein her much-loved boy.

" Long bending o'er her sleeping child,
With prayers and tears she stood,
Then with a look of sorrow—wild,
She launched him on the flood."

Unable any longer to bear the sight, the mother turned away ; but not till she had directed the sister of the abandoned one to linger near the spot and watch the child's fate. Now it happened that the king's daughter came with customary simplicity to wash in the river—to wash not herself but her clothes, for in those primitive times king's daughters performed the work of the laundress for themselves and families. She was accompanied by her usual attendants. The basket with its living occupant was floating down the stream. She directed her slave to procure the basket and open it, when to her surprise she saw the tearful, tender child. Now, according to Josephus, the babe was unusually beautiful, and possibly its beauty won the favour of the princess. The child also cried, and probably that cry of the helpless foundling stirred her compassion. By whatever feelings she was

influenced, she determined to rear the babe. Rank, caste, nationality, all melted before the great fact of womanhood. She was a woman, and before her lay an outcast child. The sister being at hand, volunteered to procure a nurse for the infant, and permission being given, the child's mother was quickly brought, who, with a glad heart, undertook, with the promise of wages, what she would willingly have discharged without any such reward. Thus, though the king had issued an iniquitous decree that all the male children should be destroyed, yet was this rejected babe adopted and reared by one who stood next the throne. He who passed the decree was Pharaoh. She who prepared the ark of bulrushes and left her tender babe therein was Jochebed. The sister who watched was Miriam. The princess who found the child was Thermuthis. The child thus exposed and saved was called Moses, signifying, "saved from the water."

Thus is associated with the Nile the wondrous life of one who in babyhood was of such singular beauty that Josephus says those who met him as he was being carried along the roads stood rivetted by his surprising charms—one who subsequently became leader in the grand exodus of Israel, legislator to the Hebrew tribes, laconic penman of a considerable portion of the Inspired Annals—one who was "the Homer as well as the Solon of his country;" who "dared to climb a quaking Sinai and front a fire-girt God;" and who, at the termination of his earthly course, ascended Pisgah's Mount, gazed with strange emotions on the promised land, received unutterable revelations of the future, and passed away into the effulgence of the heavenly Canaan, God superintending the mysterious burial of all that remained of the saint's mortality.

Doubtless it was painful beyond description to Jochebed to be compelled to give up her dear boy to the dangers of the Nile, but she learnt subsequently that there was One above who cared for both her and her babe. So is it often through very severe discipline we are led out into the wide realms of light. The dealings of Providence often most sadly perplex us. We cannot understand why God treats us as He does. But it shall be known one day, when we shall acknowledge that all was for the best. * * * Some might have said, "If the child is to be saved, if he is destined to become a great and useful man, why trouble about the manner in which you leave him? There is no need for such a careful construction of the bulrush cradle. Cast him by the water's brink just as he is, and if he is to live he will live." But not so thought Jochebed. With all possible care she twined the slender reeds together, "with a prayer did every osier weave," and took every known precaution to make the frail barque water-tight. Then, having done her uttermost, and placed the daughter as a watch, she was justified in leaving the rest in the hands of God. She wrought to the last as though the safety of her dear babe depended wholly upon her caution and skill, and then, when human aid could go no farther, she resigned the matter to Him who worketh all things according to the pleasure of His own

will. Thus must individual effort be ever united with Divine agency. God does not have recourse to extraordinary methods until all ordinary means have failed. Sometimes the wheels of providence do not run in the usual track, but are lifted out of it to a region above our level; but usually man is a co-worker with God. So, then, whilst the truth that all the events of earth are ordered by Heaven should lead us to cast our care on God, the other truth, that God works by human means, should induce us to watch and pray, to work and wait. The first truth should beget in us the confidence that He who hath begun a good work in us will perform it until the day of Jesus Christ—the second truth should show us the necessity of working out our own salvation with fear and trembling. The first truth should teach us to trust in the Lord, and the second should convince us of the necessity of exerting ourselves. The lessons taught in that quaint fable of Æsop concerning the waggoner whose vehicle was hindered by the ruts of the road are the very lessons men need to learn. The perplexed driver commenced calling loudly upon Jupiter for help, but a passer-by suggested that, whilst that was good, it was not enough, but that he should put his shoulder to the wheel. The man did so, and was speedily delivered out of his difficulty. This is the lesson taught us on the banks of the Nile. Earnest prayer and earnest action must be wedded. Praying with the heart and practising with the hand must go together. To make, or attempt to make, Divine power and wisdom a substitute for our effort and prudence is not only disgraceful laziness, but shameful presumption. God never said, "My strength is a substitute for yours," but rather, "My strength is made perfect in your weakness." Your weakness must do its best, and My strength will complete the task! Then let us see to it, that every *Dixit* of our Master meets with a ready *Factum est* from us His servants.—*Bible Waters. By Rev. J. H. Hitchens.*

Reviews.

WHY THE CROSS OF CHRIST? An Essay on the Legal and Moral Theories of Atonement, considered in relation to their common Aspects. By William Mercer, B.A. London: J. Snow & Co., Paternoster Row.

THE above is a vigorously written essay by one who has evidently read very extensively upon all the aspects of the Atonement, whether "objective" or "subjective." He is con-

versant with every shade of opinion between Anselm and Bushnell, and Calvin and Socinus. His object is a laudable one—viz., to reconcile all parties on some broad principle of Atonement, as a thing of more importance than the scholastic, and too often fantastic, distinctions which divide the parties and embitter their controversies. The design is admirable, but we are not sanguine of its accomplishment by the methods here adopted. Some of the angles of the contending theories may seem to touch, but there is little

hope of their ever being welded into one consistent system. We think Mr. Mercer is right in the main in saying that the New Testament lays as much stress upon the subjective as upon the objective aspects of the death of Christ. But we are not sure that the use he makes of that position is a fair one. We cannot admit that "the question as to whether Christ suffered voluntarily need not hamper this discussion." No reasoning can harmonise the doctrine of Atonement, either with the nature of God, or the principles of moral government, which does not insist on the voluntary nature of the Saviour's sufferings, and assign to Him an innate right to dispose of His person in relation to any aspect of the vicarious work. No Unitarian, for instance, can consistently admit the voluntary nature of Christ's sufferings, and it cannot be an indifferent thing, therefore, in relation to the nature and effect of Atonement. We cannot sympathise with the writer's objection to Mr. Dale's view, in which he, in a masterly way, defends the objective aspect of the sufferings of Christ, to the effect that "*God* directly afflicted Christ at death by forsaking Him, and this in order that the guilt of sin might be objectively and adequately suffered and atoned for." Nothing can be gained by the author's objection to this almost universal view of the Saviour's passion. Whatever objection may be urged against direct infliction of pain upon the Mediator, as much holds against suffering "which naturally met Him through His holy will coming into contact with the will of man." If God willed to subject His Son to "indirect" suffering, His nature and conduct are as much implicated in any supposed inconsistency as if He had willed that the suffering should be direct. The real mystery and scandal of the Cross remain, and cannot be toned down by any theory of indirect pain; nor can the exegetical demands of Scripture be met by such a mode of interpretation. The stoutest defenders of the objective vicarious sufferings of Christ are also the most consistent advocates of the moral aspects of the Mediation. Our author is, we believe, wrong in asserting that the governmental

theory is a "subjective" rather than an "objective" theory. It is both, and all modern, generally accepted views are fairly representative of both aspects. A few visionary persons here and there may try to separate them, but their efforts end in confusion and disappointment. It is the objective aspect of the Cross which gives it its subjective power. It manifests the love of God, the pure beneficence of His nature; it exhibits His love of His law, of moral order, of the well-being of all holy intelligences—His love of man though a sinner—and these are the grand objective realities which give any moral power to the life or sufferings of Christ. The Cross has no power over the human breast so long as the sufferings of the Saviour are regarded merely as the outcome of the Incarnation and intermingling with men. They must be regarded as the actual result of a pre-ordained plan of mediation, which shall cancel man's guilt and slay the enmity of man's heart against God. There are many excellent things in the essay, but some of the propositions may tend to open the door to more mischief than they shut out, though it is obvious that the writer has conscientiously laboured to remove those objections to the Atonement which many thoughtful, but imperfectly educated, minds entertain against it.

A CHRONOLOGICAL AND GEOGRAPHICAL INTRODUCTION TO THE LIFE OF CHRIST. By Ch. Ed. Caspari. Translated from the Original German, with Additional Notes, by Maurice J. Evans, B.A. Edinburgh: T. & T. Clark, 88, George Street, 1876.

THERE is, we fear, too much ground for the assertion of the learned author of this book that the chronological and geographical element in the life of Christ is generally regarded as without significance. It seems to many a matter of no importance whether His public ministry extended over several years or over a few months; whether He was crucified A.D. 30 or in some other year. They can see no particular ad-

vantage in attempts to fix the exact position of the towns and villages in which He laboured, or to decide how often He was in Jerusalem. Anyone, however, who has watched the course of modern criticism will be aware that the historical character of the gospels has been impugned not only on the ground of anti-supernaturalism, but likewise on the ground of inaccuracy in topography, geography, and chronology; while, on the other hand, even Renan confesses that a sight of the places in which Jesus lived gave to the history a form and solidity which astonished him, and that he had thus before his eyes a fifth gospel, torn, but legible. Moreover, the history of Christ has its roots in time and space, and we cannot ignore them if we are fully to understand Him. We therefore welcome Caspari's masterly work, and bespeak for it from all Biblical students an earnest and conscientious investigation. It is by a long way the most minute and exhaustive discussion of the local and temporal relations of Christ's life which has yet appeared, and furnishes our strongest and most admirable framework for the presentation of His character and work. There is a preliminary dissertation on the chronology of the Jews of great worth. A knowledge of the Jewish calendar is, in fact, indispensable to the understanding of many statements in the gospels. The birth of Christ, Caspari places after the 1st of Tisra, U. C. 752 (September—October, B. C. 2). The festival of John v. 1, which really holds the key to the chronology of Christ's ministry, he makes the 10th Tisra, A.D. 28, i.e., the day of atonement in that year. Our Lord's death he places on the 14th Nisan (7th April), A.D. 30. The whole section on the time of Christ's suffering is admirable (pp. 196-217). All our readers are aware that a supposed antagonism on this point between the fourth gospel and the Synoptics has been regarded as one of the strongholds of the Anti-Johannine critics. Caspari shows conclusively that such an antagonism does not really exist. On another point of great moment in this controversy Caspari contends that Judæa, beyond Jordan, is the pastoral district of the Jaulan—the ancient

Gaulonitis; i.e., the scene of John's baptism, mentioned in John i., was at the northern end of the sea of Genesareth, and not near Jericho, and in this way an alleged inaccuracy of John's is removed. The book is, in fact, valuable on every ground, and by careful readers it will be found to present a substantial harmony of the fourfold record of the life of Christ, and to confirm the historical credibility of the fourth gospel *as the work of an eye-witness*. It is an admirable help to the intelligent study of the New Testament.

OUR LORD'S THREE RAISINGS FROM THE DEAD. By the Rev. Hugh Macmillan, LL.D., Author of "Bible Teachings in Nature," &c., &c. Glasgow: James Maclehose. 1876.

Dr. MACMILLAN has published works which display greater familiarity with science, and make a more extensive use of its facts for the illustration of Biblical truth; but none of them will be more widely appreciated or more really useful than this. It gives in substance a series of Sunday afternoon lectures on the three greatest miracles of our Lord. Without entering into prolonged metaphysical arguments, he adequately proves the credibility of these miracles, portrays with rare skill the circumstances which gave rise to them, and points out the great lessons they were designed to teach in reference to the person and work of Christ, and the experience of suffering and death through which we must all pass. Dr. Macmillan is an extensive reader, and his mind reacts on what he reads. He gathers suggestions and illustrations from the most remote and unlikely quarters, weaves them into harmony with his own thought, which is always subtle and piercing, and presents the results of his investigations in a beautiful and attractive style. To a fine appreciation of our Lord's Divine human nature and of His relations to us as the healer of all our woes, the author unites depth and tenderness of sympathy which can scarcely fail to carry his words direct home to the hearts of his readers and to unseal the

fount of their best affections. The book is not only rich in consolation for mourners, but is equally adapted to strengthen us to fight the battle of life and to overcome the terrors of death. The questions of immortality and of the resurrection are clearly and forcibly discussed from the Christian standpoint—the value on the one hand and the importance on the other of analogies from nature exhibited—and it is shown to be a special glory of Christ that He, and He alone, is the “Resurrection and the Life.” It is always refreshing and helpful to see the great doctrines of the Gospel expounded in a free yet reverent spirit, and to find that the purest evangelical faith can combine with itself the highest culture and the broadest scholarship. And this pleasure Dr. Macmillan has nobly yielded us.

THE REMAINS OF THE REV. RICHARD CECIL, M.A. A new Edition, with an Introduction by his Daughter, and Preface by the Bishop of Ripon. London: Elliott Stock, 62, Paternoster Row.

“CECIL’S REMAINS” deserves to be included in the next edition of the *Curiosities of Literature* amongst the oddities of book-naming. Like the prophets “remains,” however, there is life in them, and we shall be glad if they find the present age as hearty in their appreciation of them as our grandfathers and grandmothers were. They are full of wit and wisdom, and worthy of well studying by those who know how to appropriate and apply the words of the wise.

This edition is a very handsome one, and suitable for a gift-book among Christian friends.

WILLS OF THEIR OWN. Collated and Arranged by William Tegg, Author of “Laconics.” London: William Tegg & Co., Pancras Lane, Cheapside. 1876.

MAY we say that we are disappointed in this little book, simply because it is

little? This is a rare complaint for a review; but when an author who so thoroughly understands his business has made a selection of so excellent and interesting a subject, and compiled his book with so much taste as is herein shown, we are naturally tantalised that there is no more of it. It must be understood that there is no fault to find with Mr. Tegg’s collection of quotations from curious wills; but it seems to us a pity that such an opportunity was not seized on for making, instead of an enchanting series of oddities, a standard work on the antiquities of the subject. The catalogue begins at the earliest times, and ends with the will of Lord St. Leonards. Our criticism is finished, and we can admire some of the quaint bequests of our ancestors. One testator devises five shillings annually for drink for churchwardens on the Purification of the Virgin, when they are to distribute liquor to the extent of fifteen shillings more among the poor of their parish. Many people bequeathed sums of money to pay for sermons commemorating the Gunpowder Plot and the Spanish Armada. And sad reference to the history of the times is in the numerous legacies to redeem Christian prisoners from Turkish, i.e. Algerine, captivity. Another gentleman bequeaths his various qualities—among others his hypocrisy—to the clergyman who buries him, since a “modern good man” requires such. It is also added that “the undertaker’s fees come to nothing, as I won them from him at a game of billiards!” Space forbids our quoting more from the collection. The various wills are in order of date, furnishing a sort of history of the feeling of the time. To those who can appreciate judicious selection of materials, and take an interest in the social history of our predecessors, we recommend Mr. Tegg’s book with cordiality and with confidence.

END IT OR MEND IT! By the Rev. Henry Alcock, B.A. London: J. Clark & Co.

THIS is a well written and earnest plea for the reformation of abuses in the

English Church as the possible prevention of its disestablishment, which would be the writer's *dernier ressort*. Like many Liberal and Evangelical Churchmen, he is fully aware of the immense mischief done, by the present relations of the Church to the State, to the interests of true religion. If we could believe, as he does, that reformatory measures would lessen abuses and perpetuate the existence of the State Church, we could not wish his project success; for we are convinced that reason, social and political justice, and the voice of Holy Scripture, united, call for disestablishment pure and simple. But it is a hopeful sign when a clergyman of the Church, as it is, has the boldness and honesty to unveil the evils of a system which, in the abstract, he would prefer. We heartily commend this pamphlet to our readers, who, should they read it, will find some painful revelations, even from a clergyman's point of view, inevitable to the union of the Church with the State.

THE AMERICAN MONTHLY FOR CHRISTIAN FAMILIES. London: Richard Dickinson, Farringdon Street. January and February, 1876.

THIS publication, introduced *via* Mr. Dickinson, appears a deserving claimant for family interest. For sixpence eighty pages of good reading are supplied, consisting of some instructive essays, especially those on Syria, in the January number, and a critique on Longfellow's writings. There is, besides, the average *σροισή* of fiction. At the close there is an interesting puzzle page, and the whole constitutes an attractive serial. It would not be surprising if a greater community of such literature were to freshen-up the powers and ideas of people on both sides of the Atlantic ferry.

THE BAPTIST HAND-BOOK FOR 1876. London: Yates & Alexander, 21, Castle Street. Price One Shilling and Sixpence.

THE late Mr. Groser's annual supple-

ment to the BAPTIST MAGAZINE, which he prepared at great cost and with much labour, formed the nucleus of the "Hand-book," which is, with the growth of the denomination, annually increasing in bulk, interest, and accuracy. Some of our contemporaries have complained of numerous typographical errors which the volume for 1876 contains; to us it is a matter of surprise that our friend, the editor, has been able to combine with the other multifarious duties of his secretaryship the preparation of the myriads of figures included in this work. We think it would be wise of the committee of the Union to abstain from publishing a list of "Baptist Notables," as it not very euphoniously designates those deceased members of the body who, by the *consensus* of the committee, are deemed eminent. If this practice be adhered to, it will be desirable to delay the date of enrolment until a longer period after the death of those thus honoured, so that the feelings of surviving relatives may not be hurt. We refrain from alluding to omissions of a later date, but, in our own opinion, John Ryland, sen., was quite as eminent, and a great deal more notable, than his excellent son. But we neither want a consistory of canonization nor a devil's advocate, as in the Romish curia; nor the thousand witnesses who must testify to the merits of the departed saint enrolled by the patriarchal see of Constantinople.

BIBLE CARTOONS: FIRST GROUP, "THE CHILD JESUS." London: Wesleyan Methodist Sunday-school Union, 2, Ludgate Circus Buildings. Price One Shilling each, or mounted and glazed (the set of four), at 22s. 6d., 56s., or 70s.

THESE five cartoons, printed in sepia, on a gold ground, 24 in. by 26 in. in size, are, for the boldness and accuracy of the drawing, and the novelty of their typographic execution, far superior to anything we have yet seen of the kind. They are produced in several styles of mounting, and

while the cheapest set will form an elegant and valuable adornment to the schoolroom and nursery, the more highly finished specimens are worthy of a place in the halls of mansions and in public buildings. We specially recommend their adoption in the infant classes of all our schools.

RECENT PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY.

THE publishing season with our friends of the Tract Society continues all the year round. During the last few weeks we have received from them *Isaac Watts; His Life and Writings, His Home and Friends*; a lively but by no means exhaustive biography, by Rev. E. Paxton Hood. When Dr. Johnson apologized to his readers for publishing specimens of Watts's poetry and classed him with Blackmore, Pomfret, and Yalden, he little thought that the undervalued nonconformist was to attain a popularity immeasurably greater than that of his critic. We thank Mr. Hood for his pleasing volume, but on rising from its perusal feel that a memoir of Dr. Watts still remains a desideratum. *Rivers of Water in a Dry Place* (price 3s.) is a charming abridgment of the history of the South African Missions, which will meet the wants of those who are not the privileged possessors of Dr. Moffat's and other larger works. *Personal Recollections*, by the Rev. O. B. Tayler (price 1s. 6d.) contains some interesting anecdotes of the Duke of Wellington, Mrs. Fry, Madam de Staël, and other less eminent individuals. The very brief memoir of Mr. Tayler (who was one of the most useful of tract-writers) which this little volume contains, makes us feel that we should like to know more of so good and holy a man. *Sanctification as Exhibited in the Word of God* (price 8d.) is a seasonable précis of the Scriptural doctrine of Progressive Holiness, which, without being controversial, successfully confutes the dangerous notions on the subject of which we have lately heard so much. *Only me* (price 2s.) and *Up to Fifteen* (price 1s. 6d.) are two of the best stories for boys we have lighted on for many a day. Their author has the rare gift of writing in good nervous

English such books as the lads like, incorporating in them high moral principle and sound religious teaching, without being goody-goody, which the lads dislike. *Coloured Pictures of Natural History, printed in oil colours.* (Price 2s. 6d. the set). Twelve of Mr. Harrison Weir's delineations of animal life, with letter-press explanations, mounted on a roller, and admirable for the nursery and the infant-school. *A Sailor Boy's Adventures in the Land of the Sun*, price 1s. *Sunshine after Rain, or, Will's Experience in America*, 1s. *Lessons Out of School*, 6d. *Setma, the Turkish Captive*; translated from the German by Miss Whately. 9d. *Uncle John's Stories for all Weathers*, 9d. *Hymns and Poems for very Little Children*, by Hon. M. E. L., with coloured Illustrations, 2s., are all worthy of commendation, and will gladden the hearts, brighten the eyes, and benefit the minds of the youngsters.

PERIODICALS, MAGAZINES, &c.

THE EXPOSITOR. January and February, 1876. London: Hodder and Stoughton.

THERE is no serial that we receive with greater delight than *The Expositor*. It has more than fulfilled the promise of its early numbers. Every page of it bristles with thought. Dr. Reynolds' notes on the first Epistle to Timothy, and the late Bishop Thirlwall's on the Epistle to the Romans are terse, scholarly, and suggestive. Professor Plumptre continues his articles on "The Seven Churches of Asia." Mr. Hammond has begun a series of papers on "the Vindictive Psalms Vindicated," in which he undertakes to prove that it was lawful and commendable for the writers to pray for the instant temporal punishment of the wicked. We cannot follow him in his argument now, but hope to refer to it in a future number. There are several other valuable contributions, among which we may name those of "Carpus" and the Editor. Mr. Cox is always lively and vigorous. He never takes up a subject without throwing light upon it, but if anything he occasionally errs by over-ingenuity.

SCOTTISH BAPTIST MAGAZINE.
Paisley : J. & R. Parlane.
London : Stock, and Yates & Alexander.

WE congratulate our friends in the North on the bright and lively character of the two numbers of this magazine now lying before us. The magazine, as a whole, is intended for the churches in Scotland, but many of the papers are equally applicable to ourselves. The work, *e.g.*, assigned to the Scotch

churches by our brother Dr. Culross, in his admirable paper, ought to be aimed at as earnestly by the churches in the south. The magazine is published at a penny, and consists of sixteen pages. The papers are, therefore, necessarily brief, and some of them, *e.g.*, those on church finance will suffer by division. On this subject of finance no one is better able or more thoroughly entitled to speak than Mr. Howard Bowser, and we anticipate his subsequent articles with great pleasure. The whole, however, is good.

Correspondence.

THE BURIAL QUESTION.

SIR,—In your February issue (p. 82) the following passage occurs:—"It is asserted that after consecration the ground becomes the exclusive property of the Established Church, and, as we stated on a former occasion, this doctrine has been practically affirmed out in India, where, as soon as a see was erected in Calcutta, and the bishop began to consecrate the cemeteries, those who were not members of the Episcopal Church were at once excluded from the burying grounds which had been used indiscriminately by the whole community. It has been pertinently asked why a prelate's walking round a piece of ground, reciting holy texts, should effect this act of appropriation."

We reply,—No right of appropriation is effected thereby; and the cool assumption of any such right by the priestly party is, in India, if not also equally in England, like the rest of their assumptions, utterly groundless and illegal.

As to Calcutta, with its various separate cemeteries, I am not quite sure how the case stands; but as regards Bengal outside of Calcutta, I think that your statement, to be correct, should be amended by substituting for "this doctrine has been practically *affirmed*"—the words—"this doctrine has been practically and officially *denied*" in India.

(1) The greater portion of the Dacca public cemetery is consecrated, as they please to call it; the writer conducted two or three funeral services therein between the years 1865 and 1867, while the Episcopalians were buried by either the chaplain, his clerk, or the magistrate in charge.

(2) One of our missionaries, and a child of another, were buried there between 1867 and 1872, by either our own missionaries, or the chaplain in charge.

(3) In January, 1869, our missionaries petitioned the Government of Bengal for an enclosed piece of ground, our native Christian burial ground being nearly full. The local authorities were accordingly directed to "add a piece of land to the Dacca Cemetery for the use of the Baptist or other dissenting community," which was accordingly done.

In 1871, Bishop Milman visited Dacca, and at the request of the chaplain consecrated the newly-added ground, *nem. con.*, Mr. Bion being absent at the time.

In 1872 leave was asked of the chaplain as the official in charge of the cemetery, to bury therein one of our native Christians. He refused, because (1) The cemetery was not for the use of native Christians, though he had buried "native Christians of the Church of England in it." (2) The Baptists had a cemetery of their own, conveniently ignoring the fact of its being full.

In 1873 we made formal demand for the new enclosed ground through the magistrate; the chaplain refused to give it up unless authorized by the bishop, (notice the old Thomas A'Becket spirit), and the case was handed up to Government. Soon after an Indian daily paper stated that the Dacca chaplain refused to allow unpleasant bodies of dissenters to be buried in land granted by Government on the understanding that part of it should be used by dissenters. This was denied by a Dacca paper, "No chaplain could be so ignorant of his duties," &c., &c., as to be guilty of such conduct. Whereupon I published the chaplain's own letters in the same paper, challenging him to deny their authenticity.

The Government called on him for an explanation; he denied having refused interment to dissenters, insinuating thereby that the magistrate had falsely reported the case. In proof, the latter referred to the letters published by me nine months before, the authenticity of which none dared dispute. An apology was then demanded of him through the bishop, who, in defence questioned (a) the right of the Government to grant land for the burial of native Christians, (b) whether Government had granted the land in question to the Baptists, and (c) while fully admitting the right of all European Christians, irrespective of creed, to burial in the public cemeteries, objected to granting the same right to native Christians. He would grant, because he could not help it, six feet of free Indian soil to any European Christian, irrespective of creed or character, but the native Christian, or his friends for him, must be compelled to pay for the privilege of burial in his native soil, or resort to cremation, like his heathen neighbours! Wonderful liberality! worthy of a place among "the judicious Hooker's" benefits of prelacy! Sad to relate, the Lieutenant-Governor of Bengal, Sir George Campbell, instead of appreciating such liberality, replied (1) the land in question had been granted to the Baptists, and (2) the Government saw no reason for making the distinction of colour or creed in the case of burials in the Christian community; (3) in view of the representation of the "Church" party, that they also needed more ground, they should receive two-thirds, and the Baptists one-third, of the ground in question. Our apparent loss was amply counterbalanced by the precedent established and clearly laid down by the Government of Bengal, that the burial of the dead is a municipal duty, in the interests of the public health, with which the clergy of this or that sect have no more to do than with the drainage or the water supply. The Statesman had again, as usual, proved a better Christian than the Churchman.

The chaplain's defence was that his letters had been distorted by the Anabaptist missionary (how that could be, when the letters were given in full, he did not attempt to explain), that he did not mean to impute conscious falsehood to the magistrate who had been misled by me, &c., &c.

The bishop's defence was that he objected to the Government of Bengal engaging to provide cemeteries for native Christians (ignorant, apparently, of the fact that the Government had always done so), chiefly on the score of its prospective expense, and, therefore, he should appeal to the Government of India in the matter. And when it is remembered that this apostle of retrenchment and economy receives some £4,000 a-year for looking after other people's spiritual interests so closely that he has no time to look after his own, hence needs a "bishop's chaplain," at £100 a-month, to be provided for his special benefit by the Indian Government, out of taxes levied on Hindoos and Mahommedans, his disinterested benevolence will shine out so conspicuously as to illumine the three worlds, as the Hindoos say.

The above facts, Mr. Editor, clearly prove, I think, that the doctrine that after consecration the ground becomes the exclusive property of the Established Church, and that members of other denominations are excluded therefrom thereafter, has been practically and officially denied in India. Only in England, in Papal Italy, and Spain, alike cursed for ages by priestcraft, though in different degrees, can such a pitiful spectacle be seen. For if certain religious rites be enforced in the case of the *dead*, how much stronger the necessity for

enforcing religious rites on the *living* ! And what pitiful cowardice to insist on forcing on the lifeless form, or on the mourners around in their hour of distracted grief forms which they dare not attempt to force on the living, in health and strength, save at the risk of a struggle which would drag down in utter ruin, constitution, church, crown, and all.

America, our Colonies, Great Britain, everywhere, all denounce this disgusting caricature of Christianity, which pursues its luckless victims even to the grave's mouth. Ireland and Scotland are rid of it, why should England still be cursed with it ? How much longer shall the British Hercules struggle and writhe under this Nessus shirt of Romish tyranny and error ? Will he manage to throw it off yet, or will its venom paralyse, ruin, and finally destroy him ? God help our native land in the fast-coming crisis ! J. ALLEN.

Clippings.

IN the Diary of the Right Hon. William Windham—1784 to 1810—edited by Mrs. Henry Baring (London : Longmans, 1866), we read, under date, Jan. 19, 1784:—"Came home to dress a little after six. Went immediately after to see Dr. Johnson ; sat about an hour and a half with him. Went after to the Club with Mr. Ryland.* Spent the remainder of the evening alone with him ; learned some anecdotes of Dr. Johnson's life. Walked home." [Can any of our readers corroborate this statement of the friendship between the great lexicographer and John Ryland, sen. ?—ED.]

THE Christian is a merchant of a peculiar kind ; his whole aim is to enrich others. Golden opportunities in his estimation are such as enable him to do good. He cultivates a habit of looking upon every man as one to whom good is to be done. The day is whitest in his calendar in which he has been enabled to communicate most. Let us look around us and see if we cannot be fruitful in some good works that our hands have not yet known. The glory of a tree is to be fruitful.—G. Bowen.

News of the Churches.

INVITATIONS ACCEPTED.

Evans, Rev. J. (Everton), Tydee, Mon.
Fitch, Rev. J. J. (Met. Tab. Col.), Lymington, Hants.
Jeffery, Rev. W. (Frome), Bexley Heath.

RESIGNATIONS.

Hirons, Rev. J., High Wycombe.
Jackson, Rev. J., Addlestone.
Lewis, Rev. R., Plymouth.
Lewitt, Rev. J., Scarborough.
Phillips, Rev. J. G., Builth.
Probert, Rev. E., Great Staughton, Hunts.

DEATHS.

Burns, Rev. Jabez, D.D., Paddington, January 31st, aged 70.
Compton, Rev. R., Lyndhurst, Hants, aged 68.

* John Ryland, Baptist minister, kept an academy and officiated to a congregation in Northampton ; he was much esteemed by Dr. Johnson and other eminent men.

THE BAPTIST MAGAZINE.

APRIL, 1876.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

III.

SEVERAL days elapsed before Transome turned up again at the club; and then he brought with him an old college friend who occasionally visits him for a week or two, and who on these occasions is always a welcome accession to the Eclectic. The members were in good force, but the evening being unusually fine and warm, the earlier arrivals had lingered about the garden, the rest had joined them, and we were enjoying the delicious freshness of the gentle south-west breeze, which came loaded with its rich, exhilarating aroma of the sea; when there hobbled up one of Mrs. Wheelbrook's pensioners,—an old man who on account of his amusing eccentricities is permitted a measure of freedom not granted to more common-place characters. One of his peculiarities is that he firmly declines any settled home; coming and going whence or whither no one knows. Probably he has friends in every place he visits, who are kind to him for the sake of his oddity and unbounded good temper; at all events he calls for his supplies, at the houses where his wants are supplied, with as much dignity and *sang froid* as if he was the landlord calling for the rent. He is generally spoken of as "Old Casper" but whether Casper is his name or not no one knows, and he never tells.

"Marnin', gen'lemen: marnin', ma'm."

"Good morning, Casper," responded Mr. Wheelbrook "but really if you had not spoken I should have thought it was toward evening. Perhaps you have not dined yet?"

"Dwoant never dine, I dwoant," replied Casper, "on'y gets vittals."

"Hallo, Casper!" exclaimed Spelman, Transome's friend, "do you turn up at Quinton, too? The last time I saw you was in Howsley. Where are you living now?"

"Beant livin' nowheres. I *bides about* down at Wittle."

"Don't the police ever trouble ycu?"

"Aint nowt to do wi' the p'lice. I beant like wold Jarrold, allus drunk and 'sorderly. Says as how the next time he gwas to Winchester jail they'll ha' to put a new peg in to hang's hat on, he'n worn th' wold un out. He vell ower Searchliffe t'other night. Master Sanson com'd by an' heeard un groan an' called out 'Hallo Jarrold, be that you?' But Jarrold thowt it wer' a p'lice, so he said 'Noa, Noa; it beant me this time Mr. Bobby, it be another chap. 'Sides I'm just a gwoin'.' There's the moon, i'coum. Dwoant look so very big, do'ee? But I 'lows if a man wor near to un oo be as big as any cartwheel i' Quinton."

"O yes," answered Mrs. Wheelbrook, evidently bent on having some amusement, "much larger. The moon is a world almost as big as the one we live in."

"Mebbe, mum, mebbe," replied Casper, cautiously; then muttered to himself, but quite audibly, "*Women be all vules, but never do to contradic' um.*"

"It is quite true, Casper," followed up Mrs. Wheelbrook, "there are even mountains in the moon."

"Ah! I've heeard o' they. Mount Zion, what Master Transome preaches about. Be that i' the moon too?"

"O no; Mount Zion is on the earth."

"O indeed. Some'er out Lymington way, mebee?"

Mrs. Wheelbrook was clearly getting embarrassed, so her husband came to the rescue.

"I very much regret to hear, Casper, that you misrepresented your circumstances to Mr. Smithson (the rector)."

"Well; it wor a lie, I know; an' I be main zorry vor un."

"I am glad to hear that you are sorry for it."

"Allus wor. It be too bad that lying should be a sin; it do come so handy i' the trade. Can't get on wi'out it as I sees."

"Yes; but you know all falsehood is contrary to God's commands."

"Well, I know un be. Why dwoant the parson take lying out and put burnt crusts in? That's at I wants to know. Lying be main useful if so be a fellow's down, but burnt crusts beant good for man or beast."

"Burnt crusts?"

"Yes. Dwoant the parish baker send out loaves wi' a crust haif a inch thick? That be worse nor lying, that be."

When Casper had taken his departure, Spelman burst into a hearty fit of laughter, and then said:—

Well, Tran., old boy, I congratulate you on the morals and intelligence of one at least of your rural flock. There's virgin soil for you. You always

had a weakness for elevating somebody; but if you have many of that kind, I am afraid you will find it a little trying to your strength. Though, whether old Casper be rogue or fool, I'm stumped if I can tell.

Transome.—Probably both. One thing you must admit, at all events, that if he is a fair specimen of the people among whom I live, the need that exists for Christian teaching is a sufficient justification of my staying here, and so your frequent objection that I am throwing myself away falls to the ground.

Spelman.—Not in the least. You are the victim of a morbid sense of duty. You are not at all the kind of man that is wanted for a minister in a country village. It's like sending the sculptor into the quarry to do the work of the delver. What's the good of your classical education, your logic, metaphysics, æsthetics, and goodness knows what besides, if you are to be a hewer of wood and drawer of water all your life? Don't you see that it is a rougher sort of workman that is wanted here?

Miss Hutton.—Mr. Spelman's idea seems to be that those who have most to learn, and the smallest aptitude for learning it, should be taught by one who has least to impart, and is least skilful in imparting it.

Spelman.—That was well-aimed, but it did not hit. My position is this, that in a country village, where intelligence is necessarily slower than in town, and where you are sure to be surrounded by a large class of minds which have neither been informed by education nor quickened by social intercourse, a high state of mental culture in a minister is a positive hindrance to his work. What would be his strength in an average town congregation is his weakness in the rural church. His scholarly habits and tastes, his modes of thought, his forms of speech, his subordination of passion to intellect, all raise a barrier between himself and the people, and prevent his gaining a hold upon them, who, if they are to be reached at all, must be reached through their emotions rather than their intellect. This is even a greater difficulty to the Nonconformist minister than to the church clergyman, who has certain subsidiary aids of which the Nonconformist cannot avail himself: an impressive liturgy, a dim religious light, an imposing ceremonial, the prestige of wealth and distinction, and an unlimited command of tickets for soup.

Wheelbrook.—I think Rupertina must admit that Mr. Spelman has fairly vindicated his position. Still there is something to be said on the other side. While the work done by the man of inferior powers may be more diffusive, spread over a wider area, and more quickly manifest; the work of the other will be deeper, of higher character, and more pregnant results. It may affect fewer souls, because it can touch directly only those whose cultivated judgment and taste qualify them for its appreciation, but it will touch these with immense force, quickening intelligence, stimulating thought, and provoking inquiry. Moreover, the first result will hardly ever be final, but germinant, and its effects will pass on to other minds. I have in recollection now the case of a village pastor, precisely the kind of man whom Mr. Spelman would pronounce unfit for a rural congregation; a highly "cultivated Christian gentleman," and a thoughtful preacher. I don't think that in the seventeen years of his ministry his congregation has much increased, if at all; but in that time he has baptized and sent into the ministry six young men, four of whom have passed successfully through college, and all of whom are now settled as pastors, three of them occupying important pulpits in large towns. Now, it is simply in accordance with our belief that the Spirit of God works by appropriate instrumentality to say that that is a kind of result which could only attend a highly cultured ministry. And in appraising work, not only the quantity but the kind of work should be taken into account.

Spelman.—I admit all that. But we cannot have first-class men everywhere; therefore, they ought to be so arranged that each shall find a field where all his capabilities, natural and acquired, can be brought into play—where he can work at his best, and his best be appreciated.

Miss Hutton.—You are thinking only of intellectual capabilities. You must allow something for the play of natural tastes. It is not every man whose

aptitudes qualify him for the highest place, whose tastes would lead him there.

Spelman.—No ; but then, you know, a parson is supposed to be always ready to sacrifice tastes to duty.

Miss Hutton.—I am glad he does not do it to often, then. Of course, if the taste is vicious, it ought to be sacrificed ; if it is crude, it ought to be educated. But to a pure mind it is the power by which choice is made among things of equal importance, of what best harmonises with all the faculties, intellectual and emotional ; and it is as silly to talk of sacrificing it to duty as to talk of sacrificing the judgment in the interests of truth. A wise man will consult his taste as well as his understanding as to what his duty is. It is obvious that no man can be at his best in a position which is distasteful to him.

Wheelbrook.—You are more than half right, Rupertina ; but your philosophy won't bear great pressure. In practice it requires to be carefully checked by strong conscientiousness and a sound judgment. I hesitate to speak as strongly as I feel of the importance of a thoroughly educated ministry for our rural districts, lest I should seem to reflect on those many noble and useful men who, with but little learning, have done, and are doing, grand work which, but for their zeal and self-denial, must have been undone. But I feel sure that the time is fast approaching when, without a more liberal treatment than they have yet received, many rural churches must die. It was easy for them to hold their position when the Dissenting chapel was the only place where religion was earnest and active. But a new order of things has come. The easy-going old vicar who "did duty" in a perfunctory way, and then hurried off to his dinner and port, has given way to an ardent young rector full of devotion, zeal, and enthusiasm for the Church. He has had the church "restored" ; the pews—those fine old family sleeping compartments—have been replaced by open benches ; the band of singers and players who used to murder music in the gallery have been succeeded by a chancel organ and surpliced choristers ; the "altar" is draped and adorned, and made to look suggestively solemn ; music, colour, light, have been pressed into the service of the church in order to make it stately and impressive.

Spelman.—Oh ! that sort of thing won't take at this time of day.

Wheelbrook.—The answer is, it does take. I could take you to villages where, fifteen or twenty years ago, under the old *régime*, the parish church was a desert, while the Dissenting chapel flourished—where now the former is crowded and the latter nearly empty.

Spelman.—It may be so in a few cases ; but I apprehend the strength and progress of Ritualism is vastly overrated. It is active, irrepressible, clamorous, and resolute, and nervous people make more of it than it is worth. It is perfectly absurd to think of its establishing itself to any large extent. It is an abnormal thing, out of keeping with the spirit of the age and the strong Protestant feeling of the country. It suits a few hysterical women and sentimental young men, but hardly anybody else cares for it. It will die a natural death with the present generation of Oxford Tractarians if it is not persecuted into life.

Stone.—Your theory is very admirable, sir, an' if the fac's would only square wi' it, it would be splendid but wi'out the fac's ye know, sir, it is only empeeric'sm. Miss Birdie, just hand me the volume o' Martineau's *Studies o' Christianity*. Thank ye. Now read for us the passages marked on p. 130.

(*Miss Hutton reads*):—"Every authoritative ritual draws towards itself an attachment too strong for reason and the sense of right, and transfers the feeling of obligation from realities to symbols. . . . Wherever such a system is received as divine, and based on the same authority with the great law of duty, it will always, by its definiteness and precision, attract attention from graver moral obligations. Its materiality renders it calculable, its account with the conscience can be exactly ascertained ; as it has little obvious utility to men, it appears the more directly paid to God ; it is regarded as the special means of pleasing Him, of placating His anger, and purchasing His promises.

Hence it may often happen that the more the offences against the spirit of duty the more are rites multiplied in propitiation, and the harvest of ceremonies and that of crimes ripen together."

Stone.—If that is true, an' I believe it is, Ritualism will neither be unpopular nor easily destroyed. The facts o' the case, I take it, are these : that it has a great charm for three classes o' people ; those who go in strongly for æsthetics, those who like their imagination played on, an' those who want a religion that makes all snug and safe wi'out making too much demand on the conscience or disturbing the peace o' mind. An' these form the majority o' Englishmen, if not o' all the world.

Transome.—Therefore it is neither philosophical nor safe to assume that it is a passing phase of the times ; a temporary infatuation, like spiritualism, or the belief in a Tory Government. It has its seat, if not in the constitution, at least in the condition of human nature. It gratifies the taste, pleases the imagination, and quiets the conscience. It does this in a way that is comprehensible to people to whom repentance and faith are vague terms as well as troublesome. It opens a debtor and creditor account with the Almighty which is easily kept. I think also that it is one of the natural developments of the great change which has passed on the life of the churches in the last forty years. Had the great wave of revival, which has touched all the churches, taken in the Establishment the direction of zeal for personal holiness and the conversion of souls, it must have burst the Establishment to pieces. Nothing could have saved it if the parish churches had become the scenes of earnest prayer-meetings and inquirers' meetings, with their consequent recognition of the individuality of religion and the difference between converted and unconverted. But this was simply impossible. In a church which is Erastian in its constitution, sacerdotal in its polity, sacramentarian in its faith, and ceremonial in its worship, the newly-awakened zeal could only take the course of emphasising those specialities. Anything else, any recognition of the personality of religion, would have been impertinently out of place and a constant danger. Ritualism, if it can avoid compromising itself with the fanatics of the movement, such as Messrs. Ridsdale and Maconockie, instead of being the weakness of the Establishment will be its strength.

Spelman.—It is only those very fanatics that really care for it, whose vanity is flattered by being considered priests, and being thus set above the common people. I assure you you have got into quite a needless scare about it. In London nobody cares for it.

Transome.—London is not all the world. It is not in our large cities that sacerdotalism is doing its most potent and pernicious work. There it is checked by strong currents of public opinion, a general tendency to individualism, and the vitality of innumerable conflicting faiths and interests. It is in the rural districts that it flourishes. The people like it. It responds to something in their nature, some vague want of which they are dimly conscious ; and so long as it does not rouse their anti-Popery susceptibilities they prefer it. In the hands of a prudent clergyman, who knows how to move cautiously and when to stop, it is a great power. He has splendid opportunities, and he knows how to use them. He is zealous in visiting the sick, relieving the poor, conducting day-schools, Sunday-schools, and night-schools. He provides books, reading-rooms, and musical entertainments. If dissenters are numerous he is respectful to them, speaks to the dissenting minister, and talks about "mutual toleration." He is careful not to introduce his sacerdotalism till he has prepared the way, and then not faster than the people can receive it. His earliest changes are manifest improvements ; they simply render the service of the church more orderly, more beautiful or more impressive ; and the apprehensions of those who looked doubtfully on their introduction are quieted by what seems to be a clear gain unattended by any drawback. Meantime his unwearying activity, urbanity, and numerous charities, increase and extend his personal influence. He does not conceal the fact that he is "high church ;" on the contrary, the people are encouraged to accustom themselves to the idea until familiarity

deprives it of its obnoxiousness. Little by little, the service becomes more "ornate" and the teaching more explicit. He gathers under his influence most of the young people, who are charmed with his affability and condescension, and equally charmed with the stately ceremonialism and exquisite music of the church services; and thus by the tactics of wisdom and prudence he disarms hostility and carries the day.

Spelman.—In that case, where is the good of your maintaining the struggle? Clearly "our rural churches," as they are called, will have to be given up, and no great loss, I should say. Most of them are nuisances: always out at elbows, and dunning you to pay off a debt, or repair their chapel, or build a school-room. There is a chronic condition of impecuniosity. They appear to exist only to find work for home mission secretaries and objects for charitable people, of whom, however, they are the despair. I'd let 'em all go—all, at least, who could not support themselves after a given length of time—and turn attention to the great centres of population.

Miss Hutton.—Dry up the streams in order to conserve the rivers! A remarkable arrangement, truly.

Mrs. Wheelbrook.—Where would city churches get their ministers from if the country churches were extinct?

Transome.—The extent to which town churches are recruited from the churches of the country forms one of the gravest difficulties of the latter. It is not merely the number of those who are taken, but their character. They are always the more spirited, intelligent, and enterprising; whose loss is not easily made up, and whose constant tendency townward necessarily condemns the community they leave behind to a state of inferiority. The minister of a village congregation, like the teacher of a junior class, always sees his most promising pupils transferred to another master. The harvest he sowed another garners; he plants a vineyard, but is not permitted to eat of the fruit. The minister of the little Congregational Church at Harter Fell assured me the other day that in little over two years they have lost, by removals to town, no fewer than thirteen young people, and all of them, he says, such as by their superior intelligence and force of character would have formed the very backbone of the church had they remained at home. Is it to be wondered at that he loses heart, that he gets spiritless in his work? There is no hope in such Sisyphus-like labour. Meantime, he feels, rightly or wrongly, that the managers of the various benevolent societies which extend assistance to him look shyly on him because he can report no better progress. If he is right, these gentlemen ought to be told that "progress" is impossible in the midst of a stationary population—that the outflow of the Church is, and must be, as great as the influx. He says he would not object to sending an occasional batch of people to town if he was allowed to select them. And, indeed, if this plan could be adopted, the relative position of town and country churches would soon be altered.

Spelman.—It is no use talking about that. Nothing can stop the stream of migration, of course. Besides, it is a movement that will affect the Ritualistic vicar and his work just as much as the Dissenting minister and his church.

Mrs. Wheelbrook.—Not quite, I think. The complete success of his work does not depend, like that of the Dissenting minister, on the intellectual vigour and mental freedom of those to whom he ministers. I should think the less they are required or inclined to use their thinking faculties the better for his purpose. Their weakness is his strength.

Mr. Wheelbrook.—Probably Mr. Spelman was scarcely in earnest when he suggested the abandonment of all but the self-supporting of the village churches, although I have heard the same thing suggested before. Such a course, if it were adopted, would not only justify the constant assertion of Episcopalians, that Voluntaryism cannot provide for the rural districts, but would give them up to a reign of superstition hardly better than the rankest Popery. Last Christmas day I attended service in the morning at a little parish church in the Isle of Wight. The service was histrionic, and the people,

As well as the priest, were evidently deeply impressed with the dread importance of attitude and ceremony. No benighted devotee of Rome ever bowed to the shrine of Mary with more reverence than most of that congregation bowed to the "altar" as they left the church. The preacher laboured hard for about six minutes to say something about the advent of our Lord; but as he evidently knew nothing about it, and was only getting entangled in involved sentences from which he could see no escape, he wisely gave it up, and trotted out what was unmistakably his pet topic—the importance of morning communion. Waxing warm at last, he said, "You, my friends, who were present this morning at early communion, and partook the body and blood of Christ, you may be quite sure that Christ dwelleth in you." Of course, I supposed he meant in their stomachs; and he seemed himself to think that his sentence was capable of this construction, as he recalled it, and said, "dwelleth in your hearts by faith." The truth is (and those who are familiar with the rural districts know it), through the revived zeal of the clergy, which everywhere has taken a sacerdotal and ceremonial direction, not only is the influence of the clergy enormously increased, but the Established Church is becoming the agent of superstition as dark as the belief in witchcraft and necromancy. It is not in such circumstances that the power of Nonconformity should be impaired or its labours relaxed.

Transome.—Precisely. The vital question is how to make our rural churches fully equal to the new exigencies of their position; how to enable them to outbid and counteract the new-born enthusiasm of the established clergy.

Wheelbrook.—I wish you would turn your attention to that point, sir, and give us your thoughts.

Miss Hutton.—Not at present, if you please, gentlemen; Mrs. Wheelbrook is dying to have a talk about McCrie's book, "The Religion of our Literature."

Wheelbrook.—Suppose we waive both subjects, and have supper.

Biblical Studies.

II.

THE NEW TESTAMENT USAGE OF THE WORD "SAINTS."

AMONG the names by which the members of the Christian Church were called in the Apostolic age, the word "saints" holds a conspicuous place. There are several other well-known terms by which their relations to Christ and to one another were commonly described—such, *e.g.*, as believers, disciples, brethren; even as, on the other hand, their adversaries spoke of them as Galileans, Nazarenes, and Christians. They were called believers as exercising faith in Jesus Christ, who brings men into the fellowship of His kingdom, and makes them partakers of His salvation, only as they fulfil the condition which He imposes on us—that we should believe in His name. They were called disciples, because they stood to Christ in the relation of learners. He was the Master in whose school they sought to acquire knowledge, from whom they obtained

their views of life and its duties, and whose guidance it was their business and delight to follow. They were called "brethren," because of their love one to another. They endeavoured to cherish towards each member of their great community the same generous and self-denying feelings as Christ had displayed towards them; and so marked a feature of their life was this, that an apostle declares he had "no need" to write to them in regard to it. The other names to which we have alluded were given to them by their enemies, and were evidently intended as terms of reproach. They were used by men who disbelieved in the claims of our Lord; who treated Him as an ignorant and superstitious Jewish sectary, whose followers must be branded with contempt. Even "that worthy name," in which, more, perhaps, than in any other, we have learned to glory, was first employed at Antioch in this scornful sense. It was, in the opinion of our ablest scholars, a nickname flung at the members of the Church, in a kind of disdainful pity, by the heathen inhabitants of that frivolous and pleasure-loving city, although, by its intrinsic fitness to set forth our relations to Christ, it soon made itself a place in the vocabulary of the Church, was regarded with the profoundest reverence and affection, and became the common term by which the followers of our Lord delighted, even amid the fiercest persecution and in the prospect of immediate death, to declare their loyalty unto Him, affirming in answer to all inquiries, *Christianus sum*.

The word saint (in its plural form) is of frequent occurrence, and will, if we mistake not, be found to yield us much valuable instruction, both as to the nature and composition of the Christian Church, and the essential spirit and aim of the Christian life. The term first occurs in this application, in Acts ix. 13, where Ananias says of Saul, "Lord, I have heard by many of this man how much evil he hath done to Thy saints at Jerusalem." In verse 32 of the same chapter we read of "the saints which dwelt at Lydda." Paul afterwards speaks of having shut up many of the saints in prison (Acts xxvi. 10). He addresses the Roman and Corinthian Christians as "called to be saints" (Rom. i. 7; 1 Cor. i. 2). The members of the churches at Ephesus, at Philippi, and at Colosse, are "saints in Christ Jesus" (Eph. i. 1; Phil. i. 1; Col. i. 2), and in many other places the word is similarly employed.

In New Testament times there was no such restriction in the application of the word as afterwards prevailed. It was in no sense a distinctive title, which could be legitimately claimed only by a small section of the Christian community, by the great teachers and leaders of the Church, by conspicuous and influential members, or by such as had rendered exceptional services. The ecclesiastical usage which limits the word to the patriarchs and prophets of the old dispensation, to the members of "the Apostolic college," to martyrs and confessors, or to such as are distinguished for certain forms of holiness has not the slightest foundation in the Word of God. We find nothing there either of beatification or canonization. All Christ's

disciples are saints, and the word is not as a substantive applied to any more limited body of men. John the Baptist is, indeed, called a "just man and a holy" (Mark vi. 20), but the word there is evidently descriptive of his moral or spiritual character, and does not single him out as in the ecclesiastical sense a saint. The prophets are also called "holy," as are the apostles of our Lord (Acts iii. 21; Eph. iii. 5; 2 Pet. ii. 21, &c.), but only because holiness was an essential element in their life, and their teachings were one of the principal methods whereby God called men unto Himself with a holy calling. The epithet is in no way regarded as exclusively theirs.

As the word is thus seen to belong to the members of the Christian Church generally, we shall feel a deeper interest in an attempt to investigate its meaning, and to realise the truths it enshrines.

The word itself is an adjective (*ἅγιοι*) used substantively, and generally in the plural form. It is derived from the verb, *ἄζομαι*, to reverence, venerate, dread—this verb being employed in classical writers to denote the feelings which should be entertained, and the conduct which should be shown towards gods and parents. From *ἄγος*, reverence, and *the object of reverence*, we have *ἅγιος*, that which belongs to and harmonizes with this object—that which is devoted to the gods—that which is sacred or holy. The word was doubtless used (like the Latin *sacer*) in a bad sense as well as in a good, and denoted that which was accursed and execrable, as well as that which was pure and holy. But the latter meaning was the more prominent throughout, and in the Septuagint and New Testament is the only sense in which it occurs.

It will probably assist us to a clearer apprehension of the word as applied to the disciples of Christ if we first examine its usage in the Septuagint—the Greek translation of the Hebrew Scriptures. It is there employed as the equivalent of the word *קָדוֹשׁ* (*quādōsh*), and finds its supreme application as a name of God, who is frequently described as "the Holy One of Israel." It would take us too far beyond our prescribed limit to inquire into the origin and to trace the history of this Hebrew word, but we may remark, in passing, that it is probably from a root which signifies a "splendid breaking forth"—the shining of a brilliant light. It is the manifestation of God's essential nature; the expression of His "glory"; the aspect of His Being which stands out most prominently in His self-revelation to the sons of men. It has been correctly contended that the holiness and the glory of God are necessarily and inseparably related; that they are, indeed, one, the internal and the external aspects of the same attribute. God, as the Holy One, is light, pure and inviolable; secluded from the impurity and sinfulness of His creatures, and opposed to all the wickedness of men.

We need not adduce instances in which the word in question is applied in the Septuagint to the tabernacle and the various instruments of Divine service. It is of more importance to note the fact that the Jews as a nation are constantly spoken of by this epithet. The God

with whom they had entered into covenant relations was holy, and therefore they were to be holy too. They were to be His witnesses and representatives, and they must therefore be like Him. This was the ideal to be kept before their minds. God had separated them from other nations to be "a peculiar treasure unto Him"; and to realise His purpose they must live apart from the nations around them not only in the local, but even more deeply in the moral sense, "Ye shall be unto Me a kingdom of priests and an holy nation" (Exod. xix. 6). "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy;" "Ye shall be holy, for I the Lord your God am holy" (Lev. xi. 44; xix. 2, and many other places). It is evident from these Scriptures, not only that the Israelites were to strive after a God-like character, in consequence of their peculiar relation to God, and in recognition of their special responsibilities, but further that the holiness in which they were to resemble Him was something beyond a mere natural virtue, an ordinary moral quality such as could be acquired apart from the covenant relations and that help of Jehovah, of which they were at once a means and a pledge. Those relations conferred on the Israelites power greater than their own. They revealed God as *the One who made holy*. "I, the Lord which sanctify you." And thus also, as Oehler has remarked, "Nothing created is in itself holy. The notion of natural purity and impurity does not coincide with that of holiness and unholiness. The holiness of the creature always goes back to an act of the Divine will, to Divine election and institution. In other words, it is always a state in which the creature is bound to God by the appointment of God Himself."

Turning now to the New Testament, we find that the word is applied to each of the persons in the ever-blessed Trinity. THE FATHER is holy, and, as such, Christ appeals to Him in His high-priestly prayer (John xvii. 11). He who has called us is holy (1 Pet. i. 16). Christian people have "received an unction from the Holy One" (1 John ii. 20). "Holy, holy, holy is the Lord God Almighty" (Rev. iv. 8). JESUS CHRIST is "the Holy One and the Just"—"the holy child Jesus" (Acts iii. 14; iv. 27). THE SPIRIT is holy, and by this term more frequently than by any other is described. We have, therefore, in this application of the word an adequate guide to its meaning in the New Testament, and ought to be at no loss to understand the sense in which the disciples of Christ are called saints. They, too, in the essential spirit of their life, are to be God-like, they are to be morally conformed unto Him. It is a Divine type of character which their Christian profession pledges them to realize.

Bishop Ellicott, in his invaluable commentary on the Pauline Epistles, asserts in his notes on Ephesians i. 1, that "Christians are apparently called *ἁγιοί* holy or saints in the New Testament in three senses: (a) *generally*, as members of a visible and local community devoted to God's service (Acts ix. 32, and xxvi. 10—the saints at Jerusalem), and, as such, united in a common outward profession of

faith ; (b) more *specifically* as members of a spiritual community (e.g., in Col. iii. 12 : ' Put on, therefore, as the elect of God, *holy* and beloved ;' and 1 Peter ii. 9, ' an holy nation ') ; and (c) as also in many cases having personal and individual sanctity," e.g., in Eph. i. 4, " that we should be *holy* and without blame before Him in love." And in this assertion the learned author is unquestionably right, and the distinction he has drawn is in many respects serviceable. But while we do not question its validity and worth, we must at the same time use it with caution. The third sense is, as it seems to us, clearly implied in each of the others. It is, of course, deeply significant that the word as descriptive of persons is generally used in the plural, and is applied to Christian people collectively. This application plainly involves the idea of fellowship—a local and visible community. But at the same time it is a spiritual fellowship—the communion of saints ; and while this latter word cannot be restricted to any class within the community, it does unquestionably distinguish all its members from those who are outside its pale. Those spoken of under the first of Ellicott's divisions are *the saints* at Jerusalem, and as such they possess certain moral qualities, and have had imparted to them a higher moral life in consequence of their relation to Him who founded and rules the community to which they belong, and who even regards it as *His* body. The name has an intrinsic fitness, and implies the voluntary consecration to God of all those who bear it. It involves the idea of a spiritual God-like character—*assimilation* as well as consecration—not, of course, that it predicates perfection of life, but a principle which will necessarily lead to perfection, based as it is on sympathy with the Divine will, submission to its requirements, and actual fellowship with its Author. Professor Lightfoot allows that, though the word " does not assert moral qualifications as a fact in the persons so designated, *it implies them as a duty* " (note on Phil. i. 1). Less than this no Biblical scholar can reasonably contend for ; more may reasonably be demanded. Cremer is somewhat nearer the mark in saying that *ἅγιοι* " is used substantively, often as a name of Christians, so far as Christ Himself, the Holy One of God and the Holy Spirit are the ground of their life, so far as by their relation to Christ they have been delivered from the fellowship of the world and the connection of sin, and have been received into the fellowship of God " (Lexicon, p. 34).

Thus, then, with respect to the nature and composition of the Christian Church, we learn that its members are holy men. Church members and saints are equivalent and convertible terms. According to the representations of the New Testament, all those who have entered this community possess this character and may therefore claim the title for themselves. An unholy man is out of his place in the Church. He has no right to be there. His position is utterly false. We shall, of course, be reminded that the Jews are called a holy nation, while many among them were manifestly unholy, and that they did not on that account lose their place and privileges among the people. But the argument is invalid, as a very slight consideration will

prove. The Jews were *to be* a holy nation, and were therefore to separate themselves from the idolatry and vice of the nations around. God dealt with them as a nation, as descendants of Abraham after the flesh, and they were not, strictly speaking, a church. They inherited their national privileges in virtue of their national birth by a sheer necessity of their position. And it surely cannot be forgotten that from the first they fell disgracefully below their ideal, and were denounced as a stiffnecked and rebellious people. And while they are continually exhorted to be holy and to sanctify themselves, they are not described as actually holy in the way in which members of the Christian Church are so described, except of course in cases where the quality was evidently possessed. The saints of God so frequently referred to in the psalms and prophets were men of devout and elevated character, who loved and served their Maker and clung to Him with all their hearts. And why were the Jews as a nation ultimately rejected by God, but for their refusal to live and act in harmony with His nature, and the relations into which He had brought them? They proved themselves unworthy of their calling; they would not be a holy nation, and therefore did God "cast them off." And if, instead of vindicating the existing imperfections and inconsistencies of the Christian Church on the ground that similar things were found in the Jewish nation which was yet called "holy," men would take to themselves a warning from the fall of that nation to avoid everything that is unholy, their action would be far more commendable. The lesson for us all is surely this: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee."

It is evident from the whole tenour of the New Testament that the Christian Church is an association into which men enter voluntary, and because of their sympathy with the objects for which the Church exists. Theological and ecclesiastical writers have differed widely as to its "nature," its "attributes," and its "notes," and we should find it a wearisome and profitless task to follow the course of their discussions. To us it is sufficiently evident, from a candid consideration of the word we have been investigating that the Church is, according to the definition of the Church of England (Article xix.), "a congregation of *faithful* men," men, *i.e.*, who have faith in Jesus Christ, and whose lives are true to their faith; or, as the Lutheran Church defines it, "a congregation of saints in which the gospel is rightly taught, and the sacraments rightly administered" (Confessio Augustana Art vii.), "a true congregation or assembly of all faithful Christians who look for the whole of their salvation from Jesus Christ alone, as being washed by His blood and sanctified and sealed by His Spirit" (Conf. Belgica, Art xxvii.), "the fellowship of saints, the congregation of spiritual believers which is holy and the bride of Jesus Christ, in which all are citizens who confess truly that Jesus is Christ the Lamb of God. . . and approve that faith by works" (Conf. Basil, Act v.)*

* See Winer's "Confessions of Christendom," p. 333-334.

How far the Churches, from whose articles we have quoted, regulate their action by these definitions, it is not for us to say. But this we may remark, that the theory and practice of our Congregational Churches need no further vindication than is thus afforded to them. If the Church is a congregation of believers, a fellowship of saints, we have a right to insist that only they shall join its membership who give credible evidence of their faith and holiness. They ought to be partakers of a new and supernatural life, a life that proceeds from and leads unto God. Perfection, absolute and universal consistency, we can none of us claim, but there should at least be sincerity of faith and profession. We ought to have entered the Christian course, to have "changed our mind" in regard to our old sinful life, and to have been "turned from darkness unto light, and from the power of Satan unto God."

Sympathy with the object of a Society is an indispensable condition of membership. A Conservative in politics would never think of joining the Reform Club, nor could he claim admission. Still less can one who has no belief in Christ as the Redeemer and King of men rightly demand admission into an association which exists for the express purpose of setting forth the universal need of redemption, of proclaiming the supreme authority of Christ's law, and the obligation all men are under to obey and serve Him. The call to enter the kingdom of God is indeed universal. His Gospel is to be presented to "every creature," but obedience to the call is the only means of entering. The communion of saints consists of those who have been "sanctified by faith" in Christ Jesus, and, therefore, before all things else, "*This is the work of God, that ye believe on Him whom God hath sent.*"

We learn no less clearly from our study of this subject the essential spirit and aim of the Christian life—the life to which we are personally pledged as the disciples of our Lord. If in any worthy sense we can be classed among His saints, we are set apart or consecrated unto God, and consequently are "not our own." We are His, not only in view of His creative and redemptive claims, but because we have voluntarily acknowledged those claims and devoted ourselves—all that we are and all that have—to "the Lord that bought us." Ours is, therefore, to be the reverse of a selfish or a worldly life. We are "not of the world even as Christ was not of the world." In it we must remain until our work on earth is completed, but it must be as the servants and followers of Christ. Our business must be conducted on principles which He approves, with a truthfulness, an integrity, and a generosity to which no exception can be taken, and with the view of enabling us the better to serve and honour Him. Our trials must be accepted with equanimity, and borne with heroic resignation. Our temptations must be resisted with pure and unswerving faithfulness. As the disciples of Jesus Christ, we are to be separate from sin—to be sanctified through the truth—to live under its continual influence, and to obey the promptings of the Holy Spirit. The bright

ideal of life which has been presented to us in the character of our Lord is, doubtless, far above us. To think of reaching it may seem altogether chimerical, but He has "called" us for this very end, and we shall be aided in our efforts by His loving sympathy and His all-powerful strength. Our struggles and aspirations would be vain, our hopes would be doomed to cruel disappointment were we left alone. But we know that it is not so. "In Christ" as the sphere and element, the inspiration and strength of our life, our victory is sure. It is, moreover, His avowed purpose to present us before the throne of His Father pure and perfect. Here we have the beginnings of the saintly life, there we shall see its completion. The seed sown in weakness shall be developed into a tree of commanding majesty and strength. The infantile stages of our existence shall be passed and its maturity be reached. By the truth we believe, the work in which we engage, the communion into which we are admitted, and by the Spirit of holiness so freely bestowed upon us, we are being trained for the great and glorious day of Christ, when He shall welcome to the festal rejoicings of heaven the Church which He has loved, "a glorious Church not having spot or wrinkle, or any such thing, but holy and without blemish," and when each separate member sharing the life of the whole shall also be "holy and unblamable and unrepvable in His sight."

J. S.

Objections to Modern Theories

OF THE FUTURE PUNISHMENT OF THE WICKED.

I.

IT is curious and interesting to watch the cycles of thought which revolve and re-revolve upon general and religious subjects. Each generation seems urged on by some innate law to the investigation of questions which, logically considered, have been examined to their utmost limits long ago; and, in many instances, have received their only rational solution by the force of common sense, and the moral consciousness of right-thinking and religious men. Though in these excursions of human inquiry some, in each cycle, may lose their way, and fall under the influence of absurd or injurious opinions, it is better that the mind of man should be subject to such discipline than that a condition of mental inactivity and stereotyped religious life should be the guiding force. The faith of timorous persons may be painfully shocked by these rough blasts of contention, and thoughtless or sceptical persons may be hardened in their alienation from the true religion. But truth, pure and simple, will be refined and consolidated by every wisely-conducted controversy, and believers in Scriptural

dogmas will be more confident in their efforts to promulgate the truth.

During the past few years one of these waves of controversy has agitated the Church of Christ very painfully upon the momentous questions connected with the future condition and destiny of the wicked. The present state of these questions in religious circles is very unpropitious, and fraught with manifold evils. Probably, a large majority of professing Christians, in England at least, hold to the ancient orthodox belief in the endless duration of future punishment. But, on the other hand, men of undoubted piety and talent are being estranged from their brethren, and they thrust themselves into invidious positions by their attempts to establish some other theory. Two classes are most prominent in their antagonism to the old beliefs—viz., the “annihilationists” and the “restorationists.”

Is it not a *prima facie* evidence against these theories that, in their strenuous opposition to each other, their chief weapons of attack and defence are taken from the orthodox armoury; so that, tacitly, by one party or the other, the orthodox weapons are acknowledged to be well tempered, keen-edged, and able to do service against antagonistic dogmas? We seize the weapons used on both sides, and turn them successively—and, we hope, successfully—against both parties. We not only assume, but boldly assert, that a book like the Bible, on a subject of such solemn interest to man, cannot be so ambiguous in its teachings as to legitimatise the loose and divergent methods of interpretation and criticism now in constant use by these new philosophies. We do not urge it as a *fatal* reason against recent writers of these contending schools that, so far as their works bear upon the main questions at issue, they have scarcely exhibited the same theological profundity or comprehensiveness in their arguments as did the earlier advocates of similar views; but we do complain that the arguments by which the early advocates of these errors were refuted, do not seem to have been sufficiently considered by recent writers.

The theory largely in favour at the present moment is that of the annihilation of the wicked, as advocated by Messrs. White, Constable, and others in England, and by Dr. Petavel on the Continent, in his “Struggle for Eternal Life”; and it is chiefly to this phase of the controversy this paper has reference.

In the forefront of the annihilation theory we meet with this proposition. A limited term of existence and punishment in the case of the wicked, to be followed by their utter extinction, as the just and inevitable consequence of their sin. Take the following illustration:—Dr. Petavel (pp. 14-15) says—“According to the Bible, the death of the body is only a symbol and prelude of the complete fate of the impenitent sinner; it is progressive and irresistible decay.” Again: “But man does not perish for ever in the first death. A future life is revealed to us by more than one passage in the Old Testament, and by the most explicit assurances in the New.” The eternal punishment is annihilation, utter extinction of being, according to this theory, and

this hypothesis is mainly resorted to to avoid the old view of future punishment. But the immortality of the soul, with few exceptions, has been a universally acknowledged belief, a sort of metaphysical and moral axiom, independent of all forms of culture or religious belief. No cynical sneer, no charge of superstition, no boast of superior philosophy, has been able to make humanity as a whole ashamed of this belief, or desire instead of it the materialistic paradise consisting in annihilation.

We ask, and, in the name of truth, expect an answer—Is annihilation a punitive act? Some will tell us, Yes, it is the only true form of punishment. Dr. Petavel says—"Our aim is not, therefore, as is generally supposed, to limit the duration of eternal punishment, but rather to argue that it involves final destruction, in other words, an eternal deprivation of life, an eternal loss of existence." Then, if so, why is it that annihilation is pleaded by some as a natural result; indeed, Dr. Petavel himself is more than half committed to this view, for he says (p. 12)—"From the day when, by an act of rebellion, he (man) broke the bond of love that united him to the Creator, his decay began. There is a universal, necessary, sovereign law which destroys that which opposes it, while giving life to that which obeys it." Are we, then, to understand that, in the absence of the punitive act or decree following upon sin, the soul would have continued to exist?

If so, surely this is an admission of its native immortality! But the whole theory supposes annihilation only to fall upon those to whom existence has become intolerable through sin, through separation from God. Surely, then, it is an act of mercy towards them, and not a penal visitation. Its object is to deprive them of a conscious existence characterised by remorse and self-condemnation. But annihilation can only be a punishment to those to whom existence is preferable to non-existence! Have the advocates of this dogma weighed its bearings in this direction with sufficient care? It is pleaded that the annihilation of the sinner presents the Divine character in a more favourable aspect than the old doctrine of future punishment. Are men, then, to be annihilated because they cannot be made happy by any and all of the educational and reformatory methods which God has brought to bear? Are they annihilated because the ends of justice have been fully answered in their preliminary suffering, which is contended for by the writers whose views are here under examination? Then, we ask, why are they not restored rather than for ever blotted out of being? Annihilation, if it be a Divine act at all, must either be an act of clemency or of justice. If of clemency, in what sense can it be the proper punishment? If of justice, then we deny it *in toto*, for, to call a state of non-existence punishment, is just as rational as to speak of punishing a man a thousand years before he was born. Does annihilation deprive the creature of a condition of being of which he has rendered himself unworthy? then there must have been something in it desirable *per se*, even though a penal condition; in

that case it would follow that it were better to be in hell than to be non-existent. And the advocates of annihilation can scarcely escape this position especially in the face of the language of the demons, "Art Thou come to torment (*Βασανίσαι*, Matt. viii. 29) us before our time." The thing which they feared was the further extent of suffering for which they knew themselves to be reserved (2 Pet. ii. 4, and Jude 6). But if it be pleaded that Mark's words, *ἀπολέσαι ἡμᾶς*, point to annihilation as the thing deprecated, how will that comport with the whole tenor of the theory, which is that annihilation is a punishment more in accordance with every sentiment and feeling of man, and more in harmony with the beneficence of God. For, if the demons deprecate annihilation, then is it not clear they prefer their penal condition of existence, and so their attitude of mind entirely negatives the *odium theologicum* cast upon the perpetual conscious suffering of fallen intelligence as the adequate and proper penalty of sin.

—That the Creator endowed man with the property of immortality by His creative act, has been the all but universal opinion of Pagans, Jews, and Christians from time immemorial. It is a dogma much older than either the Ionic or Pythagorean Schools, notwithstanding the learned allusions of several writers who wish to brand the doctrine as a "heathen fancy," a "vain philosophy." God can have no relation to non-existence, and cannot, therefore, intend the annihilation of any creature, much less can such annihilation be considered a *penal* relation towards that God. All moral agents are called into being by God with a full view of all the powers, possibilities, contingencies, and responsibilities of their existence; before they can be blotted out of existence, therefore, there must be a reversal of every reason leading to their creation. The natural immortality of man, as a moral agent, is necessarily involved in his subjection to moral law, and capacity for rewards or punishments. Obedience simply maintains the conditions and relations of the life to which it belongs, the life itself cannot be in any sense dependent thereupon. But perpetual moral life can only inhere in a subject whose nature (*ὑπόστασις*, *substantia*, *essentia*,) is metaphysically eternal. Otherwise the ends of justice and beneficence alike might fail. The theory of annihilation proves too much, for if it be the proper penalty for sin, as we are told, then it is virtually admitted that man must have been immortal by a natural law in the absence of such penalty, and not by a boon or gift according to the "Life in Christ" theory. A very serious feature of the present phases of this controversy is this, the summary way in which all the great arguments in favour of natural immortality, future punishment, and other great theological questions are dealt with by the modern theorists both of the Annihilation and of the Restoration Schools. Writers like Drew, Butler, Hamilton, and Brown, whose metaphysical and moral arguments have commanded the respect of some of the keenest critics, and ablest of the early English sceptics, and have largely given coherence and force to

moral science and theology, are bowed out of court with a single sentence, and their arguments deemed scarcely worthy of recognition. And the most weighty and profound of our theological writers are treated in the same manner. Independency of thought is a noble idea, but let it not be maintained at the cost of all previous learning, or as a plea for imagined originality of opinion.

The attitude of the human conscience towards the question of future existence is opposed to the theory of annihilation. However variable its voice may be in minor matters relating to religion, conscience has a deeper and more imperative aspect, it has a voice which prompts to right and denounces wrong as far as these are known, a voice which is heard above the clamour of contending theories, and whose solemn thunder-peals alarm the soul in spite of the sophistry which denies danger. Conscience is terribly prophetic as well as retrospective, and recognises the "fearful looking for of judgment, and fiery indignation," so that, in the sinner's own breast the doom is cast long ere the voice of the judge gives sentence. There is a cry in the soul for immortal life and honour as much as there is this foreboding of punishment. This indisputable power of conscience and presentiment of futurity are strong presumptive evidence of the immortal future before mankind. Immortality *per se*, is not an object of terror and revulsion, but a thing of delight and desire. Most of the annihilation theories are put before us as the proper penalty for sin; but that cannot be unless the being to be annihilated is thrust from existence as its natural condition, ergo, man must have been constituted immortal.

The annihilation theory has no foundation in science, nor in the teachings of Scripture. From what part of the universe will any scientist, careful of his reputation, fetch us an example of this fine fiction, annihilation? Death may be pointed to as an instance, but is it so? Are the materials of which the body is composed reduced to a nonentity? The same phenomena generally attend upon death, both of the good and the bad, but no such uniformity marks the course of the spirit in its conscious approach to the portals of eternity! Mental and moral powers are often quickened into the utmost intensity in the last moments of connection with physical life. But if we once admit the entrance of the spirit upon the scenes of immortality we shall be committed to propositions fatal to the identity between death and annihilation, or so-called destruction and nonentity.

Another serious objection to the dogma of annihilation is the method of biblical interpretation and criticism resorted to in order to sustain it. This may seem a very grave charge to bring against men who, we frankly admit, would be amongst the last who would consciously resort to such a method of defence. In defence of this charge we shall feel bound to lay before our readers some examples justifying it.

(1) The immortality of man is denied on the ground that the designation "Immortal soul" is nowhere applied to man in Holy Scripture.

Now, can any student of Scripture seriously urge this as a fatal objection to a doctrine? There is no verbal statement of the doctrine of the Trinity, of man's depravity, and some other leading truths acknowledged by the majority of the Christian world. On both sides of this and similar controversies, this course of reasoning is most earnestly to be deprecated, and cannot be more effectually condemned than in the words of Dr. Petavel, when replying to a similar objection raised against annihilation. "The question is whether this term, which needs to be well guarded, has, in its scientific sense, an exact counterpart in the language of the Bible. What we maintain is simply that the Bible teaches the doctrine," by most plain and cogent reasoning. Any truth based upon legitimate principles of interpretation, and fairly deduced from concurrent Scriptures, is entitled to rank amongst the primary doctrines of the Christian system, and should not be lightly objected to. Are Christian men to be children in reason, and are the only teachings of revelation to be those based upon a rigid verbal basis to the exclusion of the higher deductions of a sound exegesis and fair logical conclusion? Painful, indeed, has been the history of religious controversy in this matter from the earliest times till now. The Arians and the orthodox in Constantine's time based their most vital questions affecting the person of Christ chiefly upon the *ὁμο-ούσιος versus ὁμι-ούσιος*, instead of upon the grand deductions of a broad and well-conducted interpretation of the whole New Testament. The Latins and the Greeks in the middle ages based their contests and divisions chiefly on the "*Filioque*" dispute; and in the present day, in dealing with great doctrinal and ecclesiastical questions, there is danger of drifting into a jejune style of controversy which would find no toleration except amongst angry bigots fighting for a party shibboleth, or doting critics striving for some question of sentiment. We cannot so sacrifice the venerable doctrine of man's natural immortality, resting, as it does, upon almost every kind of evidence that can be in such a matter adduced.

(2) The theory excepted to limits the sphere and scope of revelation in relation to questions pertaining to futurity.

The admission, which all willingly make, that there was a gradual development, from a given point, of Divine knowledge in relation to man's character and destiny is not sufficient. The ancient saints are represented as all but in absolute darkness about the nature of the soul, the resurrection of the body, and the destiny both of the righteous and the wicked. Bad as this position is, it would be more consistent if it were maintained with uniformity. But when the language of the Old Testament speaks of death and destruction, as the annihilationists understand them, then the Book has a literal authoritative meaning which forbids modification, and defies all accepted rules of interpretation! But if orthodox writers quote from these Scriptures to show that man has a nature far removed from the brute, and has from the first had hopes corresponding with his condition as created in the image and likeness of God, then the theory is

sensuous, the language tropical, and our understanding of it heathenish in its origin; and the Book really says so little about these matters that our verdict is null and void! With an air of assumed superiority in the writers, we are told that "Life and Immortality were brought to light by the Gospel," *ergo*, nothing was known of these things before! We grant they were much obscured and perplexed by heathen fancies and Jewish sensuousness; but we deny that we are to receive, from the language of Paul, the impression that these things were unknown until the time of Christ. The conviction, on man's part, of his immortality; the belief in a future retribution and a future reward; and the aspiration, in some sense, after a happy and restful future, were almost universal. Whence, then, these deep persuasions of the universal conscience of mankind? On what theory can we understand even admitted allusions to eternity in Old Testament Scriptures, without admitting also that man is appealed to as having, in some sense, sufficient knowledge to comprehend the communications without a formal or categorical method of teaching. Our first parents had continual intercourse with celestial visitants; how could they fail to dwell upon questions which touched another life, especially when they were warned against doing anything which would cut them off from the future as the grand boon attached to their obedience? At least, this is the view of the writers we are now contending against. Enoch was an inspired prophet, whose business it was to preach on these themes amidst the corrupt and violent sons of flesh before the Deluge (Jude 14-15), and he saw and longed for the life to which he was so singularly and exceptionally elevated. The whole scope and structure of religion implies man's knowledge of his own immortality, and his capacity for rewards and punishments. God gave *promise* of "eternal life before the world began" (Tit. i. 23)—*πρὸ χρόνων αἰώνων* (literally, before the ages began). Surely the Adamic age and condition was included! But all this implies man's sense of his own subjective immortality. The Gospel, therefore, only brought the life into greater prominence, and showed how man, the subject, should now reach it. This disparagement of the sphere and tone of Divine revelation to suit a favourite opinion is an old device, but it is one to be severely reprobated; and we deeply deplore that in relation to this evil really Christian men should be doing as much to discredit the fulness and finality of the voice of Holy Scripture as many of the most sceptical writers have done.

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WM. BARKER.

(*To be continued.*)

The Lord Jesus Christ's Last Passover with His Disciples.

"And He said unto the disciples, With desire have I desired to eat this Passover with you before I suffer."—LUKE xxii. 15.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened (bread) of sincerity and truth."—1 Cor. v. 8.

"WITH desire I have desired to eat this Passover with you before I suffer." Last acts of parents separating for long years from home, or brothers and sisters taking leave of one another for life, are always acts surrounded with temporary gloom. It is impossible, where ardent love, like a magic circle, has long enveloped a happy household, to witness the breaking up of their fellowship without tenderest emotion being evoked, even to tears.

With some such feelings, we may suppose, would this little company assemble to hear the Master break the silence with sorrowful words like these: "I am about to leave you, children, and this must prove our last and parting repast." The mystery which hung round the announcement could not fail to have awakened in every heart, save one, the keenest grief. Jesus, who came to "fulfil all righteousness," now approaches the feast which was Israel's last in bidding farewell to Egyptian bondage. It was representative of the grand occasion when a spiritual redemption was to be celebrated by a similar institution; and now has arrived the solemn moment when all Old Testament rites are to be abrogated by the celebration of an event which closes the old, and opens gracefully the new and everlasting, dispensation.

How much the Saviour's heart was moved by the occasion appears in the heart-breaking expression, "With desire have I desired to eat this Passover with you before I suffer;" and not only because of the appropriateness of the service, but mainly because He would prepare His own mind for what lay before Him while the solemn symbols passed before Him of the great and awful transaction.

A lamb without blemish was placed on the table before Him, Himself the reality of the figure. "He did no sin, nor was guile in His mouth." It had suffered death as Himself was about to do. It had been roasted by material fire, as He was about to be subjected to the moral fire of Divine anger due to sin. Its blood had been poured out, and His precious blood was about to be poured forth on the Cross; *that* was emblematical of propitiation, *this* was charged with the mysterious efficacy of sufficing for the sins of the whole world. The flesh was to be eaten as food for the support of animal life; His flesh

He gives for the life of the world, and "He who eateth Me shall live by Me." It was eaten with bitter herbs, indicating the bitter, bitter sorrows of the Redeemer's heart, and the bitterness of sin, though pardoned, in the remembrance of penitent souls.

Of the wine-cup which accompanied He says: "I will not drink till it be fulfilled in the Kingdom of God"—*i.e.*, till after the resurrection. But for another reason as well. He was now approaching as the High-Priest, to offer the sacrifice of Himself. Now, wine was prohibited by the ceremonial law to the priesthood when about to officiate; thus, one jot or tittle could not pass away till all should be fulfilled. *That* accomplished, He will take the cup of salvation completed, and call on God's name before all His people in the heavenly sanctuary.

But let our attention be directed now to these words of the apostle.

1. Christ our Passover sacrificed for us: A Sacrifice costly, voluntary, and of perpetual efficacy. What an animal victim wanted in worth was supposed to be supplied by numbers. Hence, on great occasions, tens of thousands of sheep and cattle were offered in sacrifice, how costly soever these might appear to be in the eyes of the worshippers. But what was their intrinsic worth in comparison of this, "the Lamb of God!" No comparison here whatever, even contrast, leaves the mind and heart of the Christian in the sore vacancy of blank disappointment. It always did, it always will: for what gigantic intellect is that which can grasp the moral worth and grandeur of a victim in whom humanity and divinity combine their attributes? The eternal God's own proper eternal Son, by whom all things were made; "the brightness of the Father's glory, the express image of His person"; "*the Word*, who was in the beginning, and without whom nothing was made that is made." Divine, uncreated, unbeginning, undecaying; who only, in common with the Father, hath immortality, dwelling in light, inaccessible, and full of glory. This dearest, brightest, holiest One, who has no compeer out of the Godhead, stoops down to flesh, takes up a mortal, dying body into as close a relation with His own spiritual nature as exists between a soul and its body—a unity, not partial, but perfect and indissoluble. Brethren, think, meditate, gaze on the *person* of the Lord Jesus Christ till, lost in wonder and astonishment which denies expression, save in the words of the enamoured disciple—"My Lord, and my God!" Yes, and this is He, "the Lamb of God who comes to bear, and bear away, the sin of the world." Try to estimate His worth. Why, there is no material of value that can be employed in the calculation, nor is there any balance known to human intelligence in which to weigh the costliness of the sacrifice. Language fails, imagination fails, comprehension (however comprehensive) fails, and we feel ourselves thrown on the poet's expedient: "Come, then, *expressive* silence, muse His praise."

2. This sacrifice is voluntary. The struggling ram had to be bound to the horns of the Jewish altar; the lowing cattle had to be driven

unwillingly to death for man's offence. All nature bowed its head reluctantly to sorrowful endurance of man's curse, and groaned to be delivered. But here comes the voluntary victim to lay Himself down to welcome the flaming, killing sword of Divine justice, in room and stead of the ungodly and condemned! He who alone could estimate the *worth* of the transaction, the rarity of it, standing alone amid the dazzling wonders of His own creation, the singularity of it, that it is without parallel and without example in the universe—even He Himself cannot announce His own voluntary act without affixing the mark of admiration—"Lo! I come to do Thy will, O God! as in the volume of the Book of Prophecy it is written of Me." All virtuous acts owe their value to their *voluntariness*. A fellow-being whom you see, as you believe, propelled by pride, or influence, or hope of reward, or the propulsion of his own feeling nature merely—wherein is no merit—to works of beneficence, is in no way to be praised, not even if the sacrifice is very costly, because the *virtue* of the act is not there. But the Lord's movement towards helping our misery was wholly self-moved; it was the doing of His own mighty graciousness. He loved, just because He loved, ay, in absence of aught lovable in the loved. So singularly glorious, so exquisitely beautiful, Christ's act in stepping forward—the graciousness of it, the philanthropy of it—that it is spoken of as a transaction that leaves all descriptive adjectives in our language out of the question. In the 3rd of John—"God so loved!"—that is the perfection of descriptive language. The little adverb *so*, in its connection with loved—"so loved"—marks a strength of affection and pity beyond the reach of all description. Perhaps the line of the hymn comes nearest to the idea: "O how He loved!"

3. From the cost and voluntariness we turn to contemplate the perpetual efficaciousness of Christ's sacrifice. The sacrifices under the law, you are aware, proclaimed their defectiveness in their frequency. But such is the excellence of Christ's over all other presentations for sin, that, *once* made, it stands for ever irrevocable. "By one offering He hath for ever perfected them who are sanctified"—*i.e.*, all believers. All the sins of all believers, from Adam to Christ, 4,000 years, were pardoned on confession in respect of the propitiation that was to be offered in the end of the dispensation. Thus an apostle speaks of "sins past, through the forbearance of God," having been expunged on this very ground. Just so, onward, to the world's end, it will always be true that "the blood of God's Son cleanseth from all sin." And why? Because *it is His* blood. A sufficient answer, we hold; but if more is called for, we would add that the infinite dignity of Christ's person, "who laid down His life for the sheep," imparts such worth, in His Father's eyes, to His atonement as meets, and more than meets, all the claims of His law and justice in respect of as many as belong to Christ, the second Adam, by faith, entitling the supreme Judge to extend freely and in full the forgiveness of all their sins, and "acceptance in the Beloved." "No more sacrifice for sin." "He

hath brought in an everlasting righteousness." Oh, memorable words! Oh, adorable sentiment! "And He cried, It is finished! and He bowed His head, and gave up the ghost!"

II. "Christ our Passover is sacrificed (or crucified) for us; let us keep the feast." Observe the circumstances in which the typical Passover was instituted. It was a dreadful night in the land of Egypt, "to be remembered," saith the inspired historian. About the midnight hour, when its citizens had ceased their carousals and were sunk to sleep, the Angel of Death flew swift as lightning through all the palaces, streets, and lanes; and wherever a firstborn lay, whether in palace or cottage, the invisible agent left his terrific mark in the instant death of them all. The temples, too, beheld the gods of Egypt prostrate by the stroke of the unearthly visitant. Loud was the wail, horrid the execrations of magicians, bereaved mothers, and helpless priests among the dead and dying. One class of inhabitants, however, escaped the desolating scourge—the Hebrew race. And why? They owed it to the blood of the paschal lamb that had been sprinkled on all their doorposts and lintels; that sacred sign bade defiance to the Destroying Angel. Their lives were given them for a prey. They were feasting on the lamb, with light and gladness in all their dwellings, while the deep moan of desertion and despair was borne away on the dismal blast of that terrible night. Much like that picture is another with which we are too familiar.

The houses of this land are distinguishable by the misery, godlessness, and woe in the dwellings where spiritual death reigns, while from the abodes of the righteous, whose consciences have in them the blood of sprinkling, and light and gladness reign within.

But emphatically do Christians "keep the feast" when sitting around the Lord's Table. This is not a corporeal but a mental feast on the sacrifice of God's Lamb, the eyes of our understandings being engaged with the amazing sight of a Divine substitute sustaining the curse of a Divine but broken law, wrath expressive of God's holiness and sin's hatefulness, of man's desert and the august Sufferer's boundless compassion and exhaustless love. And here, too, tracing redemption's plan, evolving itself from Eden to Calvary, and rolling along a stream of blessedness through all the intervening ages and all the generations of men until it spreads itself out into a shoreless ocean of spiritual life and felicity among the myriads of the saved in the eternal world, what food to feast upon is here! what vastness of breadth to the view! what endless variety of themes branching out from the Cross in every direction prospectively and retrospectively as well, but wheresoever the communicants travel in their mental exercises, still turning back to the suffering Saviour's own person as the soul's proper nourishment memorialised in the elements of bread and wine. And thus we keep the feast, in adoring love of the Beloved, and fraternal love of one another as members of His mystical body; in all this there is spiritual healing and health; in all this we have communion with the ever-blessed Godhead, Father, Son, and Holy Ghost, "Now

ye are the body of Christ and members in particular." Keep the feast, then, but "not with old leaven." It will be remembered that the Israelites were commanded to search for, and cast out, every particle of leaven out of their houses in connection with a due observance of the Passover. Leaven, which ferments and puffs up the mass in which it is hid, is employed as a figure of pride, malice, anger, envy, and malevolence. These evil passions, as altogether inconsistent with a chastened and holy temper of mind, were to be put away from the Hebrews, and much more from Christians, at the table of the Lord. The "*old leaven*" of evil tempers and corrupt affections must have no place among the family of the Lord, whose loving fellowship would be wholly marred by their presence, and offensive to God at the same time. Hence the caution, "Let a man examine himself, and so eat," &c. Christ's doctrine, taught in Matt. xviii., as to offences and the proper course for their removal, is obviously designed to prepare the way for the maintenance of a cordial and sincere love in the Christian brotherhood.

"But with unleavened bread of sincerity and truth." You will observe that the word "bread" is a supplement, being wanting in the original text. It is much more likely that men or persons ought to have been supplied, for it is immediately added, "I wrote unto you in an epistle not to company with fornicators," and, unquestionably, if evil passions in Christians are prohibited, certainly evil characters living in sin are inadmissible to the table of the Lord if known; hence the context, "Purge out the old leaven," applied to the case of the incestuous man (1 Cor. v. 1—6).

The plea of many is that the weighty responsibility of unworthy individuals coming to the ordinance of the Supper must lie with themselves only. Responsibility on *them*, no doubt, but it must be *shared* with those officers whose business it is to examine into doctrines maintained and life and conversation corresponding thereto, for "what fellowship hath Christ with Belial, or he who believeth with an infidel?" If persons who are not hopefully born again desire Christian communion, it must be the dictate of self-righteousness, or desire of standing well with friends and associates, or to have a name to live while dead. There is great reason to fear, in a country such as ours, where the profession of Christianity is popular, that much of what we see among and around us, when subjected to the action of Him whose fan is in His hand, will be found worthless as chaff, therefore swept away before the fiery indignation of the Lord, "for the day that cometh shall burn as an oven," saith the last of the prophets, burning them up root and branch whose professions have been insincere, and their hearts still "in the bond of iniquity." The awful responsibility of ministers is set forth in 1 Cor. iii.

"If any man's work abide (*i.e.*, the spiritual building of a church of professing Christians), he shall receive a reward. If any man's work be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

We are aware that *doctrines* are said to be understood in this passage by some; but it cannot be. The Church of Christ consists, not of doctrines, but *persons*; this is certain. Besides, how could doctrines become *fuel* for the flames? Wanton professors and apostates, with all descriptions of hypocrites, constitute the material on which the anger of the Almighty shall seize, and careless or unfaithful ministerial builders are the individuals whose safety from the conflagration may be secured with *extreme difficulty*. "Saved as by fire" indicates the most fearful peril! I know of no passage in the Book of God comparable to this for awaking alarm in our hearts who are Christian teachers; why, it seems to thrill through every fibre of the soul, and forces out the apostle's exclamation, "Who is sufficient for these things?" or Baalam's, "Who shall live when God doeth this?"

Our Lord's desire to keep the Passover with His disciples before He suffered, may have occasioned the practice of administering the Lord's Supper to individuals in private in immediate prospect of death. Doubtless the solemn contemplation of death in connection with Christ's dying may be strengthening to the soul, but great caution is necessary lest it should degenerate into the extreme unction of Popery. All Popish rites are outgrowths or caricatures of Divinely-appointed institutions, and we have no example in the New Testament of the administration to any single individual. It is eminently a *social* appointment, and has respect to the membership and unity of the body of Christ.

Do any inquire, "Why are Christ's sufferings and death on the Cross a matter of such amazing magnitude and importance as to call for a commemoration *every* week, and to be the staple of *every* sermon of *every* minister throughout the world?" Answer—Because it throws a new light on the nature of sin and the character of sinners; it exhibits the government of God as at once most amiable and beautiful, yet hung round with the most awe-inspiring terrors for the guilty. It displays the infirmity and deep depravity of *our* nature and the incomparable goodness and grace of *God*. It teaches the fathomless depth of our fall by the infinite height from which deliverance was sent down; it opens out the only method which the perfect mind of the Godhead could discover for saving sinners consistently with sustaining the rectitude and majesty of law, and the holiness of the Lawgiver; and it meets the moral requirements of our necessities by showing us a fountain for sin and uncleanness, and freedom of access to the throne for a life-giving and life-sustaining Spirit to work in us and to work out of us whatever remains of the incurably *old* nature, bringing in the *new*. Oh, is it not worthy of weekly, daily, hourly remembrance, worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chiefest of you?

Come, then, and now, perishing sinner, come to Him who is able to save to the uttermost—to the very uttermost—for why should you die with salvation within your reach?

ALIQUIS.

Observations on the Gospel of Luke.

BY REV. FRED. TRESTRAIL.

VERY numerous and very varied have been the answers to the inquiry, Who and what was Luke; where was he born; how brought up; and when, and where, was he converted? The subject has been discussed with great ability, and by many eminent Biblical critics and scholars. We have, however, no space to discuss the questions, or even to enumerate the replies. The prevalent opinion is that he was a Gentile who had been first converted to Judaism, and then to Christianity; but by what instrumentality we do not know. His Greek name has given rise to the notion that he was once the slave of some wealthy nobleman, by whom he was made a free man. We may, however, safely conclude from his writings and his profession that he was a person of considerable culture; but as to where he was educated, and how he procured the means to meet the expense, we have no information. And yet somehow we seem to know him more intimately than either of the other Evangelists, except John, "whom Jesus loved." But this will not appear very surprising if we consider that he was the companion of Paul in many of his missionary journeys, and who speaks of him in his epistle to the church at Colossæ as the "beloved physician," and also in terms of affectionate respect in his letters to Timothy and Philemon.

His medical education is very apparent in his writings. The account which he gives of the different diseases mentioned, both in his Gospel and in the Acts, and his description of the miraculous cures wrought by our Lord and the apostles, are far more precise and technical than those of the other sacred writers. His style, too, is marked by greater variety, and contains, according to Dr. Campbell, more Grecisms, having been, for a longer time, conversant with the Gentiles. It is said to be almost classical; and if too much has been made of that, the fact of its superiority is not disputed.

We may infer, from the narrative in the Acts, that Antioch, if not the place of his birth, was his ordinary abode. This was the capital of Syria, and a place of great renown, where people of the first distinction in the province resided, and was a great resort of strangers. Here the Greek language had long prevailed. His occupation as a physician, though not in very great esteem in that country, would still give him access to persons of the higher ranks, and would supply inducements to employ some of his time in reading, as well as afford him the opportunity. "Each of the Evangelists has a considerable number of words which are used by none of the rest, but in Luke's Gospel the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in

all three of the Gospels put together. The Hebrew word Amen, as an affirmative adverb joined with *λέγω ὑμῖν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other Evangelists. . . . On the other hand, he oftener than they employs the neuter article *το*, in reference, not to a noun, but to a sentence or part of a sentence. Of this there are, at least, seven instances in his Gospel. . . . It may be observed, in passing, that the terms peculiar to Luke are, for the most part, long and compound words." *

We first meet with him in apostolic history at Troas, a seaport town of Asia Minor. Paul and Barnabas have been preaching at Antioch, in Pisidia, a province of the Roman Empire, of which it was the capital. Many, both Jews and Gentiles, were converted to the faith of Christ, in consequence of which a violent persecution arose, and they were obliged to leave the place. The account which we have of Paul's sermon preached in the synagogue (Acts xiii. 13—50) of Antioch is the most copious of any that are recorded. From this city they go to Troas, where Luke joins them. What led him to travel so far westwards from his ordinary abode, or how he came to form one of the missionary band, we do not know. The fame of Paul, the stir made by these persecutions, and Luke's, perhaps, recent conversion, were inducements to join the train of the great apostle too strong to be resisted.

As he accompanies Paul to Philippi we may safely conclude that he was received as a true disciple of Christ. This city was of some note, and had been improved and its inhabitants increased by Philip, the father of Alexander the Great, partly for the sake of its gold mines, and partly to raise a barrier against the Thracians. It has some historic fame, for here Cæsar and Pompey first, and afterwards Augustus and Mark Antony, fought with Cassius and Brutus.

There were not many Jews in Philippi, and consequently no synagogue; but outside it, for the sake of privacy, and on the banks of the river on account of needful ablutions, a spot was selected "where prayer was wont to be made." To this Paul and his companions repaired, and were met, for many days, by a damsel possessed of a spirit of divination, "who brought her masters much gain by sooth-saying," and who cried, saying, "These men are the servants of the most high God, who show unto us the way of salvation." The apostle was grieved, and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour." With what strange and new emotions Luke must have looked on this strange scene! For the first time he saw a striking proof of the power of THE NAME Christ; and as a recent convert to Christianity it must have greatly strengthened his faith. No marvel that he was, ever after, a most zealous and faithful servant of the Lord.

But the damsel's masters, seeing their gains were gone, raised a

* Dr. George Campbell's Preface.

violent commotion, and Paul and Silas were cast into prison. The narrative of their deliverance is one of the most wonderful on record. When the magistrates learnt on the morrow that they were Romans they became alarmed on account of their illegal acts—for the Roman Government never suffered the rights of its citizens to be trampled upon with impunity—so they issued an order for their discharge, which Paul refused to accept. He would have no *private* dismissal. The illegality of their acts must be publicly acknowledged. “Nay, verily, let them come themselves and fetch us out.” From this we learn that a decided resistance of oppression and the manly assertion of our civil rights is at all times a duty from which no Christian should ever shrink.

It will be observed that, up to this point, Luke is simply a *narrator* of the apostles’ sayings and deeds. He speaks *of* them. Now, the form of expression is changed, and he includes himself in the further proceedings of Paul and his companions. “Therefore, loosing from Troas, *we* came with a straight course to Samothracia.” But at this point of the narrative the style of the narrator is again assumed, and it is supposed that Luke was left behind to watch over the infant church at Philippi, as we do not meet with him again *personally* until seven years after, on Paul’s return from Greece, when Luke joined him. From this to the end of the history he was the apostle’s constant companion, going with him to Asia and Palestine, and finally to Rome, ministering to him with untiring and affectionate solicitude, most probably until his death.

It will strike every attentive reader of his Gospel that Luke does not, like other Evangelists, bear a *personal* testimony to the acts and sayings of our Lord, whom, probably, he never saw. He must, therefore, have composed his narrative partly from the statements of competent witnesses and partly from authentic documents. Thus we have what the other Evangelists do not give : a particular account of what preceded, and what immediately followed, the birth of Christ, derived most likely from his mother, who alone was able to supply the documents and the information—sermons and teachings of our Lord belonging to the period of His leaving Galilee, and His last attendance at the Passover in Jerusalem—a very full description of the events which followed His resurrection, and of the circumstances attendant on His ascension. From Luke, too, we learn most of our Lord’s devotional habits, for he records more fully than the other Evangelists His *private* prayers, of which some examples may be found in chapters vi. 12, ix. 18, 28, xi. 1.

From the opening sentences of the Acts we learn that the Gospel was written previously—indeed, that book is avowedly a continuation of it ; written, most probably, during the two years that Luke dwelt with Paul in his own hired house at Rome. Others maintain that it was composed during the seven years that he resided at Philippi, and that he travelled into Palestine to collect the information which he has embodied in his Gospel. Others, again, conjecture

that he wrote it while detained for two years with Paul at Cæsarea. It would be fruitless to attempt to decide this question; but we may take the date of its composition to be somewhere between A.D. 50 and 58.

The immediate object which Luke had in view was the instruction of his friend Theophilus, evidently a person of some distinction, but of whom we hear nothing further except the mention of his name in the 1st verse of the Acts. Doubtless great pains had been taken to obtain the most accurate information since, as he tells us, he *carefully examined everything from the very first*. These expressions are significant. They prove that inspired men did not dispense with the ordinary method of obtaining an exact knowledge of facts. The phrase *to write in order* does not mean order in *time*, but order of *events*, a peculiarity which distinguishes Luke's Gospel.

"Whilst the Gospel of Mark represents the life of Christ as a self-originated Divine power, . . . we find in the Gospel of Luke the life of Jesus apprehended and described in all its relations to humanity, especially to human nature in its moral aspects." * It was, therefore, intended for *general* use, and in accordance with its character it has a dedication and a literary preface, bearing the marks of humane and scientific culture. It goes back to the earliest period of the individual history of Jesus; traces His genealogy up to Adam, and represents Him as the Saviour of man without regard to the distinction between Jew and Gentile. He relates His birth, His growth as a child, the early development of His faculties, His human ancestry, His private habits of devotion, the ministration of angels for His support in seasons of bitter trial and sorrow, His quick and tender sympathy with the various emotions of the human heart, especially with human suffering and distress. And this is done without casting the slightest shadow on His Divine dignity and glory. The exquisite pathos which pervades the parables touches our tenderest sensibilities, while the light which makes the description of the more striking incidents so distinct and vivid powerfully affects the imagination. As illustrative examples, let the reader contemplate the account of our Lord's visit to the Synagogue at Nazareth (chapter iv. 16—27); the restoration to life of the only son of the widow at Nain (vii. 11—15); the story of the good Samaritan (x. 30—37); the touching parable of the prodigal son (xv.), or that of Dives and Lazarus (xvi. 19—31); and the records of the journey with the two disciples to Emmaus after His resurrection. No thoughtful reader can peruse these passages without feeling most deeply how perfectly human and tender Christ was, and how thoroughly He identified Himself with us in our wants, interests, sorrows, hopes, and joys.

There is, too, more *historical* completeness in this Gospel than in the others. He begins with the Saviour's birth, and ends with His ascension. The leading events described are linked with events of

* Lange, vol. iv. 196.

contemporary history, and some of the facts which he mentions, and which are not mentioned by the others, are exceedingly important. The occasional sayings of our Lord, and the incidents which gave rise to them, and the replies they evoked are described with such simplicity, clearness, and graphic power as to impart singular perspicuity and force to the narrative, which is sometimes copious, at others terse and brief, according as the sources of his information were abundant or scanty. With greater fluency of expression than Mark, but oftentimes like him in minute and circumstantial detail, he is quite his equal, if not his superior, in power of description. This is so remarkable that some writers have maintained that Luke was both painter and poet! In one sense he, undoubtedly, was both. His delineations are so striking that we almost *see* the Man Christ Jesus; and some of them appeal so strongly to the imagination and are so full of pathos as to rise to the heights of poetry. The songs of the angels, of Mary, and the godly old Simeon are among the most devout and glorious ascriptions of praise still in use by the Church of the living God; while the exultant shouts of the multitude that attended our Lord on His last public visit to Jerusalem, "Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest," have not yet died away, and the quiet and impressive close, "and they returned to Jerusalem, and were continually in the Temple, praising and blessing God. Amen," "falls on the ear like the voices of the singers of some measured anthem." * This Gospel is full of joy and beauty, of truth and power, and it has been well said that "its most appropriate motto would be a quotation from itself:—'Blessed are the eyes which see the things which ye see.'"

There are two facts in the history of Luke which will account for those characteristics of his Gospel in which it differs from the others, and which impart a distinct tone and colouring to it—his Gentile origin, and his long and intimate association with the Apostle Paul.

One leading idea is the rejection and overthrow of the Jews as a people and a nation. It appears first in Simeon's song, and in this Gospel we have the first hint of opposition from their unbelief. It is seen again in the scathing address of the Baptist to the Pharisees and Sadducees who came out into the wilderness to him. It pervades the close of our Lord's discourse in the synagogue of Nazareth; and the violent conduct of the people there, who would have thrust Him headlong from the precipice, strongly exhibits it as well as typifies the tragic and final rejection of Him. This fact deeply moved our Lord Himself, and imparted a solemn and tender pathos to His lamentation over the unbelieving Jerusalem when He wept as He beheld the city which knew not the time of its visitation.

In harmony with this idea this Gospel has been styled "the Gospel of Humanity," since it brings Christ before us as THE SAVIOUR OF THE WORLD. "It aims to give Christianity a universal signifi-

* Bishop of Derry.

cance." Matthew speaks of the twelve as representatives of the twelve tribes; Luke of the seventy, as having a mission to the surrounding nations (ix. 1—6, x. 1—20). Christ's refusal to call down fire from heaven on the Samaritans contains a sharp rebuke to Jewish bigotry and exclusiveness (ix. 51—56), while it is very significant that in the beautiful story of the man who, in going down to Jericho, fell among thieves, a *Samaritan*, a race despised and hated by the Jews, is chosen to set forth the love of our neighbour (x. 30—37). And with what tender love does our Lord touch upon the return of God's self-banished ones in the incomparable parables of the lost sheep and the prodigal son!

No man of Luke's character, temperament, and culture could be often and long associated with a person of Paul's genius—a man of the highest birth and education, so full of tenderness and ardour, of energy and passion—without being profoundly influenced by him in thought and feeling. Even the *less* important traces of this influence are interesting. In their account of the Lord's Supper both Matthew and Mark say of the bread He *blessed*, of the cup He *gave thanks*. Luke coincides with Paul in saying of the bread *He gave thanks*. The use of the words *χάρις* and *πλῆρις* afford another example. The former, according to Bishop Alexander, occurs 140 times in the New Testament, but only twenty-one times in writings outside Luke and Paul. The latter is found in 243 places, but not quite fifty-three outside of Paul and Luke. In the story of the Pharisee and Publican we meet the Pauline doctrine of justification.

The reader of Paul's epistles cannot but have been struck with the contrast which he draws (Rom. v. ; 1 Cor. xv.) between the first man "who is of the earth, earthy," and the second man "who is the Lord from heaven." It has been asked, and with great propriety, "Is not the germ of this great thought in the last clause of the genealogy, who was the son of Adam—who was the Son of God?" (iii. 38).

The aspect of the Redeemer's work which is most present to the mind of Paul is that of forgiveness, pity, and grace. This is the fundamental conception of all those passages relating to this subject which are peculiar to Luke. All is the gift of Christ. This is equally seen in the exercise of the lesser gifts of healing, "Unto many that are blind He *gave* sight." Other examples are found in the story of the woman who anointed His feet, the parables of the love of God, the seeking of the lost, and in that of the Pharisee and the Publican. And the same thought is found in the incident about Zaccheus (xix. 9, 10); the look which pierced Peter's heart (xxii. 61); the words of the dying Saviour to the penitent thief (xxiii. 34, 43); and the commission "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (xxiv. 47).

This Gospel, therefore, whose leading idea is forgiveness, and which has its own special examples of it, comes most fitly from the pen of a Gentile, who himself knew what forgiveness meant, and who, for

years, was the companion and friend of Paul, the great expounder of the doctrines of grace.

In this sense, how perfectly the Christ of Luke is adapted to our condition as "miserable sinners." Sin is met by pardon in the tale of the prodigal, by the overwhelming sufferings in the garden, by the promise made to the penitent thief, and by the redemptive sacrificial death on the Cross, since to believe in this is life eternal. And how fully does He meet every desire which springs up in devout hearts for holiness; for never was holiness, in heart and life, so perfectly displayed before by any human being. In like manner all aspirations after a nobler condition of being are satisfied when He assures His disciples that if they are loyal, obedient, and true, "great shall be their reward in heaven." We can join with the disciples who saw their Lord perfecting His exaltation by the ascension to glory when "they worshipped Him and returned to Jerusalem with great joy;" for we, like them, are assured in faith of His coming again in glory to bring all His followers into heaven that they may dwell with Him for evermore!

No marvel that friends and foes, the learned and the rude, have each, in their own way, done homage to the Christ of the Gospels. On no other human being has there ever been such a concentration of the intensest interest, and more so now, even at this distance of time, than ever. "The Life of Christ" is one of the most attractive books of the age, and to persons of every rank and condition in life. Looked at from the literary standpoint, the representation of Him drawn by Luke is marked by surpassing ability and excellence; yet it is far inferior to the conception of the soul that beholds Him by the eye of faith. Once He "had no form or comeliness"—now He is the "chiefest among ten thousand, and altogether lovely." Whether we see Jesus weeping over Jerusalem, praying more earnestly because of the great agony, sweating as it were great drops of blood in Gethsemane, pardoning on the Cross, or standing in the midst of His disciples, blessing them ere He ascends to the right hand of the Father, we cry to Him as our Almighty Saviour, "O Thou Holy One of Israel, who now, after all Thy sufferings on earth, dwellest in the calm of eternal peace, look on us, Thy followers, who are surrounded by the darkness of sin, and tossed on the stormy deep! Let us but see Thee, and we cannot fear. If we but hear Thy voice there will come over our troubled spirits a great calm—the foretaste of that 'rest which remaineth' for us! While passing through this hostile world with all its changes, trials, and conflicts, help us to realise Thine own promise, 'Lo I am with you always,' for without Thee we can neither live nor die!"

Short Notes.

FUGITIVE SLAVE CIRCULAR.—We stated in our last issue that the Ministry, instead of withdrawing or even suspending the second Fugitive Slave Circular, in accordance with the wishes of the nation, had advised her Majesty to issue a Royal Commission to investigate the subject. It was announced in the Queen's Speech in the following terms:—"The enlightened and humane policy consistently pursued by this country in putting an end to slavery within her own dependencies, and in suppressing the slave trade throughout the world, makes it important that the action of British national ships in the territorial waters of foreign States should be in harmony with those great principles. I have therefore given direction for the issue of a Royal Commission to inquire into all treaty engagements and other international obligations bearing upon the subject, and all instructions from time to time issued to my naval officers, with a view to ascertain whether any steps ought to be taken to secure for my ships and commanders abroad greater power for the maintenance of the right of personal liberty." It is easy to perceive that this Commission is intended to give the Ministry an opportunity of backing out of an untenable and hazardous position with as little loss of prestige as possible. The meeting of Parliament has put the country in possession of the history of these untoward Circulars. To the natural inquiry what necessity there was for any circular at all, the reply is that it was rendered necessary by the proceedings of the Governor-General in Council in Calcutta, to whom the Resident in the Persian Gulf had applied for instructions as to what description of slaves was entitled to the protection of the British flag, stating that if it was to include domestic slaves, the owners would be great losers, and the pearl fishery would come to a standstill, nearly all the divers belonging to that class. The Indian Government accordingly issued instructions on the subject, and transmitted a copy of them for the approval of the Home Government. On examining them, it became obvious that they were such as could not be maintained, and as they were to remain in force until they were superseded by fresh rules from England, it became necessary to take action. It was, therefore, in the Persian Gulf and along the eastern coast of Africa that the whole, or nearly the whole question as regards the slave trade has arisen, and it was to gratify these barbarian slave owners and to prevent the interruption of a contemptible pearl fishery that the whole of England has been thrown into this state of agitation, and the existence of one of the strongest of Ministries endangered. The request of the Indian Government for specific instructions remained unnoticed for more than twelve

months, at the end of which time the first Circular was drawn up by some subordinate officials without any reference to the Prime Minister, and inconsiderately issued by the Admiralty. The indignation of England was aroused to so intense a degree that the Ministry hastened to withdraw it, and Lord Cairns then drew up the second Circular, which, however, failed to dispel the public irritation, and it was deemed the most prudent course to remit the question to a Royal Commission.

The subject was introduced in the House of Lords by Lord Cardwell, who presented a petition from the general body of Protestant Dissenting ministers, whom he described as persons of great intelligence and historical celebrity, praying for the immediate and unconditional withdrawal of the instructions recently issued by the Lords of the Admiralty. The defence of the Ministerial measure was undertaken by Lord Cairns the Lord Chancellor, who took up the whole subject in an elaborate and exhaustive speech. He described the origin of the Circulars as stated above, and discussed the question of international law in all its bearings. He showed that the late Liberal Ministry had sanctioned the surrender of fugitive slaves likewise, and that on the occasion of a complaint from the ruler of Mozambique of the reception of two slaves on board H. M.'s ship *Daphne*, Lord Clarendon had ordered them to be given up, and to prevent the recurrence of similar events had issued the following Circular:—"Her Majesty's Minister for Foreign Affairs has decided that slaves coming on board ships of war within the territorial jurisdiction of the country from which they escape—that is to say, within three miles of the shore—should be returned to the owners." Lord Cairns then narrated the gradual development of the anti-slavery feeling in this country, and affirmed that the history of the progress of this country in its dealings with slavery was one of the most interesting histories that could be perused, and that our proceedings regarding it formed one of the highest glories of Christianity. It was, he said, only a hundred years ago that one who filled with great lustre the seat which he now unworthily occupied gave it as his opinion that if a slave came from Jamaica and settled in London, it was the undoubted law of the land that he might be kept in confinement and sent back to Jamaica. Then came the case of the slave Somerset, who, in spite of the most grave and solemn arguments in favour of slavery from the bar, was ordered to be set free. Lord Cairns then adduced the treaties we had made at the beginning of the century with Tunis and Tripoli, in all of which there was a uniform clause to the effect that when any of H. M.'s ships should appear before the port, upon notice given to the British Consul or to the Governor of the port, public proclamation should immediately be made to secure the captives, and if after that any captives should make their escape on board of any ship of war, they should not be surrendered, nor should the Consul, or the commander, or any other of H. M.'s subjects be required to pay anything for the said captives. That, said Lord Cairns, was a very fair game. We gave them notice that when

our ships arrived in their territorial waters they must look after their slaves, but if any of them got away they must not look to have them back again. "I do not wish" he said, "to have anything so rough renewed again, but some understanding of this kind might be come to with a State in which slavery was permitted. I own that, speaking for myself, I should be extremely glad, if, preserving all the doctrine of international law, we could reduce the question to this point—that with regard to every British ship, before it was sent to foreign waters where slavery was permitted, we should be understood to hold this language:—'You allow domestic slavery; we are not going to make war against it, nor shall we attempt to terminate it by force until the time comes when you relinquish it. We are not going to seduce or invite your slaves to leave their masters and come on board our ships; but we give you notice that if one of them comes to our ships, you are not to be deceived or disappointed, for if he claim the protection of the British flag, that protection he shall have.' That would be a frank and fair statement of what we intend to do." This declaration was received with loud cheers from both sides of the House; and if the action of Government is found to correspond with it, the cheers will be echoed most heartily through the nation.

THE BURLIALS' BILL has been shelved for the year. Mr. Osborne Morgan duly introduced his Resolution on the 3rd of last month, to the most crowded House of the season. His speech was equally distinguished by its vigour and its moderation. He stated that the House had now the advantage of discussing the subject with fuller information than it had ever possessed before. On the last occasion on which it was brought forward, the grievance of which the Nonconformists complained was represented as of trifling importance, and limited in its range, and lessening rapidly as churchyards were filled up and closed and cemeteries opened. The statement did not correspond with the information he had received, and he, therefore, moved in June last for returns, furnishing the name and population of every parish in England and Wales, the number of churches and churchyards, unconsecrated places of worship, and cemeteries. The information was not complete, as 7,363 parishes had sent in returns, while 2,539 parishes, chiefly rural, had withheld them, for reasons which it is not far to seek, and Mr. Morgan assumed, and not without reason, that they would not have weakened his case. In Wales, returns had been furnished by 541, and withheld by 204 parishes. Relying on the information actually furnished, he found the churchyards open amounted to 9,989, and the number closed to 791, a proportion of 13 to 1. During the last ten years only 60 had been closed. The cemeteries, with unconsecrated ground available for Dissenters, amounted to 539, while the churchyards from which they were excluded were 10,000. In the county of Lincoln alone, there were 634 Dissenting chapels, and 48 cemeteries, and 546 churchyards. The grievance was still more palpable in Wales. The churchyards open compared with cemeteries

were in the proportion of 30 to 1. In Anglesea, the most Nonconformist county in North Wales, there was not a single cemetery. In several other counties there was only one. In North Wales there were more than 400,000 who felt the grievance. Mr. Morgan remarked by the way, on the authority of an eminent ecclesiastical lawyer, that the ceremony of dedicating and consecrating churchyards was entirely unauthorized and illegal, inasmuch as the ordinance on which it was founded was a bill which passed both Houses of Convocation, but was disallowed by Queen Anne. Mr. Morgan then proceeded to animadvert on an amendment which had been proposed by one of the members, with a view to obviate the necessity of allowing Dissenters to share the churchyard, that cemeteries should be everywhere erected. whether the churchyards contained space for interment or not, and he effectually met it by stating that the sum expended on the erection of cemeteries, down to the latest return in 1872, had been £1,400,000, that it would cost many millions to carry out the proposal, which it would be preposterous to dream of obtaining either from the Treasury or the rates. This remedy for the grievance would, of course, be gradually introduced as the space in the churchyards was filled up, but this would be a work of time, and meanwhile, the Dissenters ask what was not unreasonable, that the churchyards should be treated as cemeteries, and opened to all the parishioners. In reference to the silent interment of Dissenters, which had been proposed as a concession to them, he remarked that whilst it was the national custom in Scotland, it was in England confined to the case of suicides, and it would be considered by Nonconformists an insult to be ignominiously confounded with them. After several other pertinent remarks, he moved his Resolution. It was seconded by Mr. Wykeham Martin, the Liberal member for Rochester, who stated that the wisest men in the Church, the Archbishop of Canterbury, the Deans of Westminster, of Canterbury, of Christ Church, of Durham, Chester, and Manchester, and the masters of the great public schools declined to follow the headlong and suicidal course of those who insisted on denying the use of the national churchyards to Nonconformists, and that if opinions were to be weighed as well as counted, the memorial presented to the Prime Minister the previous day by 300 or 400 distinguished clergymen ought to have some influence with the Government and the House. As a contrast to that memorial he recited the opinion of one of the most learned and active of the prelates of the present day, Dr. Wordsworth, the Bishop of Lincoln, to the effect that the churchyard was the property of God, and the parish priests were His trustees, and that they would be guilty of an act of sacrilege, treachery, and cowardice if they were to take away from God a single foot of a churchyard and give it to those who are guilty of the deadly sin of schism—as if, forsooth, the eternal and all-merciful Jehovah would begrudge to those who worship Him in truth and sincerity in the 634 Dissenting chapels in the bishop's diocese, a few feet of earth to bury their deceased relatives with the solemnities of Christian service. Mr. Martin then, to

the disgust of many of those who yet voted against Mr. Morgan's resolution, read an extract from the *Christian Times*, which quoted a speech by a clergyman in which he asserted that with the exception of a few men here and there Nonconformists were chiefly remarkable for ignorance, imprudence, and stupidity, and that the clergy were called on to bury the carrion of Dissent. Mr. Martin concluded his speech by the just remark that if he wished to injure the Church Establishment there was nothing he could desire better than to allow this sore to fester for three or four years. The most powerful speech in favour of Mr. Morgan's Resolution was that of Sir William Harcourt, who cited with great effect the case of Ireland where, with the full consent of the Conservatives, it was provided that whenever any person, not a member of the Established Church, shall be buried as of right in any churchyard or graveyard it shall be lawful for the minister of the denomination to which he belonged to attend the funeral and to perform such burial service at the grave as is customary at the burial of persons of such denomination, and any person wilfully obstructing such service shall be deemed guilty of a misdemeanour.

CONSERVATIVE OPPOSITION TO THE RESOLUTION, AND THE REJECTION OF IT.—A few days before the debate a large body of the clergy with a sprinkling of laity went up on deputation to the Prime Minister to entreat him to bring all the weight of Government to bear on the defeat of Mr. Morgan's motion, and he calmed their anxieties by assuring them that it was the determination of the Cabinet to meet it with the most strenuous opposition. As soon, therefore, as Mr. Martin sat down, Mr. Cross, the Home Secretary, rose, and, in the most vigorous speech which he has yet delivered since he took office, brought forward all the arguments which Ecclesiastical and Tory ingenuity could devise to prevent Nonconformists from being admitted to the benefit of the parochial churchyards. One of the arguments was, strange to say, that the Dissenters had not complained of it as a grievance forty years ago, and, therefore, that it was not felt, and was now more imaginary than real. He seemed to ignore the fact that all our civil and religious liberties have been wrenched from those in authority step by step, and that our glorious constitution has been the growth of time, and is, therefore, the more stable. Again, he said that many Nonconformists, more especially in the country, not only did not object to, but actually preferred, the burial service of the Church. It is no wonder they do, for it is a beautiful service—always excepting that portion of it which pronounces "the sure and certain hope" over those who have died of delirium tremens. There are not a few Nonconformists who prefer the old marriage service of the Prayer-book, but would this be a rational argument for denying to those who choose it the right of being married by their own minister, and by a formula of their own choice? Mr. Cross then repeated the stale argument that if any one but a clergyman in holy

orders were permitted to conduct a funeral in a churchyard, that consecrated spot might be desecrated by men of no religion. But the fear lest scandals might be created from the indiscriminate admission of "Shakers, and Jumpers, and Mormons, and Malays with their odious rites" — Malays are Mahommedans, and their funeral obsequies are always solemn—is the offspring of a morbid imagination, and ought not to be allowed to interfere with the performance of an act of equity and justice. Mr. Cross then alluded to the sanitary aspect of the question, which was more strongly insisted on by the Premier, who began his speech by the assertion that though it was an interesting question it did not appear to be one of general, certainly not of universal, interest, and that its importance had been somewhat exaggerated. A complete answer to this remark is furnished by the fact that it was deemed of sufficient interest to bring together at so early a period of the session no fewer than 570 members. He said he was entirely opposed, on grounds different from those which generally prevailed, to deal with the churchyards in any other way than that of placing them in a condition favourable to public health. In that aspect this was not a sectarian but a sanitary question. In one sense, however, it was a sectarian question; it was part of a not secret but avowed system promoted by a well-organized and able party in this kingdom to terminate the connection between Church and State. The full and emphatic answer to this assertion is seen in the fact that the great majority of those who voted for the resolution consisted of those who are the foremost advocates of an Established Church, to enumerate only Mr. Gladstone, the Marquis of Hartington, Mr. Goschen, Sir William Harcourt, and Mr. Walter, who are the firmest of Churchmen, and consider that the interests of the Church of England would be most effectually promoted by such an act of justice as the Resolution proposes, and that the denial of it would tend to facilitate its disestablishment. It is a noteworthy fact that of all those who spoke in favour of Mr. Morgan's motion, only one was a Nonconformist. Mr. Disraeli stated that he had always done justice to the great deeds of the Nonconformists. He knew, he said, how much in the history of this country we owed to the high moral qualities, the love of liberty, and the bold heroic conduct of the Nonconformists of England, and he therefore deplored the alienation between Churchmen and Nonconformists. But not content as the Nonconformists of old were with toleration, they say that nothing will satisfy them but equality, but equality on this point is inconsistent with the Constitution of England. The religious equality they desire is the subversion of the existing settlement of the country, and you cannot accomplish the object you have in view consistently with maintaining the constitution. Though he regretted ever to give a vote which savoured of religious exclusiveness or bigotry, yet to a measure, he said, "which he considered insidious and dangerous, he must give an uncompromising opposition." The debate lasted from five in the afternoon till past

midnight. The Resolution was opposed by all the authority of Government and defeated solely by the pressure of the Ministerial majority. From the trivial nature of the arguments which the Conservatives were able to adduce to support their opposition to this measure, the principle of it may be considered to have been fully and finally established by this debate. Their stock of arguments has been completely exhausted, whereas every fresh instance of the hardship inflicted by the present exclusiveness—and it will be continually recurring—furnishes a fresh argument for its abolition. The animation of the debate served to demonstrate the deep interest which was felt in the question. The most strenuous efforts were made to give it the character of a party measure, and to rally around it the whole strength of Conservative feeling and sympathy, but although Mr. Disraeli commands a majority of more than fifty the majority amounted to only thirty-one. When so large a number of Conservatives are thus found to refuse to follow their leader, and the majority against the measure is found to diminish with every fresh discussion, we may feel certain that, like the Church-rate question, and the admission of the Jews into Parliament, and of Dissenters to the honours of the universities, and other liberal measures which the established clergy have opposed, its triumph is only a question of time. Mr. Disraeli himself admitted that his adverse vote savoured of religious exclusiveness and bigotry, and this feeling is rapidly gaining ground throughout the country, and cannot fail to become an increasing source of weakness to the Establishment. This is emphatically a clerical question. The exclusion of Nonconformists from the parish churchyards, so passionately advocated by nineteen out of every twenty clergymen, springs from the desire to support the sacerdotal exclusiveness and supremacy they claim from their alliance with the State, and when it is found that this cannot be maintained without acts of palpable injustice, the feeling of alienation on the part of the laity must inevitably be sharpened.

LIBERALITY OF DR. STANLEY.—England has just had to lament the loss of one of her greatest ornaments by the death of Lady Augusta Stanley, the wife of the Dean of Westminster. She was held in the highest estimation wherever she was known, and was more especially the personal friend of the Queen, who evinced the warmth of her attachment by directing that she should be buried in the Abbey, the depository of English greatness. The funeral was attended by such an assemblage of men of distinction as to give it the appearance of a national solemnity. One of the pall-bearers was the Archbishop of Canterbury, and the Dean, who is distinguished amongst the dignitaries of the church by his liberality, invited his friend Dr. Stoughton to assist in bearing the pall on the other side of the bier. The appearance of a Nonconformist minister walking in procession in the venerable Abbey in company with the head of the Established Church, while it was a source of pleasure to all right-minded Christians, has given a terrific shock to the high sacerdotalists, and their organs in the press have

poured out the vials of their indignation on those who have thus contributed to what they consider little short of the desecration of the venerable edifice. Instead of considering it consecrated afresh by this act of Christian liberality, they appear to resent it as bitterly as a Brahmin would resent the pollution of the corpse of a "twice born" by the touch of a soodra.

Reviews.

COMMENTING AND COMMENTARIES.

Two Lectures addressed to the Students of the Pastors' College, Metropolitan Tabernacle; together with a Catalogue of Biblical Commentaries and Expositions, By C. H. Spurgeon. London: Passmore & Alabaster, Paternoster Buildings. Price 2s. 6d.

THIS second volume of Mr. Spurgeon's series of works for students and ministers, has very speedily followed its predecessor. The former volume was mainly occupied with the work of the pulpit, and repeated perusals of it have confirmed our opinion that our friend's prolific brain has produced nothing that will be longer lived or more useful than the thirteen lectures which it comprises. Though quite of a different character, the volume now before us will be of the greatest use to Biblical students on account of the pithy notes of the author on more than fourteen hundred Biblical commentaries and expositions, together with the description of each volume, and its date and cost. We are quite sure that our friend is not to be relied on as a prophet when he says, "We know from the nature of the work that its sale will in all probability never cover the cost of production." We, on the other hand, venture to think it will be indispensable to all our great libraries, both private and public, as a repertory of invaluable information on all that

relates to commentaries on Scripture. In the first of the two lectures, in which Mr. Spurgeon addresses students, "A Chat about Commentaries," he discourses in his usual facile style on the prominent characteristics of the leading commentators. How charmingly true it is of Matthew Henry, "He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He delights in apposition and alliteration; he is usually plain, quaint, and full of pith; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is not versed in the manners and customs of the East, for the Holy Land was not so accessible as in our day; but he is deeply spiritual, heavenly, and profitable; finding good matter in every text, and from all deducing most practical and judicious lessons." And of Poole, "Poole is not so pithy and witty by far as Matthew Henry, but he is, perhaps, more accurate, less a commentator and more an expositor. You meet with no ostentation of learning in Matthew Poole, and that for the simple reason that he was so profoundly learned as to be able to give results without a display of his intellectual crockery." And of Trapp,

"Trapp is salt, pepper, mustard, vinegar, and all other condiments."

In the second lecture "On Commentary," Mr. Spurgeon presses the practice of expounding Scripture in public worship, on the ground that "the public reading of the abstruser part of Scripture is of exceedingly little use to the majority of the people listening," that brief comments "are most acceptable and instructive to our people," that it affords "the opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon." He then prescribes with admirable skill the manner in which such comments should be made.

A few specimens of the wit and wisdom of Mr. Spurgeon's comments on commentaries cannot be unacceptable to our readers:—

"Coke, Thomas, LL.D. Wesleyan Methodist minister, died 1814. A Commentary on the Old and New Testaments. 6 vols. 4to. Lond., 1803. 17s. 6d."

"A Wesleyan comment. Too big: ought to have been put in half the space. Moreover, it is next door to a fraud, for it is 'in the main a reprint of the work of Dr. Dodd,' without that author's name. Ah, Dr. Coke, this is a burning shame!"

"Burroughs, W.K., M.A. Lectures on Genesis. 8vo. Dublin, 1848.

Useful to grocers and buttermen. Worth nothing to students."

"Bush, George. Prof. of Heb. and Orient. Lit., New York. Notes on Genesis. 2 vols., small 8vo. New York, 1852. Reprinted in London in 1 vol., 8vo. S. 5s.

Bush has in the most barefaced manner taken copious *verbatim* extracts from Andrew Fuller, without acknowledgment, and he has also plagiarized Lawson on Joseph by wholesale, without even mentioning his name. For such a scholar to be guilty of wholesale plunder is inexcusable. It is one of the worst cases of robbery we have ever met with, and deserves a far stronger denunciation than our gentle pen and slender space will permit."

"Kelly, William. Notes. 12mo. 1s' 6d. London, Morrish. 1870.

It needs minds of a peculiar organization to enjoy Plymouth writings. They abound in peculiar phraseology, which only the initiated can understand. We are sorry to see such a mind as Mr. Kelly's so narrowed to party bounds."

"Collyer, William Bengo, D.D., F.A.S. Lectures on Scripture Miracles. 8vo. London, 1812. 2s. 6d.

"While reading we seem to hear the rustling of a silk gown. The lectures are by no means to be despised, but they are far too fine for our taste."

"Cumming, John, D.D. Lectures on our Lord's Miracles, as earnest of the age to come. 12mo. London, 1851. S. 2s.

"Below the Doctor's usual mark, which is none too high."

The following is very just:—"The Gnomon of the New Testament,' by John Albert Bengel, is the scholar's delight. He selected the title as modest and appropriate, intending it in the sense of a pointer or indicator, like the sundial; his aim being to point out or indicate the full force and meaning of the words and sentences of the New Testament. He endeavours to let the text itself cast its shadow on his page, believing with Luther that 'the science of theology is nothing else but grammar exercised on the words of the Holy Spirit.'"

But if we quote more we shall incur the denunciations so justly uttered on Dr. Coke and Mr. Bush. We hope that enough has been said to make all our readers purchasers of this valuable vivacious volume.

"TO WHOM SHALL WE GO?" A Review of Dr. Pusey's Sermons before the University of Oxford on Sexagesima Sunday, 1876. By John Pyer Barnett. London: Elliot Stock, 62, Paternoster Row.

AN able, orderly, respectful protest against the sacerdotal teaching of the aged champion of modern Priestism.

THE ARCHÆOLOGY OF BAPTISM.
By Wolfred Nelson Cote, Rome.
London: Yates & Alexander, 21,
Castle Street, Holborn.

SINCE the publication of Robert Robinson's scarce and valuable work on the "History of Baptism" in 1790 we are not aware that any writer on baptism has pursued the exact line of the argument to which Dr. Cote has devoted his attention. A residence in Rome, where Dr. Cote labours in connection with the American Baptist Mission, has placed within his reach the treasures of the Vatican Library and the numerous ancient baptisteries which abound in the churches of the Italian peninsula. The result of Dr. Cote's laborious investigations in the elegant volume before us is one that will be thoroughly appreciated by the antiquarian, while it will contribute invaluable historic testimony to the student of the baptismal controversy.

The learned author, having quoted numerous passages from early patristic writings illustrative of immersion, furnishes his reader with many carefully executed *fac-similes* of paintings which portray the primitive mode of administering baptism. That it was by immersion these frescoes place beyond all doubt, the candidate being frequently seen completely submerged in the water, and, we think, there is equal evidence that it was by prone immersion. "The administrator and candidate both standing in the water, the former placed his right hand on the head of the candidate, and, pronouncing the baptismal words, gently bowed him forward, till he was completely immersed in the water." In the cata-

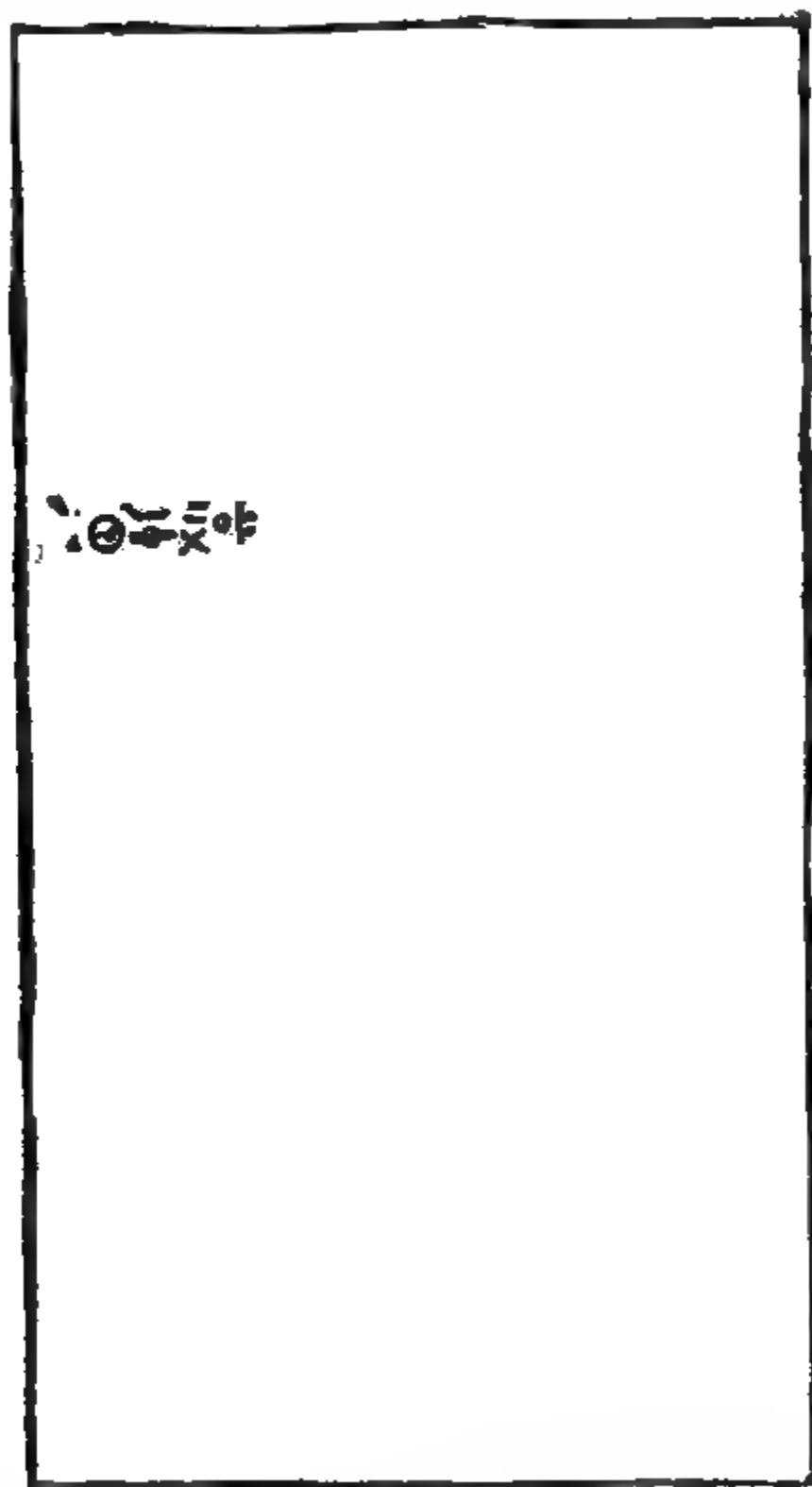
comb of San Ponziano outside Rome, the Saviour is represented standing up to His waist in the waters of the Jordan, and upon His head rests the right hand of John the Baptist about to immerse Him. An attendant angel



has charge of the Saviour's clothing. According to Boldetti, this painting is

of the fifth or sixth century. In a fresco of still greater antiquity, probably the fourth or fifth century, which is found in the catacomb of Santa Lucina, John stands upon the shore extending his right hand to

Rossi, the author of *Roma Sotterranea*, claiming it as a representation of affusion, but Father Garrucci decides that immersion is here, as in many other instances, set forth by placing the baptized in a pyramid of water.



assist the Saviour out of the water. The Holy Spirit, in the form of a dove, bearing a leaf, is hovering over the Redeemer's head. A fresco in the catacomb of St. Callixtus has given rise to considerable controversy, De

In a MS. of the eighth or ninth century, in the library of Minerva at Rome, the Saviour stands in such a pyramid of water immersed to the neck, John has his hand placed on the Lord's head, while attendant angels bear the tunics

of the Saviour. After a copious selection of similar frescoes, Dr. Cote furnishes his reader with a list of MSS. in the Vatican Library, in which baptism is represented according to the primitive mode. The history of early corruptions and additions to the ordinance is discussed in a masterly manner. The authorities quoted throughout the work are clearly indicated, and extracts are given with a scholarly accuracy as commendable as it is rare. Nor can we withhold our admiration of the skilful care which our publishers have evinced in the production of this rare specimen of elegant typography.



The second part of Dr. Cote's volume is on Baptisteries and Fonts. Ground plan, and sectional drawings copiously illustrate this branch of the subject. From a list of sixty-seven baptisteries in Italy, we gather that rather more than half are octagonal in shape, about a dozen are circular, and the remainder polygonal, square, and a few cruciform. The fonts constructed for the immersion of infants in England, Belgium, and other parts of the Continent are beautiful engraved, and the baptismal liturgies of the Greek Church, the Maronites, and the Taxa Samadha of the Nestorian ritual give great completeness to this portion of Dr. Cote's labours.

We could wish that a copy of this volume were on the bookshelves of every Baptist minister in England, and we suggest to our readers that the moderate price at which it is published (fifteen shillings) would not trouble the poorest

of our churches to place it in the possession of their ministers.

GOD'S LIGHT AND THE SEEING EYE. An address delivered to the students of the Baptist College, Bristol. By the Rev. W. T. Rosevear, of Coventry. London: James Clarke & Co., 13, Fleet Street.

WE are sorry that Mr. Rosevear's address, delivered so long ago as last autumn, has not come under our notice six months sooner. Like all that proceeds from its author, it teems with thought clad in chaste and impressive discourse. *Certainty, sympathy, comprehensiveness, and intensity*, in regard to truth, are exhibited as the indispensable qualifications for ministerial work; the nature and scope of each of them is discussed in a method which must have exercised great force over the minds of those who heard this address, and its quiet perusal will be found a profitable process by all who undertake it.

GOSPEL LEAFLETS AND CARDS. London: C. P. Berry, 7, King Street, Snow Hill.

THESE are striking texts of Scripture, printed in good type, on good paper, of handy shape and size, and published at the very cheap rate of a shilling per thousand. They are to be had in English, Welsh, French, Italian, and Spanish, and will be found most useful to Christian workers both at home and abroad. Coloured tickets, about the size of a railway-ticket, also bearing passages of Scripture, are published at three shillings per thousand. Their close resemblance to a railway-ticket is, however, in our opinion, disadvantageous rather than beneficial. We advise our readers to send for a specimen of the assorted leaflets, a thousand of which will be forwarded for fifteenpence.

THE PREACHER'S COMMENTARY.
Parts XII. and XIII.

THE PREACHER'S BUDGET. No. 2.
London: R. D. Dickinson. 1876.

WE have several times mentioned the former of these two periodicals, and need do no more than renew our commendation of them. Mr. Marchant's contributions on the Book of Joshua are exceedingly thoughtful and suggestive. The Preacher's Budget is a collection of American articles on theological, ecclesiastical, and antiquarian questions of interest. We have seen only this number, which however we can, for the most part, heartily commend. Some of the extracts, *e.g.*, Beecher's "Clerical Blacksmiths" are too old to be given. The "Life Thoughts" from which it is taken are in the hands of most preachers, and the editor should exclude everything likely to be so generally known.

CHRIST IN THE TABERNACLE:
With some remarks on the offerings. By Frank H. White. Illustrated by twelve chromo-lithographs. Third Edition. Fifth Thousand. London: S. W. Partridge & Co., 9, Paternoster Row.

WE congratulate our friend Mr. White on the great success of his interesting book. We cannot do better than repeat Mr. Spurgeon's note upon it in the volume on commentaries, "Full of instruction and devotion."

REVIVAL MUSIC. Compiled by William Booth. London: S. W. Partridge & Co.

A COLLECTION of four hundred and ninety-four hymns and tunes—good, bad, and indifferent being all included in its contents.

Clippings.

WILLIAM COWARD.—He was a type of man easily realized to the imagination, dogmatical and opinionated, a bundle of eccentricities. Among others, it was his whim to establish a rule that the doors of his house should never be opened, however pressing the emergency, after eight o'clock at night, to any person whatever, visitor or friend. The name of Hugh Farmer is still held in high and deserved respect for manifold attainments, one of Doddridge's most hopeful students, and who had probably been recommended to Mr. Coward by Doddridge, to whose academy Coward was a munificent helper. Farmer was the chaplain of the eccentric man, but he arrived one evening at the door too late; he found himself without lodging for the night, and was compelled to betake himself to the house of another, perhaps equally eminent, but more courteous friend, Mr. Snell, who not only took him in for that evening, but compelled him to stay with him for thirty years. Nonconformist ministers appear to have possessed some singularly appreciative friends in those days. William Coward, however, was, if a man of singular eccentricity, one possessed of sterling virtues, and especially zealous in the maintenance of the more rigid articles of faith, and was constantly devising some plans of usefulness to assist both metropolitan and country ministers. Watts appears to have had great influence over him, and could comb his rugged asperities into smoothness. Watts it was to whom we are greatly indebted for the shape assumed by the "Coward Trust." He devoted £20,000, and by Watts' wise and most judicious advice it was left in such a manner that, unlike many other trusts, it

has been saved from the consequence of diversion or litigation ; and, largely and most respectably useful, it has furnished a most helpful hand in giving a thorough and most respectable education to many a young minister, and helping many a poor one, even to the present day. The "will" of William Coward is a curiosity, and may be studied, by those who have patience, on the walls of the library of New College.—*Isaac Watts, His Life and Writings. Rev. E. P. Hood.*

SONGS IN THE NIGHT.—Songs in the night ! Songs in the night ! For the sick, who have no one to turn the hot pillow, who have no one to put the taper on the stand, no one to put ice on the temple, or pour out the soothing anodyne, or utter one cheerful word—yet songs in the night ! For the poor, who freeze in the winter's cold, and swelter in the summer's heat, and munch the hard crusts that bleed the sore gums, and shiver under blankets that cannot any longer be patched, and tremble because rent-day is come and they may be set out on the sidewalk, and looking into the starved face of the child and seeing famine there and death there, coming from the bakery and saying in the presence of the little famished ones, "Oh ! my God, the flour has gone up." Yes songs in the night ! songs in the night !—*Talmage.*

In the wars of the Scottish clans, if the burning brand was brought by a panting messenger and laid down at a clansman's door, it was a point of honour and allegiance that he should seize it and carry it on. It is thus with the bearing on of the word that Christ has risen. Run with it to them that are far off, and to them that are nigh. There is need of haste in this business. Bring it quickly to the young in order that their path through this world may be in the sunlight and not in the gloom of night. Bring it quickly to the old that they may have peace in their latter end. Haste with the word "Christ has risen" to all, that the course of life may be happy, and the end of life safe. The word means that Christ lives, that He is in the eternal world ; and the edge of it is very near us—as near as now the sea is near the margin of the land. The Lord is in that land, is touching the life of this land. So that when his disciple thinks of being led over, it is "to depart and to be with Christ."—*W. Arnot.*

THE late beautiful and beloved William Bunting used to tell a story of a poor blind woman, in Liverpool, brought to a sense of sin and salvation at a Wesleyan service held in connection with the national fast upon the first visit of cholera to this country. Her impressions had been stirred by Watts' hymn—the 224th of the Wesleyan Selection—"I'll praise my Maker while I've breath." The next morning she called on the Rev. R. McOwen, and asked if he could procure for her the book in which was the hymn with those lines, also Watts',

The Lord pours eyesight on the blind,
The Lord supports the sinking mind.

It also was in the Wesleyan Hymn Book, which Mr. McOwen placed in her hands. Her memory was soon stored with the hymns which she delighted in repeating. By her talent in shampooing she earned a respectable livelihood. For this purpose she attended on the old Earl of Derby, the grandfather to the present Earl. She repeated one of her hymns to him. The old Earl liked it, and encouraged her to repeat more. But one day, when repeating the hymn of Charles Wesley, "All ye that pass by," she came to the words :

The Lord in the day of His anger did lay
Your sins on the Lamb, and He bore them away,

he said, "Stop, Mrs. Brass, don't you think it should be—

"The Lord in the day of His mercy did lay" ?

She did not think his criticism valid ; but it showed she was not repeating her verses to inattentive ears, and other indications showed that the blind woman was made a blessing to the dying nobleman. But such anecdotes might be multiplied and extended to many pages.—*Rev. Paxton Hood's Life of Isaac Watts.*

News of the Churches.

NEW CHAPEL OPENED.

Charles-street, Camberwell New-road, March 23rd.

INVITATIONS ACCEPTED.

Barr, Rev. G. (Cambridge), Cottenham.

Berry, Rev. Jno. (Droitwich), Shrewsbury.

Gay, Rev. W. (Pembroke), Lockwood.

Goadby, Rev. F. (Bluntisham), Watford.

Mayo, Rev. W. L. (Heywood Land), Chepstow.

Rogers, Rev. R. J. (Regent's Park College), Ohesham.

RECOGNITION SERVICES.

Kington, Herefordshire, Rev. R. Shindler, March 9th.

Morley, Yorkshire, Rev. R. Davies, March 7th.

Pontypool, Rev. R. C. Page, February 17th.

RESIGNATIONS.

Hobson, Rev. Jesse, Salters' Hall, Islington.

Swindill, Rev. T. G., Worcester.

Wright, Rev. W. H., Leith.

DEATHS.

Jones, Rev. R. A., Swansea, February 25th, aged 50.

Wood, Rev. J. H., Sandhurst, Kent, aged 57.

THE BAPTIST MAGAZINE.

MAY, 1876.

An Association Song of very Olden Times.

BY J. HUNT COOKE.

THE Israelites, on those rare occasions in the history of the chosen people when the great festivals were observed, must have found in them much enjoyment and high spiritual impulse. The 122nd psalm is the record of the anticipation. The pious inhabitant of some country village is reminded by a neighbour that the time for the annual visit to Jerusalem is approaching; he hears it with joy, "I was glad when they said unto me, Let us go into the house of the Lord." He recalls past times of excitement and pleasure and profit; for the second verse should read, "Our feet have stood within Thy gates, O Jerusalem." These gatherings from all parts of the land were calculated to unite the people into one well-associated nation, and the well-built city supplies a just emblem, "Jerusalem is builded as a city that is compact together." There they met in great numbers, with many hearty greetings, especially the more devout of the people, "The tribes of the Lord." Three prominent objects are mentioned—(1) To bear witness for God of His faithfulness in the past; (2) to unite in the worship of praise for the present; (3) to obtain judicial decisions or the settlement of important questions for the future. "Unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David." There was undoubtedly danger from foreign foes and from internal dissensions, so that holy men went up with their hearts suffused with prayer that nothing might occur to mar the harmony or disturb the prosperity, and especially that there might be spiritual power. It is noteworthy that no mention is made of sacrifice or ceremonial. There was perchance far more worshipping in the spirit, far clearer

recognition of the true essence of religion than many are now apt to imagine. Prayer, praise, a longing for peace, and an unselfish desire for the good of others, are the objects of the psalm. Moses, the prince of ritual, is not referred to ; but mention is made of Israel, the prince of prayer; David, the prince of song; and Jerusalem, the city of peace. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the House of the Lord our God I will seek thy good."

The tree of life yields her fruit every month. The Bible is not a lifeless log of truth, but a living tree, having, when read aright, continual freshness. Its precious gifts were not for one age, but for all time and every land. To apprehend the full beauty of the psalms, we need not simply a translation into modern speech, but into modern manners and customs. We must seek the idea and impulse not only beneath the Hebrew letters, but the Hebrew peculiarities of life. In a good country association there is a distant echo of the ancient temple festival, and the psalm before us is well suited for such a hallowed occasion. The memory of such a meeting is as bright and fragrant as the early sunlight and meadow scents of the glorious morning of that day in early summer when the ——— Association was held. The greeting of the brethren at the railway station ; the short ride to the junction ; the meeting of brethren from different directions there ; the hearty hand-shaking of old friends ; the introduction to new ones ; the secretary with his brevities and air of importance ; the humour of our good brother stimulated to wit by the contagion of happiness ; the retiring observation of the young minister just settled from college ; the serious aspect of delegates to whom all is of most solemn moment ; the discussion of some important matters likely to be introduced ; then moving on again, and the addition to the number at other points of the journey ; thus "they go from strength to strength," or company to company as it is in the original, till they arrive at the country chapel "to appear before God," where the æsthetic of worship is unknown, but where heart-felt prayer and praise abounds.

They assemble with glad hearts ; they recall holy seasons in past days ; they expect to edify one another in love, and so "build up Jerusalem ;" they will bear witness for God ; they are a spiritual seed of Israel ; they will join in praise and prayer ; they will consider perplexing questions and pass resolutions that shall record the judgments of good men ; they eagerly desire peace and prosperity, and for the sake of the Church of God, the glorious habitation of the Lord, they seek each others' good. On few occasions in life is the reality of Christian brotherhood more felt, or the anticipation of meeting in heaven more vivid, than in the dimly-lit chapel after the solemn communion, which brings the association meetings to a close. The prosperous brother is full of sympathy for those less so ; the failing brother is going back with fresh heart ; all are quietly thanking God,

and taking courage for the time to come. So we translate the 122nd psalm :—

The welcome joyful was to me,
To meet at the appointed place,
To seek in God's own house His face,
And go in goodly company.

For memory tells of olden days,
How we have stood together there
Within the gates, in song and prayer.
O hallowed place of prayer and praise!

There, in blest union and accord,
The living stones in love unite;
Association helps with might
To build the Temple of the Lord.

They meet grave questions to decide;
They meet to testify God's grace;
They meet Jehovah's name to praise,
And seek His judgments for their guide.

Then for a peaceful gathering plead,
For love shall bring prosperity.
May peace thy glorious bulwark be,
And may each hallowed plan succeed.

May peace continually abide,
For brethren and for friends I pray.
Peace be within, again I say,
And God Himself be glorified.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

IV.

Spelman.—If the execution were only equal to the conception, McCrie's book would be the great publication of the last season, and probably of the next.

Miss Hutton.—Do you think it was called for at all? To me it seems that religious teaching is the last thing that people look for in the writings of such authors as Tennyson, Macdonald, and Carlyle. Their books are read for the pleasure and stimulus they afford to the imagination and taste rather than for the light they cast on theological problems. Most readers of Carlyle will be startled to hear of his being treated as a theologian and subjected to theological criticism.

Transome.—McCrie has amply vindicated his undertaking in his preface, and in this passage on page 287—"Many of our poets and novelists are teaching an erroneous theology with all the earnestness of missionaries. If such a crusade

be on foot it would be well to remember that heresy is a worse and more insidious evil than licentiousness, and that it cannot assume a more treacherous form than when conveyed in productions which are beyond the ordinary tribunals of theological criticism, and which are recommended to the minds of the young by the irresistible attractions of fancy and genius. If the charge we bring against the writers in question be true, we are justified in interfering, it being they who have begun to deal in theology, and not we who are presuming to traffic in romance." There is great force, too, in those sentences from the preface, which hit, I think, a real weakness in the pulpit in its relationship to the teaching of our popular literature. "The false in religion, as well as the true, will make appearance first in our literature. When advocated there it makes rapid progress, because it excites no alarm, and because sound theologians are smiling at the flimsiness of the argument, while they forget the fascination by which it is recommended."

Wheelbrook.—There is no denying, as McCrie remarks, that "a great change has come over the bards and novelists of our country: instead of leading us into the flowery fields of pleasure, they are ambitious to aspire to the office of religious teachers." Some of them, like Macdonald to wit, make no pretence to conceal that their object is to deal with theological problems; others, like George Eliot, deal with them indirectly, reducing theological opinions to concrete form, for the sake of exhibiting their supposed influence on human character; others again, like Carlyle and Tennyson, elaborate a religious system out of the ideas and exigencies of their own minds; a system which they advocate with all the enthusiasm of deepest conviction; and which is for ever coming into collision with received ideas of Christianity and forcing their readers into controversy.

Miss Hutton.—Granted all that; and there is nothing very astounding in the fact that popular literature should concern itself with religious questions, but surely it is doing gross wrong to thousands of intelligent people to suppose that they take their religious opinions from it.

Transome.—I should scarcely say they do. I should prefer to say that their religious opinions are determined by it. A distinction without a difference, perhaps, but I think not. The high priests of literature speak to no unwilling ears. The scepticism which distinguishes their work is in the minds of the people before it is spoken by the priests. They only give it form and currency, and stamp it with the authority of genius. They are as much the exponents as the guides of public opinion. They head a revolt from evangelical doctrine the materials for which were and are lying all around. Carlyle's senseless panegyrics on bravery and sincerity and earnestness as the sum of all true religion; Macdonald's defence of freedom and breadth and charity against the narrowness and intolerance of Scotch Calvinism; George Eliot's exposure of the vulgarity and ignorance and feebleness of moral principle that sometimes underlie dissenting orthodoxy, touch a sympathetic chord in thousands of readers. The ideas they express, right or wrong, are wide-spread; vague and indefinite, no doubt, till the *littérateur* has given them a voice, thenceforth they are held with the tenacity of positive principles, although they are only negations, and men come to avow a religion of mere criticism, a faith that has only one positive characteristic—that it is at war with all other faiths.

Spelman.—Hence the worth of such a work as McCrie has projected. In the hands of some one, every way equal to the undertaking, it would be of immense value. McCrie's is so well-aimed, so thorough-going, so cautiously done; and it was so brave a thing to spring, in defence of the faith, into the breach from which fifty thousand professional theologians hung back, that one hesitates to criticise it. But from a literary point of view it strikes me as a failure. I fear it cannot make its way. It is good, but not graceful. It will probably be read only by those who do not need its lessons. As I have gone through it, I don't know which feeling has predominated;—sympathy with his purpose, admiration of his trenchant logic, disgust at his slipshod English, or regret that he should have confounded Christianity with Scotch Calvinism.

To be out and out successful, such a work should unite the genius of Carlyle, the mental breadth of Maedonald, the insight of George Eliot, and the grace of Tennyson.

Transome.—It won't be easy reaching the top of the ladder if you strike out all the intermediate rungs. Little will be done if nothing is to be attempted till the perfect can be realised. Besides, I think you are too hard on McCrie. His book has few literary graces, I grant, but then it makes pretence to none. He has set himself with dauntless resolution to do a certain work which, perhaps, ought to have been done long ago by somebody else; and those who sympathise with his object are the very last to have right to criticise his performance. And after all it has some marked excellences. His acquaintance with the authors he discusses is something marvellous. Here is no scamped work. I doubt if one in a thousand of their unquestioning eulogists knows half so much about them. Then his analytical power is most masterly, and his logic often irresistible. Listen to this passage on page 15, in which he deals with Carlyle's defence of idolatry, and his astounding assertion that the only condemnable idolatry is that which is insincere,—out of which doubt has eaten the heart. "So that the time when the heathen were fervent idolaters was their best time, the day of their espousals. . . . So long as the Egyptians worshipped their bull with all their heart, believing it to be worthy of divine honours, we are to admire them. When they began to doubt whether after all it was a proper object of worship, then, indeed, there was no hope for them; till at last a time comes when they begin to worship God only, in which case they recover our admiration, because they are sincere again, but not because they have discarded the bull. The bull was as good as God, so long as they imagined it."

Here again on pp. 18—19 is as splendid a bit of *ad hominem* argument as ever confounded a hasty reasoner:—"He (Carlyle) is himself the author of some thirty volumes which, on some accounts, merit the very highest reputation. Let us suppose that the nation, acting the same part by him as the Scandinavians did by God, should refuse to acknowledge him as the writer of them, and should bestow the honours due for them upon his publisher, into whose hand the MSS. had been consigned, loading him with every distinction, and praising the writings themselves to the sky for the valour of the sentiments they contained, and the reason everywhere shining through them. Our friend, in these circumstances would, perhaps, venture to remonstrate against the injustice of such a proceeding. He would insist upon it that he was the real author of the whole thirty volumes, and that, if these qualities of valour and reason characterised them, he alone was entitled to the credit, certainly not the publisher, who was a mere creature of his. But he has unfortunately furnished us with the means of our justification. We would tell him that 'the consecration of valour and reason was not a bad thing,' that our infinitely admiring them both as they appeared in his writings was the same thing as acknowledging him; and that there was the less room to complain, as we had given the honours due for the volumes enthusiastically to the publisher. Probably Thomas Carlyle would shake his head at this explanation, and consider that he had been scurvily treated. So should we; but, unlike him, we think so was God by the Norse."

Miss Hutton.—Is the last adverb commonly considered tasteful?

Transome.—You are disposed to be hypercritical.

Miss Hutton.—I am disposed to protest against vulgarity. When a man tells us that he considers God to have been "scurvily treated," I think he should be told that his language is offensive. Unfortunately this is not the only instance in which Mr. McCrie offends. On page 9 occurs this, "His awful attributes of omniscience, infinite holiness, &c." Think of a man, in a volume of criticisms of the most polished literature of the age, actually enumerating the Divine Attributes in the style of an auctioneer's catalogue! Why did he not complete his work by translating his "&c." into "and other things too numerous to mention"? Again, on page 21, he declares that Mahommed is proved to have been either an impostor or to have laboured under some derangement in his "upper regions." I am not partial to slang, and least of all in connection with religion.

Spelman.—His logic, I admit, is first rate, but I doubt whether the admirers of Carlyle and Tennyson will be much impressed by it. They demand the glow of genius and the flow of sentiment, and of these our author has not a trace. Even his idea of poetry is singularly mechanical, just as his conception of religion is of a series of propositions, of which the shorter catechism is the standard if not the source. I do not think it is possible to distinguish so sharply as he would do between the provinces of poetry and theology. This sentence, on page 289, bears hardly on all the religious poetry in the world, including the Psalms of David and the visions of Isaiah:—"It were desirable to have a more palpable wall of separation between the province of the poet, which is æsthetical, and the province of the moralist and the theologian." I think this idea, which he has pressed too far, vitiates most of his otherwise valuable criticism.

Miss Hutton.—You should have read the next sentence:—"The peculiarity of the age is that the preaching is becoming sentimental and the poetry theological." Whether this is true or not is a question for historians, but whether, if true, it is a reproach to preaching and poetry, is a question for common sense. As a statement of fact, I believe it is one-sided and misleading. It would be more correct to say that the preaching is becoming "sentimental" without ceasing to be theological, and poetry is becoming theological without ceasing to be sentimental. Each has borrowed the best feature of the other, and most people will think both improved by the change. One would think that Mr. McCrie required the preacher to be always prosy, and the poet exclusively sentimental if he had not repudiated his own doctrine in his eulogistic article on Longfellow, who is as decidedly theological as Tennyson. But he seems to object to poetic theology only when it does not bear the brand of the Westminster Assembly.

Transome.—It is not easy for a man who feels strongly to write dispassionately, or for one who has decided convictions to discuss the opinions of others with strict impartiality. Some allowance must be made for the enthusiasm of a man who feels that his work is of infinite moment to the world. At all events, if in his all-consuming earnestness he is occasionally betrayed into mistake, such writers as Carlyle, to whom sincerity and earnestness are the greatest of virtues, ought to be the last to complain. On my own part, I should strongly object to any definition of Christian doctrine which would not embrace in a common Christianhood men so diverse in opinion as James Martineau and John Knox, Massillon and Maurice; and yet I am most decidedly neither a Unitarian, Transcendentalist, nor broad Churchman. But I am not disposed to open a quarrel with a man who, in a time of peril, has come to the defence of a faith which in the main is identical with my own, although I may sometimes recoil from his statement of my faith, and sometimes resist the conclusions he draws from it.

Miss Hutton.—I suppose men, and particularly theologians, have a prescriptive right to be critical and to judge every work by its bearing on their own favourite pursuit. But I don't envy those who can read Shakespeare or Tennyson, Carlyle or Browning, for the sake of discovering the hue of their theology. It is a species of cold-blooded utilitarianism, which seems to me to be near akin to sacrilege. Surely poetry has some other mission than the information of the mind, and may be permitted a little licence if it fulfils its mission faithfully. What is to become of it if every man who has an allowable speciality is to censure it because it does not represent his speciality with scientific accuracy. A poet of some local fame in the north, when about to describe a great banquet, visited the kitchen to study the composition of the dishes, and produced a work which read like the production of a cook. Such conscientious care for perfect correctness of detail would have won Mr. McCrie's heart. I call it the bungling of a rhymester who has not a spark of poetry in his soul. As I see him toiling with square and compasses I think of old William Judd, who came last week to do up uncle's garden. I saw him putting his spade into the tulip bed, so I said, "What are you going to do, William?" "I be gwoin to grub they up, Miss,"

he answered. "But those are tulips," I replied, rather alarmed. "An' what be they good for, Miss?" he inquired. "Why they are good to look at, of course," I explained, "they are beautiful flowers." "Flowers!" he responded, with the utmost scorn, "an' what be flowers good for I'd like ter know? Grub 'em up, soy I, an' plant parsneps. They be good for some'at, they be. Gwoa well wi' pickled pork."

Spelman.—But suppose your poets formally announce themselves as religious reformers, and employ their powers in teaching theology; surely then it is a legitimate utilitarianism to inquire whether their teaching is true or not? Their work is no longer a matter of imagination and taste, but of positive opinion and dogmatic statement. Having entered the arena of polemical divinity, they have no right to expect treatment different from other workers in the same field. Suppose they should take a fancy to treat medical as they are now treating theological science, don't you think the faculty would be justified in criticising them, not as poets and novelists, but as amateur physicians—perhaps empirics and quacks?

Wheelbrook.—I own that to me it has often been a matter of astonishment that the dangerous religious teaching of our leading literati should have been allowed to go unchallenged by those whose first duty it is to hold fast the form of sound words, and to contend earnestly for the faith once delivered to the saints. Probably the reason is not entirely that which McOrrie charitably suggests, that they have despised it, but that they too have been fascinated and dazzled by it. The beautiful character of Robertson has thrown an indescribable charm around his teaching, while his sermons have quickened the intellectual faculties to unwonted activity, and stirred the soul by their fervid passion. Thus many are made incapable of detecting the grave defects of his theology. They simply fall down and worship. Nor does it end here. Robertson was only Carlyle "in orders." He is forward to acknowledge how much he owes to the great sage; thus his readers are impelled to repair for themselves to the fountain from which he drew such marvellous inspiration; Carlyle throws over them the glamour of his transcendent genius, and they no more think of criticising him than they do of criticising the Ten Commandments.

Transome.—I agree that it may be so in some cases, perhaps many; but I think there is another and truer account to be given of the hesitation of ministers to attack the erroneous theology of our literature. May not modesty be at the root of it? It is no light thing to pit one's self against the most cultivated intellects of the age. A man may be forgiven if he shrinks back, conscious of his inequality to the encounter. The work of McOrrie will be welcome to many to whom it will nevertheless look like temerity. And with all its shortcomings, I am glad he has done it. I agree with Spelman that it is hopeless to expect that it will be very extensively read, or that it will do much to check the evil that has called it out. Not only his uncouth style but the spirit of the age is against him. He will be a voice crying in the wilderness. Those who have got Carlyle-on-the-brain—and their name is legion—will hear nothing against their divinity; and they will despise a critic who has nothing to recommend him but his painstaking industry, rough common sense, and earnest zeal for evangelical religion.

In one direction, I think, "The Religion of our Literature" might do immense good, if a copy of it could be put into the hands of every young minister. I yield to none in my admiration of the freshness, vigour, and beauty of Robertson's sermons, but I cannot repress a fear that they have done and are doing immense harm to many minds, especially of young men whose education is defective. With minds just sufficiently awakened to perceive their beauty and feel the throb of their emotion, they are in peril of falling into the snare of indefiniteness in the statement of doctrinal truth, or, still worse, of adhering to the theological formulæ they learnt at college, and then neutralising them by vague, dreamy sentimentalisms. To these McOrrie's book would be a real boon; it would put them on their guard, and teach them to read with discrimination. To every young man I would say read Carlyle and Tennyson, Browning and

Robertson, George Eliot, and George Macdonald, but take McCrie as your companion and guide.

Spelman.—I endorse that.

Wheelbrook.—So do I.

Spelman.—Only I would not advise him to accept McCrie's notion that Longfellow is a greater poet than Tennyson..

Miss Hutton.—Why not? If your neophyte is so verdant that he cannot be trusted to read without a monitor, it will hardly be safe to teach him to doubt his monitor's wisdom.

The Ebal and Gerizim of the Gospel Dispensation.

A STUDY OF MATTHEW V. 3-12., XXIII. 13-32.

THE introduction to the Sermon on the Mount arrests attention by the novelty and beauty of its form, and retains it by the breadth and profundity of its thoughts. It is a fitting exordium to an inimitable discourse, which pays deference to none of the rules of human art, and yet displays the perfection of Divine wisdom. To begin a discourse by describing the characters intended to be formed through obedience to its precepts seems contrary to reason, and the usual methods of orderly speech; but it is in harmony with the method of grace, which first bestows the qualification and then imposes the duty. The tree is made good that the fruit may be good, and the disciple has to learn what he must be before he is taught what he ought to do, and without this preparatory condition evangelical obedience is impossible. The beginner must possess, in germ, all the elements of that character which the old disciple displays in mature ripeness. Hence, the great code of evangelical duty was necessarily and appropriately introduced by a description of the characters for whose guidance it was framed. But not for them only, as if they were a people so peculiar that what concerns them had no reference to others, to whom the description does not so directly or so fully apply. The beatitudes unfold the Divine ideal of a perfect humanity, as the result of those influences upon man's nature and life which the Lord our Saviour came to develop and apply through His living example, His atoning death, and His quickening Spirit. From this point of view they claim the most careful attention from all men: from the thoughtful moralist who is striving after excellence, from the conscience-stricken sinner who is yearning for restoration to purity and peace, and from the devout admirer of the perfect character of Jesus, the Blessed One, who ardently desires conformity to Him in all points. Here, in clear, firm, bold outlines is the true portrait of what

every Godly man should be, and it is set up in this place as if to remind all that they need not think to admire, or to understand these precepts, or to obey them with goodwill, until the mind has been renewed after this likeness.

The number of the beatitudes is eight. Some, through a tendency to cabalistic fancies, have reduced them to a so-called sacred number, seven, assigning as a reason, what is true enough, but not important, that the last beatitude, being dependent upon the conduct of men, is not connected with those which precede it, and which all spring from inward sources. But this difference does not lessen the force of the fact that eight blessings were pronounced by the Lord in immediate succession. Nor, if it were worth while, would it be difficult to show that eight is a digit of some importance in sacred arithmetic. Let three signify the divine, and four perfection; their product, as added, seven, will then be completeness, and as multiplied, twelve, fulness of capacity; but four plus four, eight, can also claim consideration. But all these are vain trifles not worth attention; much less that, influenced by them, men professing wisdom and learning should wrongly divide the Word of truth. It cannot be imagined that the Lord would condescend to such puerilities, or that His words should furnish any real support to them. But, leaving these, if we closely examine the order in which the beatitudes are presented, and analyse it, a very distinct principle of arrangement may be observed. In some old books of divinity, we find relics of the scholastic method in highly ingenious and, it must also be confessed, rather amusing logical schemes, in which a subject is divided and sub-divided and bracketted and displayed to its most minute ramification, like an anatomical preparation, or a dried specimen in an herbarium. It is out of place to practise such ingenuity upon this Scripture; and misleading, for the graces connected together in the beatitudes are co-existent, springing directly from one root, and not developing themselves one from the other. Nevertheless, a classification, as distinct from an enumeration, seems possible, and, if rightly made, should be helpful to the perception of the beauty and power of the words. The beatitudes naturally fall into an arrangement in pairs, of which the second couplet is in parallelism with the first, and the fourth with the third; while the third again is closely connected with the first, and the fourth with the second. The use of the term parallelism is not intended to imply a poetical arrangement, for it relates to the thought and not to the form of expression; although in inspired poetry the parallelism is more of the thought than of the words. The principle seems to be this—two beatitudes come together expressive of inward dispositions, forming the first pair, and these are followed by two descriptive of outward manifestations of conduct based upon the dispositions described. The couplets thus form a quartet clearly parallel and correlated. It was probably a lack of distinct perception of this mutual harmony and relation, with a recognition of the fact that such did exist, which led in some ancient manuscript copies, and notably in

the *Versio Latina*, to the transposition of the order, so that the blessing on the meek follows immediately that on the poor in spirit; a change which appears to have been suggested by the very obvious connection between the possession of the kingdom of heaven and the inheritance of the earth; without due regard to the deeper meaning of the passage as a whole. The weight of external authority is against this transposition, and the force of the internal argument is all in favour of retaining the usual order. Upon the principle laid down, the first four beatitudes may stand thus:—

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|---|---|-------------------------|
| 1. The poor in spirit | } | Inward dispositions. |
| 2. Those who mourn | | |
| 3. The meek | } | Outward manifestations. |
| 4. The hungry and thirsty after righteousness | | |

Meekness is the natural sign, outward and visible, of the inward and spiritual grace, humility; and so is an earnest effort after holiness the necessary consequence and accompaniment of sorrow after a godly sort. (2 Cor. vii. 11.) The connection between these beatitudes is close and clear.

The second quartet is distinct, but not independent. If we might venture to draw a firm line of demarcation it would be that the remaining blessednesses are peculiar to the condition of the soul conscious of reconciliation and communion with God, yet not so as to separate that state from the former, but rather as expanding from it into a fuller life. The poor in spirit has become the compassionate in spirit. Having tested the sweetness of mercy he is merciful. The mourner whose grief has flowed for sin has become the pure in heart. A sense of pardon realised makes all the difference. Hence the nexus, or connecting link, is found in the promise attached to the fourth beatitude, "They shall be filled." The remaining four are the beatitudes of "the filled," "satisfied with favour, and full with the blessing of the Lord." Thus we have—

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|-----------------------------|---|-------------------------|
| 5. The merciful | } | Inward dispositions. |
| 6. The pure in heart | | |
| 7. The peace makers | } | Outward manifestations. |
| 8. The patient in suffering | | |

In tracing out this classification, all that is intended is to suggest the existence of a real distinction between the beatitudes of the nature stated, and further a subordinate distinction, different from a gradation or a climax, which indicates a fuller development, a nearer approach to completeness in the second quartet than in the first. That there is no apparent trace of a climax in the series is clear when it is observed that the promise to the first beatitude is identical with that to the eighth, and that the joy of the persecuted for righteousness' sake may be as full in a young disciple as in an aged saint, in a Blandina as in a Polycarp. The blessedness of the spiritual life may also be complete from itself without the eighth, that being dependent on external conditions from which the preceding seven are exempt; but without

the possession of the other qualities it is unlikely that the joy of suffering could be felt. We must hunger and thirst after righteousness before we can rejoice in tribulation.

If this analysis be approved, the passage seems to furnish a very beautiful and very complete delineation of Christian life and character. It does not include all the blessedness of a life of godliness. There are some remarkable anticipations of its fulness in the Psalms, though appearing in the forms of an earlier dispensation, and there is a wonderful series peculiar to the Book of the Revelation given to John, and with both of these it may be usefully compared. But the beatitudes of the Sermon on the Mount are perfect, as including every essential element of the Christian character and life. When we enumerate as the essential dispositions of a regenerate soul, poverty in spirit, godly sorrow, mercifulness, and purity of heart, and when we add to these as the essential characteristics of a regenerate life, meekness, intense strivings after holiness, the cultivation of peace, and a patience which has its perfect work in suffering for righteousness' sake, we have the full outlines of the Christian character, drawn by the Master's hand. The Lord did not compose a creed, but He drew this model. It would be as hard to bring forward one other essential point to add to these as it would be easy to connect with them every scriptural idea and example of the highest and fullest forms of spiritual life. This thought leads us up to the brink of a profound depth, both of the wisdom and of the knowledge of God, when we observe the Lord our Saviour, at the very beginning of His public teaching, and to an unspiritual and unprepared crowd, announcing and commending perfect spiritual results before making any statement or explanation of the means and processes by which they are to be attained. The truths by which the beatified dispositions are nourished, the faith by which they are received, and the Spirit through whose energising influences the faith is wrought, and the truths made effectual, are all passed over, and only the marks of character and the blessednesses of a life of discipleship are described.

The Lord intended that this portrait of a spirit filled with blessedness should engage admiration from its own intrinsic beauty and imitation from its divine simplicity; but it will do so only in those who are born from above, its charms being too spiritual and heavenly to attract a sensual, worldly, earth-bound mind. Hence it is too rarely set forth as the object of conscious effort for its attainment. The life is so full of beatitude and so rich in promise and possession, that to many it seems impossible, yet there is not one of these blessednesses out of ordinary reach, and all of them may be enjoyed together. They have been reviewed, singly and in detail, so often and so well, and lie so plain and open on the page of the Word, that everyone may examine them for himself with the certainty of profiting thereby. In the words of a great writer:—"The eight beatitudes, which are the duty of a Christian, and the rule of our spirit, and the special discipline of Christ, seem like so many paradoxes and impossibilities reduced to

reason, and are indeed virtues made excellent by rewards, by the sublimities of grace, and the mercies of God hallowing and crowning those habits which are despised by the world, and are esteemed the conditions of lower and less considerable people. But God sees not as man sees, and his rules of estimate and judgment are not borrowed from the exterior splendour which is apt to seduce children, and cozen fools, and please the appetites of sense and abused fancy; but they are such as He makes Himself,—excellences which, by abstractions and separation from things below, land us upon celestial appetites. And they are states of suffering rather than states of life; for the great employment of a Christian being to bear the cross, Christ laid the pedestal so low that the rewards were like rich mines interred in the deeps and inaccessible retirements, and did choose to build our felicities upon the torrents and violences of affliction and sorrow. Without these graces we cannot get heaven, and without sorrow and sad accidents we cannot exercises these graces." Another of totally different powers of mind has said, referring to the central beatitude, the fourth, to which in our analysis we have ventured to assign special importance:—"Insatiable is the covetousness of heavenly grace and virtue, boundless the ambition of the Divine favour in the hearty and sincere Christian; and he who is contented to stand still where he is, from thinking that he has done enough to ensure his salvation, by the very circumstance of his entertaining that thought, gives reason to fear that he has done very far too little, that his confidence is ill founded, and that instead of standing still he will fall back."

This is very moderate language indeed, when we consider the bearings of the remarkable fact that in the gospel by Matthew the record of our Lord's public teaching was closed by a declaration of woes upon the insincere hearers of His Word, exactly equal in number and strangely contrasted in meaning with the blessings proclaimed at its beginning. The position of these two portions of the inspired record is too significant to be overlooked. The Gospel has a double reference, a two-fold import, in harmony with the revealed character of God, as a just God and a Saviour. The Gospel speaks of mercy, and of judgment, and as much of judgment as of mercy; therefore the Lord said, "For judgment came I into this world, that they who are blind might see, and that they who see might become blind:" but the Mercy is put first, and the Judgment lingers till all the words of truth and peace are spoken, and then it sounds an alarm of woe. Mercy comes first to win straying souls, and Judgment follows to warn those who will not be won. There is no portion of the Word of God so dreadful as the solemn, yet tender, the awfully righteous, yet exquisitely pathetic sentences in the 23rd chapter of Matthew. They constitute from their character and position the peroration of our Lord's public teaching, just as the beatitudes formed the exordium. From that time He taught the multitudes no more, His recorded words being all addressed to His disciples.

That there is a real and intimate connection between the beatitudes

and the woes, is made more evident by comparing the brief notes of another of our Lord's discourses, preserved in Luke vi. 17-49, and which may be called the Sermon in the Plain, in distinction from the Sermon on the Mount. In this the blessednesses and the woes are given in immediate connection, but the reports of the Lord's words given by Matthew are so much more ample and exact that they are best adapted for comparison. We notice then that not only are the eight beatitudes paralleled in number by the eight woes, but that there is evidently an order in the contrast; and this fact may be admitted as argument in favour of the arrangement of the passage as it stands in the *textus receptus* and in the English version, as against the dislocation favoured by some critics. The contrast may be drawn out in this manner—

Beatitudes—Matt. v. 3-12.	Woes—Matt. xxiii. 13-32.
Poverty in spirit	Perverseness in spirit
Mourning for sin	Mourning for greed
Meekness	Proselytising zeal
Earnest efforts for holiness	Casuistry to evade duty
Mercifulness	Neglect of justice, mercy, and faith
Purity of heart	Outward propriety, inward impurity
Peace makers	Whitewashers of tombs (Ezek. xiii. 10)
Patient sufferers of persecution	Persistent maintainers of the party of the persecutors.

A study of this table will show that the contrast is not fanciful but real, and we enter into the subject further by observing that, where the Gospel does not introduce the beatitudes, its rejection directly tends to the formation of the evil dispositions and practices against which are denounced the woes. This is no old-world story of half-forgotten Jewish sects and their malpractices, but familiar matter of to-day which, but for the invidiousness of the task, might be localised and applied to living men in sadly too many instances. We of this age are not strangers to the perversity of some who loudly claim the power of the keys of the kingdom of heaven, but neither go in themselves nor suffer others to enter. Nor are we ignorant of the doings of some who wear sad visages, and make long prayers, neither to sympathise with, nor to comfort the mourners, but to devour their substance. The zeal that brings proselytes to an arrogant and uncharitable communion, and the casuistry that defines and distinguishes in order to fritter away solemn obligations, and to deny and confuse plain duties and unequivocal truths, until godliness becomes a mechanical form, and the laws of Christ are turned into a scandalous code of double meaning—are no strange things in the world. Contrast the merciful and pure in heart with the pitiless exaction of legal dues, founded on injustice, by men whose punctilious

ritualism is notorious. Compare the lovely character of the peaceable and patient with that of the men who unveil statues to the holy and devoted sufferers from former intolerance, and speak loudly in their praise, yet justify the maintenance in its position of supremacy of the party whose principles are inherently persecuting and unjust, and the conclusion cannot be evaded that there is nothing local or temporary in this part of our Lord's doctrine but a few accidental circumstances and terms. The results thus contrasted are being produced now wherever the Word of God comes. The beatitudes show what a true child of God is like; the woes reveal the elements of a character in every particular essentially opposed. The one is the blessed result of Divine grace, operating through unfeigned obedience; the other is the odious consequence of nominal profession, and external familiarity with truth, acting upon an unrenewed worldly nature.

But the blessedness is all at hand, for even the promises of the life to come, are the joy and confidence of God's children in the life that now is, and the blessed life may now be lived in all the fulness of the blessing of the Gospel of Christ; while the woes are all to come, and may never come if men will but be warned in time. Christ's faithfulness is the highest form of His mercy, and to those who repent, His voice, speaking of woe and judgment, is sweet with the tones of an infinite Love and Pity.

W. K. ARMSTRONG.

Tunbridge Wells.

In Memoriam.

THE REV. DANIEL DAVIES, D.D.

DANIEL DAVIES was born on the 15th of December, 1797, at the farm of Moilfre, between Llandovery and Llanwrtyd. His father and mother were Welsh Methodists; in which body the father was an active worker, and stood in good repute, to the day of his death. Daniel was the child of a second wife, and one of many brothers and sisters; hence it is likely that the place grew too strait for them, for the whole family left Moilfre and came to Merthyr, when he was a little one of five years. The year following, the frightful scourge of small-pox fell upon them, Daniel caught the contagion, and at six years old lost his eye-sight. He grew up, nevertheless, a bright, sprightly boy, developing within himself even more than the eager curiosity about the things of the curtained-off outer world, more quickness of perception by the other external senses, and greater grasp and tenacity

of memory than persons blind from their earlier days usually do. At twelve years of age he found employment at Dowlais Ironworks, "grinding blacking" for the moulders, and was led to and fro between work and home by a little dog. The proprietor, Sir John Guest, took kindly notice of him, made rather a pet of him in fact, and probably assisted him in his next onward step. Be this as it may, young Davies, who was thus brought up in a hard school of industry and thrift, obtained the means, at sixteen or seventeen years of age, to enter a college for the blind at Liverpool, where he resided for two years and acquired much useful knowledge, together, it may be, with somewhat enlarged ways of thinking, such as, changes of surroundings and associations almost always impart to a vigorous young mind. At this institution he learned, as a more suitable trade than "blacking grinding" for a blind man, the art of hand-loom weaving; his specialty in the art being the coarse warps and wefts that formed the ground-work for carpets, sackings, and other such fabrics. He returned to Merthyr and set up a loom of his own, prospering greatly in his new calling; for he made sacks for the farmers and millers of Glamorgan and Breconshire, and they were good strong sacks, and his name and character were beginning to be notable over all the countryside. So thorough was the work he put into these sacks, and such were their wearing qualities, that Dr. Davies, the subject of our memoir, was glad and proud to have it to say, that a very old friend told him only ten years ago, that he had still sacks of his workmanship in use—sacks then getting on towards their half-century of service, and yet not looking as if they would have to be quite cast aside for years to come. The young man felt his strength as a weaver; he put his heart into the work of his hands; and with a true sense of the dignity of labour, which some might miscall "humility," and with characteristic and praiseworthy prudence, he kept his loom for years after he had become celebrated as a preacher, so that he might return to it "in case he did not get on in the ministry."

At this period, now nearly sixty years ago, the Calvinistic Methodists of Wales were in a glow of religious fervour, connectionally, congregationally, and personally. Meetings, small and vast, were the order of the day; and the blind weaver of Merthyr attended as many as he could compass—prayer-meetings and repetition-meetings, in which he could take part, and the greater preaching assemblies, in which he was a listener, but a listener with aspirations of his own, and, perhaps unconsciously, pluming his own wing-feathers. He soon essayed his first flight. Before he was twenty years old he preached at Merthyr; and by the time he was twenty-two he became very popular in the body to which he then denominationally belonged. His blindness conciliated people's sympathy; his fine *physique*, energetic delivery, and stentorian voice, commanded the attention of the largest and most scattered audiences; while his powers of memory, his marvellous acquaintance with the Scriptures, and, as times went, his extensive information on general topics for a youth, and a blind

youth, made him famous and drew crowds to hear him. It seems, moreover, that the fine gleeful humour and cheeriness, and the sympathetic pleasure in the society of children and persons younger than himself, which were marked features of the matured and of the aged man, then began to manifest themselves in attractive and engaging forms. Mr. Davies was now passing through a crisis in his religious and theological history, looking back upon which, many years afterwards, he was accustomed to regret his premature assumption of the character of a public teacher. In this respect, the adventitious interest centering in him as a sort of "phenomenon," a blind "admirable Crichton," gave him a precocious prominence; but it does not follow that his after-views—both as he looked backwards and as he looked inwards—were not hypercritical. As he contemplated the rudeness of the instrument in a clearer after-light, he probably forgot the urgency of the work to be done or part-done by any means. His own notion, however, was that he did not understand the spirituality of Christ's Kingdom, and so far remained unconverted, until Abraham Booth's well-known book was read to him. This he would not have permitted to be done had he known that Booth was a Baptist, although even then he was with that sect in believing that immersion was the Apostolic form of the rite, but he held the mode to be immaterial. In consequence of his altered views he was baptized by dipping by the Rev. David Saunders of Merthyr; he himself preaching on the brink of the river, before going down into the water, from those words of Job, "Doth not the ear try words? And the mouth taste his meat?" An immense congregation had gathered from far and near to hear the expression of his new opinions by the wonderful blind orator, and his renown was enhanced by his secession from Methodism, although it exposed him to suspicions and misrepresentations on the part of many of his old associates, which followed him for years, and which he felt very keenly. He almost immediately, although only twenty-three years of age, was invited to London, to take the oversight of the Welsh Baptist Church there—there was but one in those days, and it was in an unsettled condition, and given to change from building to building. He laboured in the Great City about five years, at the same time availing himself of all the opportunities London so abundantly affords for self-improvement and the extension of knowledge on every side. With this object he went to hear the leading preachers of the time, he was regular in his attendance at the law courts, and a frequent listener to the debates in Parliament. He thus laid in a vast store of miscellaneous information, learned to take an absorbing interest in politics and public affairs, and cultivated his oratorical gifts by personal study of the best examples. It was at the time when men's minds were excited by the Queen Caroline's trial, and Davies was most eager to hear Brougham, Denman, and the other great advocates in the case. For this purpose he went down to St. Stephen's one morning, posted himself on the kerb-stone, and listened after the fashion of the blind for a pause in the roll of carriages, when he might cross over and find entrance, if

entrance could be found, into the House of Lords. While thus stationed a gentleman courteously and graciously offered him his arm, at the same time asking him where in particular he wished to go. "I want to hear Mr. Brougham, if I can get in," was the reply. "In that case," said the gentleman, "I am your man. Come along with me;" and he led him into the gilded chamber, found a convenient place for him, and bade him be seated. Presently the young man turned to an usher of the House, and asked whether Mr. Brougham had arrived. "Mr. Brougham?" exclaimed the functionary. "Why Mr. Brougham just came in with you!" It is pleasant to think that Brougham, at the height of the turmoil and worry of this exciting and notorious cause, could stop and do a good turn to our blind young countryman. Nor was he the last young Welshman who received kindness at the same hands. Lord Brougham's friendship for the promising Carmarthenshire barrister, who perished ere his prime in the *City of London*, on his voyage to Australia, and the encouragement and solid aid the great lawyer and statesman gave him, are cherished mementoes by the friends of Mr. George Palmer.

Mr. Davies's reputation as a man of ability, ambition, and prodigious memory, but prudent and godly withal, now procured him an invitation from the church at Bethesda, Swansea, to succeed one of the ablest men of his day, the Rev. Joseph Harris (Gomer), who had died in that charge. He returned to the Principality, and after a probation of nine months was formally appointed minister of Bethesda in 1825 or 1826, he being then twenty-nine years of age. From that date, during the period assigned to a generation of men, the labours of the departed worthy were unremitting and various. He stirred up the people of Swansea and the districts round about to build many chapels; his humour and genius and discretion invested him with a kind of Episcopal influence throughout South Wales; and he made frequent preaching tours, sometimes with his friend Christmas Evans or other brethren. Those were great occasions when Christmas Evans and he took the platform together, and first one big voice and then another resounded among the hills, and the dramatic power and fire of the one orator were followed by the clearer Scriptural expositions and closer reasonings but equal fervour of his companion; until the saying went round among the thousands and tens of thousands at the *Cymanfa*—a saying that seems levity to English ears although no such thing to pious Welsh tongues—that "it was a race between the blind horse and the one-eyed horse!" Both the blind and the one-eyed preacher came home so intimately to the sympathies of Welshmen, and were so at one with the genius of the country, that they could be thus referred to in the language of Welshmen, without suggesting anything more derogatory than affectionate familiarity. At the age of thirty-four or thereabouts, Mr. Davies married Mary, the daughter of Mr. John Morris, of Goetre, a superior and remarkable man among the Baptists of Wales. The happy husband loved this excellent lady with all the force and concentration of his nature, and

they enjoyed upwards of twenty years of perfect wedded life together, to which he was wont to refer with a grateful enthusiasm to the very end of his own long pilgrimage. She died at Christmas time, 1853, leaving him a son and daughter, who both survive; the daughter being the wife of our highly-esteemed townsman, the minister of Moriah. About two years later, the University of Madison, U.S., presented him with its D.D. diploma, a distinction he was properly loath to accept, although his repugnance to it was at length overcome by certain unselfish considerations into which it is unnecessary here to enter. As already stated, Mr. Davies was an ardent politician, and as might have been expected of a man of his sympathetic nature, general knowledge, and logical acumen, he was an advanced Liberal. His ready wit, his tact, his command of facts and arguments, and his elocutionary powers enabled him to sway large and excited gatherings in times when political feeling ran high; and his daughter, who when a little girl led him by the hand to these meetings, says that however rude and even hostile an audience might be, she never knew him fail to win a respectful hearing. The last political affair in which he personally took part was at Llanelly, in the 1873 election; and it is needless to add that he was deeply mortified at the event, which will ever be remembered as a scandal and disgrace to a constituency calling itself Liberal and Nonconformist. Although labouring under his sad disability, Mr. Davies was as energetic in body as in mind. He travelled much on horseback, and his journeys from Association to Association refreshed and exhilarated him. He was in many carriage accidents, but he always escaped without hurt. The worst danger, in his own opinion, to which he was ever exposed was by a grating or iron door, left open across a footpath, in London. He fell over it, into the cellar beneath, a depth of ten feet; but, remarkable to relate, alighted on his feet at the bottom and sustained no injury. When railways came into existence he grew to be a great traveller by the train, making frequent journeys by rail to London, North Wales, the Midlands, and elsewhere. On most of these occasions he was quite alone, but sympathy and kindly offices seemed spontaneously to go out to him wherever he went—we suppose it was owing to his own simple and genial nature and warm heart shining through the outer man,—that he journeyed on in perfect safety. It will interest his brother Baptists to hear that he was uncommonly efficient and even dexterous in the performance of the rite; and he has immersed as many as eighty-five adults at the same time. During the revival at Llanelly some thirty years ago, in which the Rev. David Bowen and the Rev. Mr. Spencer took a leading part, upwards of a hundred persons were baptized at one and the same time, in the old channel of the Lliedi, between the Sandy and Oldcastle, near the bridge Called Pont Awn. Mr. Davies preached in the open air at this spot, and such was the vast compass of his voice and the distinctness of his enunciation, that while preaching there he could be heard, understood, and his discourse followed from the top of the Bigyu Hill! Much has been said of his

feats of memory, especially of his familiar acquaintance with the Old and New Testament; but what is most astonishing is that he could not only repeat book by book, and recall any verse to which the cue of a few words was given, but that he could then tell in what chapter of what book the verse could be found and also the number of the verse! He seems to have been naturally of a mathematical bent of mind, and he had quite a talent, we had almost said a passion, for building construction. He drew up scores of plans and specifications for chapels, schoolrooms, and houses! His dogged determination, or rather his concentrativeness of mind, sometimes acquired a really unhealthy mastery over him; so that he *could not desist* from a thing till he had got to the core of it. Thus he confessed that a trivial puzzle, relating to the formation of some historical name by a combination of letters each one derived from other names, personal or geographical, or something of the kind—a thing that was not worth a child's squandering two thoughts upon,—kept him awake for two nights, until he laboured out the solution of the problem! A good test of the soundness of his judgment and his far-sightedness was afforded in the position he took in the great Voluntary Education controversy, which so profoundly agitated the Principality. While most of the Nonconformist ministers were voluntaries at any price, including that eminent leader among them, the late Rev. David Rees of Capel Als, Mr. Davies advocated State-aid to elementary schools. He stood nearly alone for years, and held his ground stoutly in the columns of the *Cambrian* newspaper, until in process of time Mr. Rees candidly acknowledged that "Davies was right after all." In addition to his other gifts and accomplishments, the good man departed was no mean Welsh poet. But although letters, and fugitive pieces in prose and verse, and a few sermons of his have seen the light, he had a great aversion to dictate for the press; and Dr. Davies must be regarded as in the main a man who did his work in his own lifetime, by the living voice, as God, in visiting him with blindness, marked out that he should do.

In the summer of 1855 Mr. Davies left Swansea. He had received a call from the church at Cardigan, a classical community in Welsh Baptist history—the Church of John Herring and of old Mr. Williams, the barrister;—and as he was now approaching the age of sixty, he had some longing for the comparative calm a great and growing town like Swansea was no place for. At Cardigan he remained five or six years, but retired in 1861, and took up his abode with Mr. and Mrs. Rowlands at Cwmavon, not intending to resume ministerial responsibilities. It so happened, however, that the church at Aberavon were without a pastor, and they begged of Dr. Davies to settle among them in that relation. For awhile he resisted their importunities; but on their proposing to make it lighter for him, by his taking duty only two Sundays in the month, he replied, "No! if I come it will be to endeavour to do all the work there is to do;" and he became their minister and laboured among them four or five years. Then he definitively withdrew from the pastoral office, but not from

the pulpit ; for his services were in constant demand, and he continued to preach here and there as invited, up to a year or so ago, when his memory began to fail him. The last time he occupied the pulpit was on Sunday, November 7th, 1875, at Moriah Chapel ; and his last discourse was an exposition of that portion of the Epistle to the Hebrews concerning "the Rest that remaineth to the people of God." He had come with Mr. and Mrs. Rowlands to reside at Llanelly in April, 1873, and their delightful family companionship continued unbroken until the end, which was now rapidly approaching. Shortly after his discourse on the theme of the Divine Rest, he was seized with a slight and almost momentary paralysis. This was succeeded by other attacks of more severity and longer duration ; until on Sunday, the 13th February, a shock deprived him of speech for awhile. He rallied on the Monday, and came down stairs, but another stroke took away the use of his right side that night. On Tuesday, however, he was dressed and brought down stairs, in accordance with his wishes ; and he sat up in a very happy frame of mind the whole day. His weakness then increased rapidly day by day, until he died in apparently painless repose, at half-past three o'clock on Saturday morning. As his son-in-law sweetly put it—"He slept himself away to heaven."

On February 23rd the remains of the great blind preacher of Wales were conveyed from the house of his daughter and son-in-law, the Rev. John Rowlands, minister of Moriah, Llanelly, and interred at Bethesda Chapel, Swansea, where he had held the pastoral charge for some thirty years, and where his dust now mixes in the family vault with that of his own mother, his wife, and her parents.—*South Wales Press.*

Objections to Modern Theories

OF THE FUTURE PUNISHMENT OF THE WICKED.

II.

IN the human mind, in relation to religious truths, there are certain fundamental *placita*, or consent of opinions, which are deeper than revelation, or which give to revelation its hold on the nature of man, and without which it could neither be comprehended nor accepted. Such is the attitude of the mind towards the eternal distinctions between moral evil and good ; towards the being of God ; and, we believe we may also add, the innate sense of retribution, and of existence unlimited or eternal. This feature of the mental and moral nature of man has appeared in all ages, it has interwoven itself with every form of religion, human or Divine, and it is the univer-

salinity and force thereof which evidently disconcert the advocates of annihilation. Mr. White, in his assault upon Universalism, in which he tries to prove it defective both in its ethics and its theology, remarks that "Apart from the 'vain and heathenish philosophy' of an 'immortal soul' it could not stand for a moment. It is, on the basis of that 'delusion,' a simple reaction against the 'dogma' of eternal torments." Dr. Petavel, referring to the orthodox interpretation of Mark ix. 43, says the words can only be "understood to imply eternal suffering when the soul's inherent immortality is assumed as a fact" (p. 34, note). He admits that man was created a "candidate for immortality," and that the failure of man, in relation to it, is only in harmony with "universal analogy," which exhibits certain species of existences as fulfilling their destiny, and so living and flourishing, while others, "ceasing to do so, die out and disappear." Surely the doctor must have been reduced to great extremities before resorting to such sophistry in support of his favourite hypothesis! What can he mean by variety of species, by "beings and germs of nature" which come to full development or not, in relation to the momentous questions affecting man's future destiny? What vague ideas of moral relations, of moral government, are involved in these crude and materialistic speculations! If the soul of man be of so little value, how can we uphold the intrinsic value of the price by which it was redeemed? And we may ask this the more seriously and pertinently when we find Dr. Petavel driven by the inconsistencies of his own theory to use the following language of the death of Christ:—"To pretend that He alone knew death, He alone tasted it, is to wrest the sense of Scripture. According to Jesus' own words, His disciples were to taste of death" (Matt. xvi. 28). Such words are infinitely lowering to the Atonement of Christ, and evince a confusion of thought on the central questions of Divine revelation most humbling to contemplate. According to the orthodox view, Christ's conscious endurance of the curse for man's sin stands as the Divine equivalent, in the eye of law, for eternal condemnation, and forms a worthy ransom for a spirit invested by nature with a ceaseless existence. The merit and importance of the Atonement, in our minds, will necessarily be proportioned to our views of the demerit and curse of sin.

But we must now follow up the objections raised in our first paper to the annihilation theory by remarking, in the third place—We object to the use made of the ancient philosophies, and of the writings of the early Fathers, in order to maintain the doctrine of annihilation. One writer summarily dismisses the whole question, as relating to ancient opinions, in these pompous terms—Paul "warned the church against philosophy;" "He does not condemn the Stoic or Epicurean schools and exempt Plato as some of the early Fathers expressly affirmed of him." Again: "He prohibits, with all the weight of his authority, the introduction of any philosophical system or dogma into the Church." The intention of the above remarks is obvious from the following words of the same writer, speaking against the natural im-

mortality of man:—"Many of the early Fathers forget this warning of the Apostle . . . upon the great doctrine of future punishment." "They did not renounce their Platonism." They "all of them, with Tertullian, adopted in the sense of Plato's sentiment—'Every soul is immortal.'" According to this, any doctrine of Christ which happens to correspond with the views of any ancient philosopher must be rejected by Pauline authority! No! It is not against systems, or specific opinions, that the Apostle speaks; but a disposition which *prefers* the vague and erroneous fancies of so-called human wisdom to the authoritative teachings of Christ.

Dr. Petavel asks, p. 56—"And are idolaters and heathen philosophers to determine the creed of Christians?" Again, he, in a very *ex cathedra* sort of way, sums up the doctrines of Plato by telling us they "rest on conjecture" and "high-sounding arguments in favour of immortality;" and he urges it as a fatal objection, that "Neither Cicero, Epicurus, nor Seneca agreed with Plato on the question of man's immortality," and that "the modern Chinese may be quoted in opposition to the ancient Egyptians"! But then what made the difference between these masters of ancient thought? Are the views of those ancient Epicurean and Atheistical philosophers, whose writings *tend* to the annihilation theory, mere *conjectures*? A more pitiful *begging of the question* I can hardly conceive of. And yet this is not enough—when quotations are adduced from writers before or after Plato's time in favour of man's native immortality and the doctrine of endless future rewards and punishments, the force of the reasoning based thereupon is parried off by questioning the *bona fides* of these ancient teachers. We are reminded of their "twofold doctrine"—the "Exoteric and Esoteric Philosophy"—the one intended for the initiated of their own schools; the other as a civil and social power in the hands of rulers for holding their peoples in subjection by the wholesome fear of "future rewards and punishments." This charge of fraud cannot now hurt the men against any of whose doctrines it is intended to be an insuperable objection, but it far more affects the objector's fairness or competency. There can be no doubt that in the main the various schools taught substantially the same things to the populace which they did to their select companions—differently handled, it is true, sometimes scientifically, sometimes popularly.* But midst all the confusion of thought and controversy upon cardinal questions, the very fact of their existence, and of that of the sects which related to them, proves indisputably that these were prior *opinions* or *traditions*, or revelations on these matters which found their response in the human mind; and we may confidently assert that "no religion ever existed without the doctrine of a future state, yet the doctrine of a future state has existed without a religion," as is.

* Duplex enim erat doctrinæ genus apud antiquas gentes, δημῶδες καὶ ἀνυπόβητον, doctrina vulgaris et doctrina arcana; idque non tantum ob diversitatem materiæ, sed eandem sæpe materiam duplici modo tractabant, populari et philosophica.—Archæol. Phil. lib. i. c. 8.

evidenced by the condition of many barbarous tribes. And twenty-five hundred years ago the advocates of annihilation tried all their force of sophistry and atheism to blot out this deep-seated and widespread belief, but utterly failed to do more than obscure its force for a while. Such, we think, will be the result of modern phases of this momentous controversy. The guilty conscience of man, by a strange fascination, or rather, perhaps, a deep moral necessity, responds to the very law which condemns, and cannot be beguiled into the snare of expected nonentity as a palliative of guilt or a refuge from foreshadowed danger. It is curious to note how differently the opinions of the ancients are regarded by the opposite schools of thought. The Annihilationists brand every view which savours of those held by Plato, Socrates, &c., as heathen fancies and dangerous speculations which have polluted the streams of pure thought as they at first flowed from the Scriptures; and the early Fathers, who held views in common with them in relation to the immortality of the soul and the reality and duration of future punishments, are held up to ridicule and discredit as the authors of dangerous heresies. The Restoration school tell of the divine Plato and of the almost inspired Socrates, and consider the early Fathers as conscientious and competent interpreters of their opinion, and faithful expositors of the infallible Word of God. Certainly the early Fathers were not mere echoes and servile imitations of the ancient philosophers. Any of their opinions adopted were not blindly accepted, or allowed to bias their minds unfavourably towards the teachings of Holy Scripture. Tertullian, with considerable warmth, in the third century, repudiates a similar insinuation. He says, speaking of the teachings of Socrates relating to the soul, "For by whom has truth ever been discovered without God? By whom has God ever been found without Christ? From God you may learn about that (the soul) which you hold of God; but from none else" (*De Animâ*, cap. 1). Again, he says, "Of course we shall not deny that philosophers have sometimes thought the same things as ourselves." He traces their views to the "common intelligence with which God has been pleased to endow the soul of man." "Their philosophy caught it up," but "whatever things are true (in their systems) and agreeable to prophetic wisdom, they either recommend as emanating from some other source, or else perversely apply in some other sense. . . Now I am not unaware what a vast mass of literature the philosophers have accumulated concerning the subject before us (the soul) in their own commentaries thereon—what various schools of principles there are, what conflicts of opinion."

He declared the urgent necessity, then existing, for freeing the "sentiments held in common" by them and the philosophers, and of "separating the arguments" which both parties employed from the "opinions of the philosophers" (*De Animâ*, cap. 2). A more intelligent view of the right and wrong use of mere human learning and opinion can scarcely be found in any writer, ancient or modern. Moreover, these early Fathers would look into these matters the more

critically from an impression then existing, in which they shared, that these ancient philosophers derived their most advanced opinions from sacred sources without willingly acknowledging the fact, or personally profiting by a vital faith in them (Tertul. Apol. c. 47). In his judgment the philosophers quenched their thirst at the fountain of the prophets ("ingenii sitim de prophetarum fonte irrigare"). This same view of the doctrines of heathenism was entertained and ably defended by such philologists and divines as Ludovicus Vives, Julius Sealiger, Vossius, Heinsius, Bochart, Selden, Hammond, Usher, Owen, Stillingfleet, and Gale, &c.

Very reluctantly we must take exception to the use made of the early Christian Fathers. Dr. Petavel professes to give us a list of the Fathers in three columns, ranging from A.D. 90 to 373. In the first, which he denominates "The Theory of Scripture: *Eternal death*," he places Barnabas, Clement of Rome, Polycarp, Irenæus, Arnobius, and Athanasius! In the second column, which he calls "The Theory of Augustine" (which really means the usual orthodox view), he represents that no Father advocated this view earlier than "Athenagoras, A.D. 190." In the third column, relating to the Restoration theory, he makes the blank still greater, for the first advocate of that view he makes to be Origen, A.D. 253. Now, upon the first two lists at present we remark that those who are named as holding the annihilation theory are unfairly placed in that position—certain isolated passages of their writings being the only ground justifying such a use of their names; or they are writers of so obscure and uninfluential a type that their opinions are really no criterion of the prevalent opinions of the period in question. Irenæus, in his fourth book against Heresies, cap. 40, distinctly admits and defends the "eternal fire" intended for the Devil, the "ringleader," and men set on the "Judge's left hand," as destined to the same "eternal fire and outer darkness" in which there shall be "weeping and gnashing of teeth, while the just shine forth as the sun in the kingdom of their Father." See also his second book, cap. 32. He further defends the natural immortality of the soul in his fifth book, cap. 7, "Therefore David says, 'My soul also shall live in Him,' just as if its substance were immortal," also, he says, the soul or spirit neither "dies nor is discomposed."

Clement of Rome, with most of the Fathers before the time of Origen, regarded the punishment of the wicked as eternal. In his Epist. 2, cap. 8, he says, "After we have gone out of the world no further power of confessing or repenting will then belong to us." Speaking of the wicked, cap. 7, he says, "Their worm shall not die and their fire shall not be quenched, and they shall be a spectacle to all flesh." Cyprian, in his address to Demetrianus, secs. 23, 24, says, "Believe on Him who will call down on them that believe not eternal punishments in the fires of Gehenna." "An ever-burning Gehenna will burn up the condemned, and a punishment devouring with living flames; nor will there be any source whence at any time they may have either respite or end of their torments." "The pain of punishment

will then be without the fruit of repentance; weeping will be useless and prayer ineffectual." Justin Martyr also asserts the eternity of future punishments in opposition to Plato's doctrine, according to which they should only last a thousand years (Apol. i. 8). The Octavius of Minucius Felix, cap. 35, contains these unequivocal words. Neither is there either measure or termination to these torments ("nec tormentis aut modus illis aut terminus"). These are only a few illustrations of the partial manner in which Dr. Petavel and others have exhibited the views of the early Fathers, but they show conclusively that the general doctrine of those times was very different from that of a total annihilation, such as was subsequently introduced by Arnobius and his sympathisers. At the same time neither ancient opinions nor patristic traditions are regarded by us as a final authority in any question of Christian doctrine. "The word and the testimony" of Holy Scripture bind our consciences and determine our beliefs.

IV. We object to the rigid materialistic construction put upon various terms in the original languages of Holy Scripture, in order to maintain the theory of annihilation.

Fairly to interpret any author we must not only consider the *usus loquendi* of leading terms employed, but the *usus scribendi* of the writers in question.

No greater injustice can be done to an author, and especially to the writers of Holy Scripture, than to put a meaning upon their language, in special cases, opposed to their own use of it in a general way. Yet this we charge against the advocates of the views in question. Dr. Petavel gives a list of words from the Greek and Hebrew for the purpose of showing that the annihilation of the wicked is the doctrine of the New Testament. He parades his "forty roots" in the Hebrew having this force, besides pointing to the "strongest terms at the command of the authors of the Greek Testament." But he is compelled to admit that the "verbs ἔξουθενόω and ἐξουθενέω, which seem more literally to answer to our word annihilate, are all but exclusively used with the tropical meaning of 'to treat with utmost contempt.'" It should be added that the last of these terms is used in the New Testament eleven times, but not once in reference to the future of man; and that the former is only used once of Christ, "being set at nought," which is its rendering. A very poor illustration of the annihilation idea. Dr. Petavel's strong case of its use from the Septuagint, Psalm cvii. 13, or Heb. x. 8—14, is not of any value; for the English rendering, "tread down our enemies," fully answers to the original Hebrew דָּבַדּ, which means to tread down or entirely defeat.

ἀφανίζω—to be removed from view or disappear—is only used once of the condition of the wicked (Acts xiii. 41), and evidently points to the solemn fact that those who have "despised" the grace of God shall be shut out from its glorious scenes, and be relegated to the outer darkness. In none of the instances of its use in the New Testament does it yield the smallest sanction to the idea of *non-existence*. A few passages in which this word is used are quoted from

the Old Testament, as Gen. xviii. 23, Psalm civ. 35, &c., but they are obviously references to the social and natural overthrow of ungodly men—their temporal destruction. A Universalist, who cannot be suspected of any unpleasant orthodox bias, may here answer the doctor as to the right rule to be applied to the interpretation of such Scriptures. “The judgment upon the wicked is not misery in hell but speedy extinction here.” The Psalmist intends to exhibit the striking contrast “between the rich in this world, who, in their folly, live like brutes and think to build for themselves an immortality here, and the servant of God, sustaining his faith in the hope of everlasting union with God” (Perowne, Huls. Lect., 1868, pp. 68, 69).

The word *ἐξαλείφω*, which Dr. Petavel renders “to blot out of existence” is given to strengthen the annihilation argument. But in the New Testament this word is never used in relation to the future of the wicked; and some of the examples quoted from the Old Testament are as far removed from the question as possible. Deut. xxix. 20, is a threat to erase the name of the wicked from under heaven, and alludes to the temporal judgments which followed disobedience to the Mosaic law. Psalms ix. 5 also speaks of the putting out of the name of the wicked for ever. But the discarding of a name surely will not carry with it absolute extinction of existence; yet these are the strongest examples given of the use of this word. Our author attaches much importance to the words *συνθλάω*, *συνγκλάω*, and *συντριβω*, which bear the general sense of breaking, crashing, bruising, &c., and point us to such several passages in the Old and New Testaments in which the wicked are said to be “dashed in pieces,” to be broken in pieces, &c. But the same words are used of the “broken-hearted,” Matt. xii. 20, the “bruised reed,” Luke iv. 18. Now we simply ask, are we seriously to understand that “utter extinction” is to be predicated of the wicked from such language as this? The words *λαταναλίσκω*, *αναλίσκω*, *κατακαίω*, and *πυρόω*, rendered by “to consume, to devour,” are paraded before the reader, with various Hebrew words which are placed as equivalents, certainly without due care and discrimination, and which, therefore, cannot be admitted in evidence on so important a question. The first two of the above words are not used at all in the New Testament in relation to future punishment. *κατακαίω* is never used of the wicked themselves, but of their works, and of Antichrist as a mystic person, (Rev. xviii. 8); and the same remark will apply to the root, *πυρόω*, which, however, is often used of trials, human passions, and the final conflagration of the earth and heavens.

The great battle-ground of this question has related mainly to the following words:—*απολλύω-υμι*, *απώλεια*, *καταστρέψαι*, and *υλεθρος*. The first two of these, signifying perishing, destruction, perdition, ruin, &c., really contain within their uses most vital evidence on the matter.

Their classical usage is chiefly depended upon against the orthodox uses made of them. It is denied they can ever signify “the destruction of a man in the sense of the removal from him of that which constitutes his true dignity, worth, or happiness,” and it is asserted

that they signify to perish, to cause to perish, destroy, or be destroyed. But, if passages from the ancient authors are quoted in which these words are used to show that annihilation is *not necessarily implied* in the terms perdition, destruction, &c., then their use is "poetical," "it is the hyperbole of poetry and passion."

In such cases where it is most manifest that Homer and other writers use the word *ἀπόλλυμι*, and yet recognize the existence of the departed spirit, we are told that "The Greek mind did not reckon the existence of the disembodied spirit as existence at all!" But how can this comport with the admission which has often been forced from this school of writers, that "Socrates and Plato taught the antecedent and the prospective immortality of the soul, and denied that it can either *γυγεσθαι ἀπόλλυσθαι*, i.e., either come into being or go out of being"?

W. BARKER.

Hastings.

(To be concluded in our next.)

The Song of the Vine.

I saw a pine-tree lift on high
Its noble head towards the sky,
Towering o'er all things far and nigh.
I said, as I beheld the tree,
"Would that such soaring strength were mine,
To stand erect and strong and free,
And not a trailing, clinging vine."

The humble violet in the dell
Puts forth its scented purple bell;
All of its lowly beauty tell.
I thought, as I beheld the flower,
"Would such humility were mine;
Had such a nature been my dower,
And not an upward-climbing vine."

A rose grew up, of beauty rare;
Each passer-by proclaimed it fair;
Its fragrance floated on the air.
No scent my Maker gave to me;
No brilliant crimson petals shine;
No charming flower, no fragrancy—
A broad-leaved, curving, tendrilled vine.

Yet, when the autumn time came round,
The Master's aim for me I found;
With rich, ripe fruit my boughs abound.
In vain I sought on high to tower,
In vain in colours rare to shine,
In vain to bud a scented flower;
I am a fruit-bestowing vine.

I drink deep draughts of heavenly light,
 And sup of dews in quiet night ;
 With speechless praise my life is bright.
 With quiet energy I grow :
 I sing forth grapes without design.
 Such is my nature; and I know
 The Master loves the fruitful vine.

J. H. COOKE.

1 JOHN i. 7.

Through fir-tree boughs the broken sunlight shines,
 And shimmers on the winding upward way.
 On whispering leaves and mighty harp of pines
 The unseen minstrels of the hillside play.

The summit reached at length, the sunlight fades,
 A thunder-cloud is spreading o'er the sky,
 The landscape lies enwrapt in gloomy shades,
 The glory hidden in obscurity.

When, lo! a rift in yonder cloud is seen
 Pouring across the land a stream of light,
 Revealing forest, grove, and meadows green,
 The river in the vale now sparkling bright.

It brings to view the mansion on the hill,
 Dazzling with burnished gold the windows blaze ;
 The humble cottages around the mill
 Rejoice, all gilded with its equal rays.

Stay here in Nature's temple for a while,
 Mark well this morning's lesson brought to thee ;
 Heaven is unseen, and earth has lost its smile
 By the black cloud of man's iniquity.

Yet right across the history of Time
 A narrow stream of grace from God all bright
 Comes through a rift, unheeding rank or clime.
 Blessed are they found walking in the light.

J. H. COOKE.

Dangerously Defective Views Now Abroad.

A LETTER TO A FRIEND.

MY DEAR FRIEND,—There has gone abroad in our day a defective and dangerous utterance regarding the character of the great God, our Saviour, defective in this respect, that it wraps up *all* the awful attributes of Deity in *one* of them—namely, love. That God is love, is an assertion of an inspired apostle, the most uplifting and enjoyable to upright souls; yet is the sentiment capable of being sadly abused by ignorance and inattention. It has become, this one attribute of love, nearly the whole of the divinity that certain parties preach and propagate, while many of the glorious perfections of the Godhead, both natural and moral, are quite thrown into the shade. Who hears in that Gospel of theirs of a God inflexibly just, of inviolable truth, of unbending rectitude,—a God to be feared in reverence, and a consuming fire to his incorrigible enemies, who will not at all acquit the wicked nor clear the guilty, who cannot look upon sin, but must punish with everlasting destruction those who obey not the Gospel? A *one-sided* view of the Divine character must, in the nature of things, be a false view and of dangerous consequence; hence, many are the instances in which souls have been betrayed into gross sins, the great enemy taking advantage of their wrong conceptions of the love of God to find out a leniency in His nature and character in palliation of offences. It ought to be remembered that if God is a God of love He must needs love *Himself* first, best and above all, therefore it is that the love of Himself as the most excellent of all beings necessitates Him to avenge the deeds of wickedness done by intelligent and accountable creatures under His government. He *must* administer justice *because* He is *love*—the love of Himself as the Being of all beings, first of all, and next love to whomsoever and whatsoever contains in itself His own blessed likeness. The style of the Scriptures gives no encouragement to this partial and defective manner of teaching. Is it pleaded that the beloved apostle John's writings are brimful of love? then the Apostle Paul's epistles are just as brimful of an argumentative elucidation of other perfections of God set forth in perfect harmony with John's teaching, and so is it with the writings of the Apostle Peter. In both these books of the New Testament there is a blending and beautiful uniformity of instruction altogether opposite to the sickly and mawkish talk of the love of God as if it were neither more nor less than an elevated sort of the same affection as human lovers cherish for one another. The divine love of God is a robust, pure, and bright emanation from the fountain of all spiritual light and life, standing at an immeasurable

distance from that which inhabits human breasts and in which there is ever a tincture of the earthly. Moreover, great ignorance or culpable inattention obtains in the class of teachers referred to. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Persons forget, if they indeed knew, that God's love is, and must be, separable into the love of compassion and complacency. The former, unquestionably, is the character of His love to the world, for it is and has ever lain "in the wicked one;" the love of compassion drew down the great Deliverer from His throne to His footstool to suffer and die. The other, the love of complacency, is that speciality of affection which He bears to the family of grace. Now, one effect of not marking this distinction and teaching it, is that parties yet unregenerate pick up the sentiment taught them, namely, that God loves them personally and specially; hence, the believer of this is heard to exclaim, "I am now so happy that God loves *me*." Now, then, the individual is led away from the reception of the testimony that God loves us *all* with a love of pity or compassion, which is the grand truth to be taken home and built upon, to belief in his own individual person as the special object of God's delight—a matter which to us can be evidenced only by "faith working by love" and overcoming the world, the flesh, and the devil. The universality of the gospel message admits of no restrictions; the blessings with which it is fraught can belong to those only who cordially embrace "the faithful saying, that Christ Jesus came into the world to save the chief of sinners." I may be the chief, but, if I see my guilt and danger and believe on the Lord Jesus Christ, *I am saved*, and hereby my *personal interest* in God's love comes clearly out.

It is, in many respects, my dear friend, a very remarkable age in which we live. The mournful state of the Christian profession, distracted by controversies and division on the one hand, and molested by crude, injudicious and dangerous sentiments of restlessly speculative professors on the other, make it a time of great peril to young Christians and anxious inquirers; and the avidity with which certain parties ply the task of building up their respective sects by crowding raw aspirants into their church rolls, to swell their importance in the eyes of their neighbours—why, such things as these produce heaviness of heart in exercised Christians who cannot help feeling alarm for an upcoming generation who, not knowing the perplexities and the controversies of the bygone years, finished and laid to rest, may be dashed to and fro on the billows of fresh theological storms to the vexation of the devout, the scandal of the profane, and the scattering away of ill-conditioned and ill-assorted materials brought together destitute of the hewing and dressing that was essential to the consolidation of the building.

OCTOGENARIAN.

Short Notes.

DISSENTING TRUSTEES.—A case decided by Vice-Chancellor Malins several weeks ago will be found interesting in Nonconformist circles. It had reference to the ancient hospital of St. John the Baptist, with the chapel of St. Michael annexed, in the city of Bath, erected in 1171 by the Bishop of Bath and Wells. Great abuses had crept into the administration of the charity, and in 1713 the case was brought before the Master of the Rolls, Sir John Trevor. The value of the property had dwindled down to £130; and he found that it comprised a master and six men and six women, who had been poorly kept, and that the chapel had been used, sometimes as an alehouse, and at other times as a post-office. He also found that by a grant of Queen Elizabeth the right of presentation of the master belonged to the corporation of the city. He then framed rules for the management of the charity; but they have been superseded by a new scheme drawn up by the present Attorney-General, which provided that the almspeople should comprise twelve men and women, the number to be enlarged according to the increasing value of the property, which, though producing at present only £900 a year, is calculated to yield £10,000 when the leases fall in; and also that the master should be a clergyman of the Church of England in priest's orders. The right of presentation to the mastership was, by his award, to be vested in such trustees as for the time being should be trustees of the municipal charities appointed to exercise the power formerly vested in the corporation. The charity and its property was to be under the management and control of the trustees, who were also to keep the chapel in repair. Their duties were, therefore, limited to the appointment of the master and the repairs of the chapel. Beyond these two classes of duty they were strictly eleemosynary. Under the preceding arrangement the trustees (thirteen in number) were partly Churchmen and partly Nonconformists—ten of the former and three of the latter. The new scheme of the Attorney-General was intended to turn out the Dissenters, and provided that no trustee should act in the administration of the charity until he should have signed a memorandum to the effect that he was a member of the Church of England, and willing to undertake the trust as regulated by the scheme. It was to obtain the excision of this wanton and illiberal clause that the present suit was instituted. Sir Richard Malins cited various cases which bore upon the question at issue, and alluded more particularly to the decision of Lord Cranworth, than whom, he said, no better judge, and no judge more gifted with good sense, had ever sat on the English bench, and who, in giving his judgment on a case of trust, said that it was the duty of the Court, when appointing

trustees to a charity, to select such persons as, looking at all the circumstances of the case, would appear to be best fitted to discharge the duties to be imposed on them. If the charity were expressly religious he would have considered that persons of the express religion in question should be selected. Lord Truro, said the Vice-Chancellor, when the case of this very hospital was before him, appointed trustees to this property in conformity with the statute affecting it, and they had been ever since a mixed body—partly Churchmen and partly Nonconformists—and it was stated in evidence that they had acted for the last twelve years harmoniously and pleasantly. On the 28th May, at a meeting of the trustees, Mr. King and Mr. Commans, both members of the Church of England, moved and seconded a resolution, which was unanimously adopted, that, in their opinion, the religious qualification upon which the Attorney-General insisted was an obnoxious one, that they firmly objected to it, and thought it ought to be omitted. A public meeting was also held in Bath to consider the scheme, when it was unanimously resolved that the religious restriction was highly objectionable, and ought not to be sanctioned. The witness who deposed to these facts said he had mixed largely with persons of all religious and political views, and he found but one expression of opinion, viz., that no religious qualification should be required of the trustees. The Vice-Chancellor said he saw no reason why the pleasant and harmonious working should not go on as it had hitherto done; and in the opinion of the Court, therefore, the trustees need not be members of the Church of England. Sir Richard is unquestionably right in the conclusion that it is quite possible for a gentleman to manage a charity efficiently who does not believe in the Thirty-nine Articles:—Mr. Disraeli has not been fortunate in the selection of his law officers; for one of them does believe that he cannot, and the other, who is a man of sense and ability, cannot get a seat in the House.

SPAIN AND THE POPE.—We had occasion lately to notice the struggle which has recently commenced between the Vatican and the Government of Spain on the subject of religious liberty. By the Concordat concluded in 1851 by the bigoted Queen, it was settled that the Roman Catholic should be the sole religion of the Spanish nation, and enjoy all the rights and prerogatives which it ought to possess according to the law of God and the holy canons; that all instruction in private and in public schools should be in agreement with the Catholic creed, and under the control of the bishops; and that the secular power should help them “to oppose the malignity of men who try to pervert the souls and corrupt the morals of the faithful, to stop the printing, introduction, or circulation of bad and pernicious books to the perversion of souls”—in short, to stamp out religious toleration. On the expulsion of Queen Isabella, the Concordat was virtually abolished; an effort was made to restore it on the accession of Alphonso the twelfth, but the contest remained in abeyance while

the civil war was raging on the frontier. It has now been renewed with greater intensity on the extinction of hostilities, and no sooner has the conflict with the Carlists terminated than the country is distracted by a fierce religious contest with the Holy Father, for the enjoyment of religious liberty. The new constitution which has just been compiled, concedes, what we should consider, the smallest conceivable morsel of liberty to heretical worship, inasmuch as the 11th article provides that no one who respects Christian morality shall be punished for his religious opinions, or for worshipping in his own way, while all ceremonies or public manifestations other than those of the State religion are forbidden. The Pope declares that by professing to allow the existence of heretical worship the Government of Spain has committed a sacrilegious breach of faith. He maintains that this 11th clause violates every right of truth and of the Catholic religion, annuls illegally the compact between the Holy See and the Spanish nation, lays the State open to the charge of wrongdoing, and opens a door to error—error which is but the precursor of a succession of ruinous ills to the nation so long and true a lover of Christian unity. Under this specious term, which sounds so sacred and scriptural, the Pope denounces the profession of every faith which does not sanction his infallibility, and recognise him as the Vicar of Christ upon earth. It is not that the Vatican can apprehend any immediate danger to the fabric of national belief based on the grossest superstition, from the opening of a few meeting-houses in some of the back streets of Madrid and other towns. But he apprehends, and not without reason, lest freedom of public worship should weaken the influence of the priesthood, shake the whole system by rendering the people indifferent to it, and create a desire for secular agencies to supersede the ecclesiastical. Spain is now doubly dear to the Holy See, as the only country left in Europe in which such a demand for what is called "Christian unity" could be made with the remotest chance of success. In other Catholic countries the liberal spirit of the age has so modified the religious feeling that Protestant worship is tolerated in all of them, and subsidized in some. But Spain is still essentially and exclusively Catholic; the Pope is urging the fanatic priesthood to denounce all religious toleration with increasing energy, and to rouse a popular opposition to even the very moderate views of the liberal Ministry who are not indifferent to the responsibility of acting in the face of liberal Europe. He has threatened Spain with the calamity of withdrawing his pro-Nuncio if the hated 11th clause is not abandoned. The Ultramontane party who were associated with Don Carlos have now obtained admission into the Cortes, and are opposing the views of the Vatican with great ardour, and it is feared that they will be strong enough to extract unhealthy concessions from the ministry.

RETURN OF THE JEWS TO SPAIN.—One of the darkest pages of the history of the dark ages is that which records the treatment of the Jews

in Spain. It has been justly remarked that there is scarcely a nation in Europe which has not to answer for much cruelty to them, but no people have a heavier load of guilt than the Spaniards. The Jews, by their energy, talent, and industry did, indeed, often acquire a very high position at the courts of some of the Moorish and Christian sovereigns of Spain; but this only exposed them still more severely to the hostility of the priesthood. The establishment of the inquisition, of which they were the especial victims, aggravated their persecutions, while the wealth they accumulated as the universal bankers of Europe, at a time when even the aristocracy could not write or cypher, exposed them to the cupidity as well as bigotry of their adversaries. Religious intolerance at length reached its climax, when it was resolved that the Catholic soil of Spain should no longer be polluted with their odious creed, and an edict was issued in 1492 banishing them from the kingdom, and 200,000 were obliged to sacrifice their property and seek a refuge in foreign countries. The monks and inquisitors exulted in their triumph, but Spain has never recovered the injury she sustained from the loss of their intellect, their talents, and their energy in the various departments of human labour. The injury was crowned by the subsequent banishment of the Moors, and Spain has ever since been steadily deteriorating, and, from being the first state in Europe, is now reduced to that of the most degraded and abject.

There have been Jews resident in Spain since the issue of the edict, but they dare not open a synagogue, and have no legal protection against the fanaticism which the priests may at any time arouse against them, and which may let loose on them the penalties which the edict decrees against them. The dethronement of Queen Isabella in 1868 opened up the prospect of freedom to the Jews, and they presented an address of congratulation to Marshal Serrano, who replied that the Provisional Government wished to put on record its unalterable determination that the regenerating principle of liberty should extend its influence to that which is nearest and most sacred to the human conscience, viz., to religious creeds. An effort was likewise made to procure the revocation of the edict from General Prim. On the accession of Amadeo, the Cortes decreed liberty of conscience. Chapels were opened by those who were not Catholics, and Spanish nationality was actually accorded to a Jew. The restored Government of the Bourbons has ignored the proceedings of the Provisional Government since 1869 as coming from a revolutionary source; but Alphonso XII. is esteemed a Constitutional Monarch, and the Jews hope that some freedom of conscience may be obtained from him. At the last meeting of the Jewish Board of Deputies, the following resolution was adopted:—"That a memorial from the Board of deputies be presented through the medium of the British Ambassador at Madrid to His Majesty Alfonso, King of Spain, praying His Majesty, in conjunction with the Spanish Cortes, to revoke the edict banishing the Jews from Spain, promulgated in March, 1492, and

also that it may be provided in the constitution for the Government of Spain that Jews residing in that kingdom may be free to profess their religious creed, and to practise the rites and ceremonies of its worship, and to enjoy the civil rites of Spanish citizens." It is perhaps unfortunate that the Jews should have presented their memorial at so inopportune a period as that at which the Pope is putting the severest pressure on the half-established Government of Spain to prevent the establishment of religious freedom. It may appear marvellous that in the last quarter of the nineteenth century there should be any country in Christendom where the Jews should have a request of such obvious equity to make, but the profession of their creed is incompatible with that "Christian unity" which is the favourite fancy of the Holy Father, and it will require a strong feeling of independence in the Madrid cabinet to grant their request.

THE VISIT OF THE PRINCE OF WALES TO INDIA.—Two hundred and seventy-six years ago—in the year 1600—Queen Elizabeth granted a charter to an association of "merchants, ironmongers, clothiers, and other men of substance," who subscribed the sum of £30,133 to open a trade with the East. So vast has been the change in the destinies of England which has since taken place, that in the year 1875 the Heir Apparent of the British throne, the son of Queen Victoria, proceeded to India and made a royal progress through the continent, receiving the homage of 200 millions of Her Majesty's subjects. The visit will doubtless be beneficial to the interests of the empire in India, but it will not be without its advantages to this country. It is calculated to give a more lively and distinct idea of the vastness of the Indian Empire to the English mind than it has been in the habit of forming. The oriental pomp displayed in the illustrations of the pictorial journals week by week, and the brilliant descriptions of successive scenes from the pen of the correspondents of the *Times* and other papers, will serve also to impress an idea of the magnificence of our Indian possessions. The magnitude of the country, stretching from Bombay to the borders of China, and from Ceylon to the Himalaya, nearly 2,000 miles in each direction, and the vast number of the population thus brought palpably before us, may strike the mind with the magnitude of the responsibility we have taken on us, and it may also inspire us with a determination to discharge more efficiently the duties it devolves on us. Moreover, it is scarcely possible to run the eye over the pictures of oriental magnificence which have been placed before us, week after week, without altogether discrediting the jaundiced statements of the Indian patriots, who assert that our Government has been the curse of the East. The wealth that is found to exist there after a century, as they affirm, of spoliation, and still more the ostentatious display of it before their rulers, demonstrates that the native chiefs cannot be the victims of tyranny and taxation they are represented to be. They would not have ventured on such

an exhibition under their Mahommedan rulers, when there was said to be danger even in exhibiting a clean garment.

With regard to the more important question what may be the effect of the visit on the relation of the princes and people to our rule, there is every reason to conclude that it will be beneficial. All those ideas of being able to throw off our authority and to expel us from the country which were disclosed by successive revolts, were effectually crushed by the extinction of the mutiny ; but the spontaneous, and apparently cordial homage paid by all these feudatory chiefs to the prince who is to be their future sovereign, was a gratifying token of their loyalty to the Crown. In one sense, indeed, the visit may be considered the maturity and consummation of our Indian policy. During the century of the Government of the Court of Directors, while they were adding province to province, the Government itself was anomalous and unintelligible to the natives. The oriental mind has no idea of supreme power which is not personal and monarchical. It could feel no respect for the Government of a company of merchants and bankers, which possessed no element of dignity, and scarcely any of stability ; and this feeling may have had some connection with the tradition that it would not outlive a century, which was not without its influence in creating the mutiny. The Governors-General were not devoid of the impression that it was a source of weakness ; and that the Government would be all the stronger if it were exercised, at least, in the name of the Crown. Warren Hastings was the first to suggest this idea to Lord North, and this was doubtless one of the causes of that intense antipathy which the Court of Directors always exhibited towards him. At the end of a century this idea is realized ; the Crown stands forth as the centre and source of all authority in India, and the Governor-General as the Viceroy and representative of the Queen, whose image stamps the coins. The ancient form of monarchical government, to which the natives have been accustomed for centuries, has been restored, and now the heir of the throne has made his royal tour through the length and breadth of the Continent, and exhibited the living type of Majesty before the princes and people of India. It is scarcely possible that this display of sovereignty should not deepen the feeling of fealty to the monarchy which governs them, and that they should not recognize more emphatically than ever that they are the subjects of one of the greatest powers in the world. The dignity, moreover, and affability universally exhibited by the Prince as he moved from state to state, was eminently calculated to leave a deep and agreeable impression on the native mind, and to correct the repulsive feelings created by the brusquerie of our national character, while his daring exploits in the jungle have been highly appreciated among a people who consider an ardour for field sports among the most distinguished qualities of royalty.

Maze Pond Chapel.

BEFORE the advancing tide of commerce absorbs another of our denominational "landmarks" a few notes gathered from its records may prove of interest to a wider circle than that which is identified with its history. The present Maze Pond Chapel, which, as most of our readers know, has been recently sold preparatory to building fresh premises on a site more "beautiful for situation" in the Old Kent-road, is of comparatively recent date. Built in the year 1840, it replaced the structure erected by the church when it secured the site in 1731 on a lease for sixty-one years. This lease was afterwards renewed for a further period of sixty-one years. Prior to the expiration of the second lease the purchase of the freehold in reversion was forced upon the church for £1,881, a sum considerably above its then estimated value. An action of ejectment for breach of covenant was threatened. To avoid this the purchase was made.

The church itself had been in existence forty years before the date of the first lease. Its first home was a meeting-house in "Flower de Luce"-court now known as Dean-street. Imagination pictures it as a "very rough-looking structure framed of chestnut planks." It is unfair, however, to compare these early "conventicles," as they were called, with modern specimens of chapel architecture. Placed side by side with the buildings then owned by the wealthy "Establishment" and the homes of the people the plain square-built meeting-houses of our fathers would not suffer in the contrast.

That the worshippers in them had due regard to cleanliness and comfort is evident from two of the earliest entries in the church records. "Agreed to allow Brother Silvanance Heathcote, one shilling and threepence per week for cleaning our meeting-house." "Agreed that Brother Edward Sandford and Brother Luke Leader do what they can to procure the taking downe the chimnies out of our little rooms." The first home of the church was this meeting-house in "Flower de Luce-court." Its birthplace was Mr. Luke Leader's house, Tooley-street, Southwark. Here, on the 9th February, 1693, met six brethren and thirteen sisters to spend the day in fasting and prayer, and "settle themselves in a church state." The elders, as they were then called, of five churches were also present.

The records of that transaction, written in clear, beautiful, handwriting, which looks almost as clear, after the lapse of nearly 200 years as when first penned, show how important the day was deemed by the little band. Very pointedly did the elders put it to their "consciencences" as to the step the brethren and sisters were taking;

deliberately and distinctly were the articles of faith agreed upon, and carefully entered upon the church-book.

These articles of faith, in twenty-two particulars, conclude with the following covenant :—" We doe covenant and agree to give up ourselves to the Lord, and each other according to the will of God, to walk together in all the ordinances and wayes of the Lord as a church of Jesus Christ in obedience to Him ; owning all the aforesaid articles of faith ; and accordingly we doe declare ourselves a church of Christ. In witness whereof we subscribe our names." The autographs follow. It is no slight evidence of the social standing of the founders of the church that only one brother and four sisters have to make a mark instead of signing. The autographs of the five elders are also appended as " witnesses to the aforesaid covenant."

The church-books, as we look through them, appear, with the exception of two or three years, to be models of painstaking care and caligraphic skill. So early as 1713 it is " agreed that nothing for the future should be inserted in the church-books till it is wrote out and laid before the church for their approbation." Hence originated the custom of transcribing the minutes from the book in which they are first entered and confirmed into the regular records, these records being compared with the original minutes, and confirmed by the church at least once a year.

Next to the provision for preserving the records of the church proceedings is the care taken to define and regulate " church acts." The church from the first adjourns from time to time. But as it was found necessary to provide for questions that may press for decision in the interval of adjournment, it is agreed—1743—that " an assembly of the members of this church, upon giving public notice after sermon, containing seven brethren at least, shall be esteemed and accounted a regular church-meeting. That all business transacted or resolutions taken at such a meeting shall bear the authority of a church act if confirmed at the next stated church-meeting by adjournment, and that everything said or done at a meeting where a less number than seven are present, as before mentioned, or not confirmed by a subsequent church-meeting, as described, shall not be looked upon as bearing the sanction of the church or laying the members under an obligation to regard it."

About this time it was also agreed " that the brethren present at every stated church-meeting sign the minutes taken at the said meeting, and when they are so subscribed and inserted in the church-book they be examined at the church-meeting next ensuing." Twelve years later the practice of signing the minutes was discontinued, except when required by a majority of the church. It being resolved that the names of the brethren present should be taken down, and at the close of each meeting the names be called over and inserted with the minutes. For over 130 years the names of the brethren present have been recorded.

The attendance at church-meetings is sometimes said to be the index

to the spiritual condition of a church. It is no slight evidence of the spiritual vigour of the church, and the attachment of the members to its interests, to note the unswerving fidelity with which the members attended the church-meetings. For periods of twenty, thirty, and in some cases over forty years, the same names occur with hardly a break as present at the church-meetings. We are not surprised to find—in fulfilment of the Divine promise, "Them that honour Me I will honour"—the name of the son appearing to fill the father's place. In one case the name of Heath appears on the books through a period of 120 years. Other names well known—Benham, Beddome, Gurney, Tomkins, Flight, Keene, Hooper, Alexander, Hepburn, Easty—might be mentioned.

Hitherto reference has been made to the brethren only. The rights and privileges of the "sisters" were not, however, overlooked in the constitution of the church. As far back as 1694 the question of the duty and liberty of the sisters respecting their silence and speaking in the church was settled by vote of the church unanimously as follows:—"(1.) We believe that sisters are excluded from prayer, prophesying, and giving of thanks in the church; they are not permitted verbally to exercise any spiritual gift in the immediate worship of God. (2.) We believe that women are excluded from all church offices; no authority of that nature is given to them. (3.) We believe that women ought not to argue or hold a debate in the church equally as the men have power to do. But (4.) we do believe, the sisters being equally with the brethren members of the mystical body of Christ, His Church, they have equal right, liberty, and privilege to vote with them by lifting up of their hands, or as the church sees meet, to show their assent or dissent for or against any matter or thing that is moved in the church. (5.) We do believe that, a sister having signified her dissatisfaction in a vote, may give the reasons of her dissatisfaction to the church, either (i.) after she has desired leave of the church to give her reasons, and it is granted her by their present silence or otherwise; but if the church see not good to give her leave to speak at that time we believe that they ought not to issue that matter until she had that liberty or is otherwise satisfied; (ii.) or she may declare her mind to any brother, desiring him to make it known to the church, except the necessity of the case, or the church for further satisfaction, does desire her to deliver her mind herself."

One hundred and forty years later the testimony of "ancient members" is called for as to the practice of the church in this very matter, Sister Williams having a "grievance on this head," and not feeling satisfied to "fill her place." In inviting Mr. Dore to the pastorate in 1783, by a special motion of the church the votes of the sisters are also recorded, and the names of those present are entered in the minutes in the same manner as those of the brethren.

At the beginning of the present century voting by proxy appears for the first time—in the election of the Rev. J. Hoby as successor to Rev. J. Dore. At the same time it was resolved that "Mr. Ivimy's

church be requested to dismiss Mr. James Hoby from that church to ours that he may be incorporated into our body previous to his being recognised as the pastor of this church." This seems to have been the last time of observing the early custom by which the pastor was formally "chosen out" from among themselves. Up to this time, too, the practice had been very strictly observed of receiving and dismissing members from neighbouring churches by appointing messengers to wait upon the sister churches.

Thus far reference has been made to the buildings in which the church has met, and the constitution of the church itself. Attention will be now briefly directed to the history of the church.

The little band that met in Mr. Luke Leader's house, February 9th, 1693, were, with the exception of two, seceders from Mr. B. Keach's church, Goat-street, Horselydown. The cause of the secession dates back three years earlier. On the 22nd February, 1690 "Mr. Benj. Keach, on the Lord's-day, imediatly after the church had broke bread, moved for publick singing in the church, and after great heate about it, it was put to the voate, and carried as followeth in these words, viz., 'Agreed to discourse the point of singing next first day afternoon, after the publick worship is over.'"

On the 1st of March the "case of admitting singing was discoursed and entered in their" (Mr. Keach's) "church-book in these words, viz., 'Then the case of singing was discoursed, and upon the debate some moveing for a voate and others to deferr a voate till the next first day, therefore it was first put to the voate whether it should be decided by voate now, or deferred till the next first day, and was carried by the majority to be issued now. Therefore it was put to the voate whether the church would give liberty to them that are for singing to sing in publick only after the last prayer, and they that are not for publick singing haveing their liberty to forbear, or, if they please, quiatly to goe out. Agreed to by the majority in the affirmative that they that are for singing may sing as abovesaid.'"

Twenty-six was the number who came out from the Horselydown church. The merits of the question need not be discussed now. It was argued on both sides with great force and learning, and many quotations from the scriptures. Keach, being himself a poet, argued the question from the one side, and with a poet's sensitiveness, perhaps, objected to a work upon the subject by his opponent, Isaac Marlowe, being distributed among his church members. B. Keach desired the church "would lay" one of the malcontents "under sin" for so doing. Several attempts were made to heal the breach. These failed, probably owing as much as anything to Mr. Keach's stern bearing towards the leaders of the opposition.

"Dismembered" at length by the church, the little band resolved to keep together. Amongst other rules agreed upon, may be quoted this—"That, having some poore amongust us, we will continue our usual collection, not knowing what occation there may be for it." This habit of considering the poor has been a marked feature in the

church's history. Later on it is recorded—"Two sisters desired the church to pay their house rent. The church did agree to pay Brother Rabbits fifty-two shillings a year for a room of his for them to live in." Down to the present day the same generous regard is shown towards the poor.

For some time they met, for breaking of bread, with the church under the care of Mr. Robert Steed, near Newgate-street. He was one of the five elders or pastors present at the formation of the church; and the election of the first pastor, "Mr. James Warburton." The wisdom of the choice of the first pastor was justified by the results. In the first year of his ministry and of its history 115 were added to the membership of the church. A "songless sanctuary" was evidently not much out of harmony with the popular sentiment, provided the right man was in the pulpit.

For six years did "Brother Mr. James Warburton," as he is designated in the church-book, exercise his ministry. Then, "he died." They were eventful years. In 1695 a division was formed in the church upon a question of discipline. For some time the very existence of the church was threatened.

The second pastor, Isaac Fermor, also died in the service of the church. His ministry was very brief, 1700—1703.

The Rev. Edward Wallin was his successor from 1707 till removed by death, 1733. He was the son of a gentleman who had been "greatly impoverished by fines for Nonconformity." He received invitations, it is said, from two churches. In the spirit of loyalty to his Master he decided for Maze Pond, because it was the poorer. Under his ministry the church rose to considerable eminence.

The educational wants of the community were cared for. A "charity school" for clothing and teaching the children of Protestant Dissenters was formed in the year 1714. In this institution the church took a lively interest. At a very early date a resolution to "have the usual collection 'for the charity school'" is entered upon the records.

In 1717, Mr. Wallin, with five other London ministers, established the Particular Baptist Fund. Towards the formation of that fund the church contributed £100, and the next year raised for its use an amount that placed it second on the list of contributing churches. The interest in the fund seems never to have ceased. In some years the amount raised by the church for its use has reached £140. The value of that first £100 can be best estimated by one of the rules adopted by the early managers of the fund—"That no minister be considered who shall receive annually from his people more than £25 except in extraordinary cases." Even so late as 1791 no minister with an income of more than £40 was eligible for assistance. About this date the annual contribution of the church to this fund averaged over £100.

During Mr. Wallin's ministry the breach between the parent and daughter churches was healed. Trouble was again in store for the church. On Mr. Wallin's death, a Mr. Sayer Rudd was received into

communion with the church with a view to appoint him as successor in the pastorate. The choice seemed wise till Mr. Rudd began to preach Sabellianism. A church meeting was held, at which he was "voted, in the judgment of the church, unsound in the faith, and rendered incapable of serving them, and by vote suspended from further preaching till the church remove her censure." Two of the deacons and several members of the church were also put under discipline for expressing their faith in the doctrines maintained by Mr. Rudd; eventually they were withdrawn from.

Internal troubles did not, however, distract the church's attention from responsibilities imposed upon it by the severity of the civil laws upon Nonconformists. January, 1733, it is agreed that "Brother Linnaker and Brother Carter be the church's messengers for this present year to attend the summons and meet the deputies of the other churches of the three several denominations of Dissenters in order to act in consort with them for the benefit of the whole." This important association originated in a general meeting of the Protestant Dissenters of London, held in November, 1732, to consider an application to Parliament for the repeal of the Corporation and Test Acts. The subsequent movements of the nation towards civil and religious freedom and equality have been along the lines prepared by the efforts of this organization.

In 1742, the question was put to the church "whether a person ought to be considered in the fellowship of the church who shall receive the Sacrament in the Church of England to qualify himself for executing an office of trust or profit, when at the same time he does not incur any penalty if he refuses to accept the place to which he is elected?" In reply it is resolved—"It is the opinion of this church that such a behaviour is a prostitution of the ordinance of Christ, and that a person so acting ought not to be continued in the fellowship of the church." It was held to be profane to make the symbols of Christ's dying love "the key to office, the picklock to a place."

In 1790, "It was resolved that this church present to the deputation of Protestant Dissenters the sum of £20 to assist in defraying the expenses incurred by supporting the constitutional rights of Protestant Dissenters in every part of the kingdom, and in seeking the legal extension of their privileges." On appointing Brethren Henry Keene and John Cooper as deputies for the year 1792, it was resolved that they "be instructed to propose formally, at the ensuing meeting of deputies, that the next application to Parliament be for the repeal of all penal laws which affect Protestant Dissenters as such."

Another question concerning human liberty engaged the sympathy of the church. The rights and wrongs of slavery were beginning to attract the attention of Christian men. The point under discussion was, not what rights has a slave on board an English man-of-war? but, what rights had he in England? Public opinion was not at all unanimous. At a church meeting, November 17, 1788, it is resolved "that our pastor" (J. Dore) "be desired to preach a sermon upon the

African slave trade on Lord's-day afternoon, 30th inst.; that after the sermon a collection be made for the benevolent purposes of the Committee for Effecting the Abolition of the Slave Trade; and that our Brother Henry Keene be requested to wait on Granville Sharp, Esq., their chairman, with the collection that shall be made, as an evidence of our most hearty concurrence with them in this truly laudable undertaking." From a subsequent minute it appears that £22 8s. 1½d. was collected, and that, in acknowledging the receipt of it, Granville Sharp "expressed in strong terms of respect his ideas of the propriety and generosity of the church in assisting to forward so humane and benevolent a design." At a later date the church solemnly and deliberately records its determination to "refuse communion at the Lord's Table with any person known to be the holder of a slave."

The extracts that might be made from the period thus glanced over multiply in number and increase in interest. The period comprises three pastorates:—Mr. A. West, ordained March, 1735, died 1739, at the early age of twenty-seven. Under his influence "the service of song" was established in "the house of the Lord." Mr. Benj. Wallin, son of a previous minister, Mr. E. Wallin, ordained 1741, died 1782; and Mr. J. Dore, who presided over the church thirty years, *i.e.* from 1784 to 1814, when he was succeeded by Dr. then Mr. Hoby.

The Rev. B. Wallin, M.A., deserves more than the brief space occupied by his name. Trained under Dr. Sayer Rudd and Dr. Joseph Stennett, he proved himself a workman that needed "not to be ashamed." His first vocation was business; he entered the ministry only in answer to the very importunate conduct of the church. Letters and diaries still extant show how bitter was the struggle through which he passed to decision, and how, through difficulties of no ordinary kind, he proved himself worthy of that decision.

Within the church, the measure of affection in which he was held may be judged from the epithets that appear against his name in the minutes; outside the church circle, the friendship he enjoyed with Mr. Augustus Toplady, Dr. Priestley, Mr. Hugh Farmer, and Mr. Speaker Onslow testifies to the many-sidedness of his accomplishments and character. The diversity in creed these names indicate is no evidence of laxity in religious convictions.

In times of almost universal doubt as to the Divinity of Christ, the church maintained a fixed and definite creed, as well as great purity in its fellowship. How deeply the evil had eaten into the religious life of the country may be judged from the fact that in 1772 a petition was presented to Parliament numerously signed by the Established clergy in sympathy with Socinian doctrines, praying that for the future no clerical subscription should be required beyond a general declaration of faith in the sufficiency of the Scriptures.

During this period of religious laxity, Mr. Wallin, as his published works show—over forty in number, including a volume of able discourses on the Divinity of Christ—earnestly and intelligently contended for "the faith once delivered to the saints." By a not

uncommon irony of history, this pastor of a sometime songless sanctuary became a writer of hymns. Looking through a volume published in 1750, entitled, "Evangelical Songs and Hymns, by B. Wallin," the eye lights upon the hymn, well known in England and America, "Hail, mighty Jesus, how Divine," &c.

Concerning the dispute with Dr. Gill, and the happy reconciliation; the calling into the ministry of Brother J. Stanford, afterwards Dr. J. Stanford, who sailed to America in 1786, and became pastor of the church founded by Roger Williams; the days of humiliation and prayer caused by the state of the nation; and the high-toned Christian principles brought to bear upon political questions in days of unblushing corruption, not more than a reference can be made.

In 1784, Mr. J. Dore, a student at Bristol College, was ordained as Mr. Wallin's successor. At that service brethren gathered whose names will not soon be forgotten in the denomination. This was eight years before the formation of the Foreign Missionary Society. From the first the names of the minister and leading members of the church appear in the annual accounts of that institution, and in 1794 the church recommends the claims of the Society to those of "our friends who are willing to afford any assistance by either annual subscriptions or occasional donations," and appoints "our Brother Henry Keene" to receive such contributions.

Home mission work was equally cared for. In 1789 the pastor is requested by the church to preach a sermon for the "benefit of the Society for the Support and Encouragement of Sunday-schools in the different counties in England." This was done, and £25 raised by a collection towards this object, the sermon itself being published by request. Robert Raikes' first Sunday-school was founded in 1781. The church was not behind in the practical application of the pastor's sermon. Its Sunday-school divides with another school in the neighbourhood the honour of being the first Sunday-school established in the South of London.

Ill-health compelled Mr. Dore's resignation several years before his death. His successor, the Rev. J. Hoby, suffered from the changes in the neighbourhood which had begun to set in. Disheartened by the altered aspects of the place, he resigned, after a ten years' pastorate, in 1824.

The Rev. Isaac Mann, from Shipley, called away by an untimely death just as he had established himself in the affectionate regard of his people, served the church from 1826 to 1832.

Mr. W. Brock, then a student at Stepney Academy, preached for the church, and was invited to the pastorate. Under the advice of friends, he elected to go to Norwich. It is useless to conjecture what might have been the results had he been otherwise advised.

The Rev. J. Watts, of Southsea, was ultimately elected. After a ministry of three years, in which he endeared himself to all classes, and gathered round him a large congregation, he was compelled to resign on account of his health.

Of Mr. Aldis's ministry (1838 to 1855), of his work in re-building the chapel in 1840, called for by the increased congregations, nothing need be said here. How much the neighbourhood altered in those seventeen years may be judged from the one expression in his letter of resignation—"I cannot bear the sight of so many empty pews."

Mention should be made by name of Revs. J. H. Millard, B.A., secretary of the Baptist Union, C. Clark, the eloquent lecturer, and H. Platten, successor to the late Rev. C. Vince, of Birmingham, who have since sustained the pastoral office. What are the church's present movements and future prospects do not properly come within the range of these annals.—*The Freeman*.

We commend to the kind consideration of our readers the following appeal from the pastor and deacons of this ancient church:—

"The desirability of providing a meeting-place on a more eligible site, for our ancient church, has been (as you are probably aware) under the consideration of the church for some years. The removal of so many families formerly constituting its membership into the suburbs, and the depopulation of the immediate neighbourhood caused by the encroachments of the railway, and the erection of large warehouses, have at length counterbalanced the many considerations that made us cling to the spot endeared by so many traditions and memories. Decision was finally made when a freehold, containing nearly 8,000 feet, was offered for public sale in the Old Kent-road, at the corner of the Albany-road. This we purchased for £2,030. Later negotiations have enabled us to sell the present property to the Governors of Guy's Hospital. Plans have also been prepared, which have been sanctioned by the Metropolitan Board of Works. It is proposed to build a chapel that will seat 900; a good schoolroom; separate lecture-room; large hall; and eight class-rooms and vestries. To carry out our plans in a substantial and worthy manner will involve an outlay (including the cost of the site) of at least £10,000. After paying sundry necessary expenses, we shall have in hand, as the proceeds of the sale of the old freehold, £5,000: thus requiring a further sum of £5,000 to complete the buildings.

"It is especially hoped to raise £2,500 by the time the foundation stone is laid. We shall then feel encouraged to attempt diminishing the remaining balance, so that we may not commence our work in the new chapel hampered by a heavy debt. How far we shall be able to attain this will depend largely upon the response we receive to this appeal.

"No alternative seemed before us but to take this enterprise in hand, in order to perpetuate the history and the work that go back nearly 200 years, or else to be simply spectators of the decline of our church influence, and anticipate the "calm decay" which has overtaken many of our ancient and once influential churches that have failed to avail themselves of the altered conditions of social and religious life. The new site has been unanimously approved by the church. It also opens up to us a new neighbourhood inadequately supplied with the means

of grace, a neighbourhood which has increased in population over 33 per cent. according to the last census returns; our old district shows a decline of 50 per cent. for the same period.

"The members of the church are doing all they can in the movement; but their resources are not equal to their will. On them, too, falls the burden of sustaining in unimpaired vigour the operations of the church during the period when the burden is heaviest, owing to the many losses caused by removals and deaths.

"Many who have worshipped in the old sanctuary will doubtless be glad to have a small memorial of it. To them and to others we appeal for help in our present necessity.

"We hope to commence building at the beginning of the spring, and shall, therefore, be glad of your reply at an early date.

W. PENFOLD COPE, 46, Grosvenor-park, Camberwell, *Minister*.

J. KEIGHLEY, Priest-court, Foster-lane, Cheapside

J. EASTTY, Hibernia-chambers, London-bridge, S.E.

W. HARRISON, 10, Philpot-lane, City.

W. JOHNSON, 63, Upper Grange-road, Bermondsey, S.E.

R. H. TYRER, 81, Blackfriars-road, S.E.

J. T. HART, 3, Laurence Pountney-hill, City.

} *Deacons.*

By any of whom donations will be thankfully received."

Reviews.

A NEW ACCOUNT OF THE PANTOMIMES. By an Undergraduate of the London University. Price 6d. London: Elliot Stock, 62, Paternoster Row, E.C. 1876.

THE author of this pamphlet has not placed his name in front of a manly protest against a theatrical abuse. If the supply is any indication of the demand, the theatre-goers are represented by a critic in Martin Chuzzlewit, who gives a manager to understand that "what was wanted was not Shakespeare, but legs." It is especially against the prevalence of the ballet that our essayist directs his arguments; and, as the most cursory reader must acknowledge, directs them fairly and forcibly. We respect the writer's feelings, and wish his chivalrous, out-spoken convictions may prove influential in the cause of right; but

so long as the tendency remains to find pleasure in such exhibitions, we fear it is useless to attack, and impossible to check, the supply thereof.

It is of greater interest, though that interest is of a melancholy kind, to turn the thought back to older periods of theatrical history. Are we to consider the theatre as fulfilling its duty when it refines the intellect, or when it deteriorates the morals? Which is the proper, which the abnormal development of the functions of the stage? that class of representation which provokes the censure of our London undergraduate, or the classical delineations of Shakespearian characters and proper enunciation of that poet's noble language? Are we to say that the theatre was best doing its task when Sophoclean beauty and Euripidean pathos thrilled its vast audience, or when that grand "house" re-echoed

with laughter produced by an immoral joke of Aristophanes?

Probably at no time has the stage been so influential upon public opinion as at the time of the great Greek dramatists. What would the modern theatre-goer think of a stage almost bare of scenery—with at most three actors upon it at once—accessories of the barest description, the plot usually well-known beforehand to all the audience? What would be his astonishment when he heard that thousands of men were kept entranced for hours by the noble words of the poet, declaimed with a skill on the part of the actor which betrayed the long and careful training undergone? Then plays were works of literature, and acting was an art.

"Yes," the stage-struck will say, "but you describe an intellectual exercise; what I want is relaxation? Very proper. Granting for one moment the premises that no intellectual occupation can be relaxation, we should then expect to find the theatres sought especially by those whose daily toil has called for mental effort. Is it so? Are theatres thronged by wearied men and women occupied in literature, education, science, or religion? Are boxes, pit, and gallery thronged by such, or are they the resource of the immoral as regards character, the idle as regards occupation? In fact, for the purpose of supplying a certain part of society with a certain class of amusement, the honour of the stage is sullied; and the teachings of the stage are lost to a great mass of the most valuable class of citizens. It is quite clear that many men cannot share the advantages of theatrical amusement and instruction until the evil reputation attaching thereto be removed. And this is produced by the monopoly maintained by a clique whose standard of criticism is excitement, and whose taste is sensuality.

ELIJAH THE PROPHET. By Rev. W. M. TAYLOR, D.D., New York. London: Sampson, Low & Co., 188, Fleet Street. 1876.

A YEAR ago we had the pleasure of reviewing Dr. Taylor's "David, King

of Israel," and are glad to learn that the welcome accorded to it has been such as to encourage him to publish another work of a similar character—one that forms in every way a worthy companion to it. The life of the prophet Elijah is a grand and inspiring theme, and grandly has Dr. Taylor treated it. If not an original, he is certainly an independent and vigorous thinker—well read, painstaking, and conscientious. As a Biblical student, he takes a high rank, and every page of his book leaves traces of the most intense and laborious investigation—presented in forms that cannot fail both to attract and to edify. He has seized, with the power of a master, the salient points in the prophet's career, portrayed them in bold and decisive language, unveiled their deepest teaching, and applied it to the circumstances and needs of our own day. The volume is a capital specimen of the best style of expository preaching, and admirably shows how interesting and instructive such preaching may be made. It augurs well for the American churches that sermons of this class are so greatly in demand. When will our churches in England discern the importance of this order of instruction, and crave for the "solid food" which it alone can give them? Dr. Taylor has our heartiest thanks for this admirable volume, and we may venture to say of it what Mr. Spurgeon has recently said of his David, "A grand work, which should be in every library."

THE METROPOLITAN TABERNACLE: Its History and Work. By C. H. Spurgeon. London: Passmore & Alabaster, Paternoster Buildings.

HERE is the authentic history of the Metropolitan Tabernacle, and the pastors of the church worshipping there, from Benjamin Keach, to C. H. Spurgeon, with an occasional sketch of some of its illustrious deacons, and an outline of the various institutions connected with the Church. Its perusal will gratify all who delight in the extension of the Kingdom of Christ, and will minister much instruction to pastors, deacons, and church-members.

TEXTUAL CRITICISM OF THE NEW TESTAMENT: for English Bible Students. Being a succinct companion of the authorised version with the critical Texts of Griesbach, Scholz, Lachmann, Tischendorf, Tregelles, Alford, and the Uncial MSS. By C. E. Stuart. Second Edition. London: S. Bagster & Sons, 15, Paternoster Row.

THIS work will be invaluable to the English student of the New Testament Text as it places within his reach the latest results of the Textual Criticism

of the Greek New Testament in a very handy form, at a very moderate price, and with every possible accessory to a complete acquaintance with the various readings of the most important manuscripts. The Editor having given a list of the Uncial MSS. quoted, with the initial letter of each, its name, the century of its production, the place where it is kept and its contents; has tabulated under each chapter and verse the critical various readings they contain. This second edition of this little book is rendered more valuable because containing the latest results of the labours of Drs. Tischendorf and Tregelles.

News of the Churches.

INVITATIONS ACCEPTED.

Bray, Rev. T. (Beckington, Somerset), Kings Sutton.
 Hughes, Rev. H. (Wern, Salop), Countesthorpe, Leicestershire.
 Jameson, Rev. C. F. (Rawdon College), Riddings, Derbyshire.
 Osborne, Rev. W. (Gamlingay), Thrussell-street, Bristol.

RECOGNITION SERVICES.

Bexley Heath, Rev. W. Jeffery, April 12th.

RESIGNATIONS.

Barrett, Rev. E. P., Hereford.
 Dolamore, Rev. H., Stafford.
 Jackson, Rev. J., Addlestone.
 Sear, Rev. G., Halstead.

DEATHS.

Burchell, Rev. W. T., formerly of Rochdale, Lee, Kent, April 6th, aged 77.
 Crambrook, Rev. D. F., Maidstone, April 7th, aged 88.
 Griffiths, Rev. Rees, Cardiff, March 6th, aged 60.
 Macfarlane, Rev. J., Elgin, April 11th, aged 48.
 Young, Rev. G., Kilmarnock, March 27th, aged 36.

THE
BAPTIST MAGAZINE.

JUNE, 1876.

Hines

WRITTEN IN AID OF THE MISSIONARY APPEAL.

LORD, I would breathe a prayer to Thee,
Thy promised grace to find ;
Its answer as the sunlight be,
Or breath of healing wind,
Or shower, in merciful descent,
On pastures bare, and streamlets spent.

A prayer that shall thy Spirit stir,
And move to mighty deed,
The Lord of Life, the Comforter,
From whom all gifts proceed ;
Who wakes the slumbering Church oft times
With echoes of celestial chimes.

Lord, I would work a work for Thee,
A ministry of love,
To tell—far over land and sea—
How Jesus, from above,
Revealed in human form divine,
Made offering at Redemption's shrine.

Made offering—costlier than the gold
Of Sheba's ancient soil ;
Or silver, that of Tarshish told—
And Tyre's imperial toil ;
Himself the Sacrifice complete—
O news, to stricken souls how sweet !

Lord, I would speak a word for Thee,
 For forth I cannot go ;
 But tongue or pen can pleading be,
 When Thy great cause is low ;
 And win for those, dark mists o'ershade,
 More hearts to feel—more hands to aid.

 Teach me the word that I should say,
 Or wreathe, as now, in song,
 To help Thy chariot on its way,
 The heathen's path along ;
 Where, east or west, the unsaved hosts
 Surge restless on earth's suppliant coasts.
 Lord, I would build a house for Thee,
 But not of quarried stone ;
 A living temple ! rising free,
 Though it should stand alone ;
 One soul redeemed, whate'er the strife,
 To be my joy, my crown of life !
 I pray—I work—I speak—I build--
 Yet, Lord, not I but Thou !
 Vain all my thoughts, and unfulfilled,
 Till Thou Thy heavens shalt bow ;
 And with Thy Spirit speed apace
 The glorious Gospel of Thy grace.

J. TRITTON.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

V.

IF marriages *must* be, candour compels me to admit that I can scarcely imagine one that seems more fitting than the marriage of John Transome and Ruth Hutton. But for all that, I don't quite like it. I have long indulged such a fixed faith that Transome is, in almost all things, superior to most men, that I cannot help wishing he had been superior in this too. Indeed, I am downright sorry to see such manifest signs that he is in love. I almost feel as if he had done me a personal wrong. What business had he to have a weakness of any kind !

Bear with me, gentle reader ; I am not running a tilt against matrimony in general, but only against it in the case of my hero. I

wonder I never saw it before, but, really, I think a man never looks so ridiculous as when he is obviously in captivity to a woman, and the bigger he is, physically or intellectually, the more ridiculous. Every woman in Transome's congregation will now feel that she has him at an advantage. Hitherto they have been a little afraid of him. Now, whenever he enters a room where two of them are together, there will be whispers and meaningful looks and smiles of triumph exchanged : and Transome, embarrassed by self-consciousness, will, for the first time in his life, feel ill at ease and be in danger of saying foolish things. Besides, eating and drinking, marrying and giving in marriage are so essentially gross and vulgar, that, much pleasure as they afford to most of us, we do unconsciously keep a little reserve of worship for those choice souls who are intellectually and morally so ethereal as to be able to resist their charming seductions. Do we not all feel, for instance, that if "glorious Queen Bess" had stooped to the weakness of marrying a husband she would have sacrificed the high regard in which the nation holds her memory ? Or, to select a far loftier example, do we not acknowledge the heroism of the Apostle who waived his right "to lead about a wife" that he might be the freer for the Master's service ? Nor is it his devotion only that we admire, but the sublime self-mastery that such devotion implies. Of course marriage is a good thing—sometimes. Very few people are fit to take care of themselves. This is truer of men than of women, however. Not many would know what to do with themselves if left alone for a week. And how many of us would be even decently civilised if it were not for a domestic monitor who, only half-suspected, keeps screwing us up to concert pitch ? Ability to stand on one's own legs is a sufficiently rare endowment.

But I had better change the subject, or my argument will overthrow my conclusion. I merely wanted to express my objection to Transome's marriage, and I am afraid I am justifying it. Meantime, let us be thankful that, at all events, marriage is not compulsory ; though what may happen, should a Tory Government remain in power, none can tell. I should not wonder if Mr. Disraeli's scheming brain is even now plotting a grand surprise for next Session in the shape of a bill for the more equal distribution of the sexes, and for the establishment of domestic felicity throughout Her Majesty's dominions ; and I have heard it confidently whispered that Mr. Gladstone's persistent remission of taxation has so embarrassed the spending aptitudes of his successor, that Sir Stafford Northcote's very next budget may actually propose a tax on bachelors and spinsters. Though, if it be so, I rejoice to know that there are not a few grandly self-poised souls who will sooner pay the tax than compromise their independency.

Miss Hutton, like Mr. Transome, comes of an old Nonconformist family. On the stairs of Pockle Hall is a curious old clock which is said to have been fifteen times sold for Church rates and fifteen times bought in at the sale, being too valuable an heirloom to be lost ; and

in a diary kept by an ancient Hutton, and carefully preserved by my heroine, are repeated entries like this:—"To-day the vicar's bailiff made seizure of 2 hams, 1 flick bacon, and the clock, for Church rate, 13s. 4d." Miss Hutton's grandfather, who had gained considerable wealth in another part of the country, settled at Quinton some forty years ago, and during the remainder of his life was a devoted member of the Baptist Church. Of his five sons, however, only one, Thomas, the youngest, followed in his footsteps; the others, forming friendships among the wealthier families in the neighbourhood, gradually relaxed their attendance at chapel, and, at their father's death, entirely withdrew, and became adherents of the Established Church. Thomas was the only one of their number that married, and the death of his wife shortly after the birth of their first child, so preyed on his mind that within a year he followed her to a premature grave, leaving his orphaned daughter to the guardianship of her uncles, who continued together in the family homestead. They took her at once to their own home, and here accordingly she had lived from her childhood, beloved and humoured and—after an eccentric and desultory fashion—educated by her bachelor uncles, whose pursuits, amusements, and conversation she was permitted to share with a degree of freedom which terribly shocked the Misses Grandison, who shook their heads and prophesied no end of ill-results. Indeed, it was an odd educational experiment, by no means to be commended. The least that could be expected from such a training would be that a girl would grow up eccentric, or "strong minded," or masculine. But in Ruth Hutton's case these dangers were escaped. As she grew toward womanhood she developed just a sufficient spicing of self-reliance and individuality of character to make her friends thankful that she had never been submitted to the process of being reduced to insipidity, which so generally passes for middle-class female education. In all other respects she was a true woman—modest, gentle, and full of kindly sympathies.

Very superficial people who saw her at home, before her character was fully formed, might be pardoned for forecasting a widely different result of such a singular education. Permitted an unrestricted amount of miscellaneous reading, accustomed to listen, and even to take part in, the conversation of her seniors, her information and self-confidence for a time outgrew her judgment, and she was rather early wont to declare that she had a will of her own and a decided inclination to show it. These signs of precocity her guardians were rather disposed to encourage than to check, rejoicing in them as evidences of exceptional intelligence. By the time she was sixteen she boldly avowed herself a Radical and a Dissenter. She made fun of her uncles' Toryism, read to them racy parodies of their favourite newspaper leaders, subscribed to the Liberation Society, and announced her intention, on reaching woman's estate, of mounting the stump and coming out as a woman's right advocate. At Parliamentary elections she sported the colours of the most Radical candidate, and even displayed them from the drawing-room windows, to the great confusion of the family

politics. She even went so far as to turn her raillery against the amiable young curate, who occasionally visited the house, imitated his sing-song reading for the amusement of the family, insisted on calling him *Mith* Polly, and pronounced his sermons "skim milk with the chill taken off." All this amused her guardians, to whom Ruth could do no wrong. These four men, whose singular life made them a mystery to many, were the veritable slaves of their orphaned niece, who made the sunshine of their habitation. But they did not understand her. They enjoyed her wit, they laughed at her drolleries, but they never suspected the deep undertone of thought, conviction, and purpose that lay beneath.

Adjoining the residence of the Huttons there was, three or four years ago, a small cottage, inhabited by a widow woman of great age, who had from her youth been a decided follower of Christ and a much-valued member of the Baptist Church. As this woman undoubtedly exerted great influence over the formation of Miss Hutton's character, she deserves an introduction to my readers.

She was a woman of a very devout spirit, singularly placid temperament, and, although almost entirely without education, of sound judgment and strong common sense. She was in exceedingly poor circumstances, and had known much trouble. Her husband, who had been an agricultural labourer, had died many years before, leaving her a widow with six children, all of whom she had followed to the grave, so that in her old age she was left utterly alone without the slightest provision for her wants. But I think her enjoyment of religion, and her sense of the goodness of God to her, were so intense that she scarcely felt her solitude or realised her poverty. "I have all things and abound," she would say; nor was the phrase in her lips a mere religious form. Her joyous contentment, nay more, her deep thankfulness, were patent to all who knew her. No one ever heard her complain. She was wont to put the goodness of God in contrast with her own deserts, and the result filled her with constant wonder and thanksgiving. It never seemed to dawn on her mind that most other people deserved just as little, and received much more. Her self-forgetfulness left no room for envying.

This woman became a great favourite with Miss Hutton, who often visited and sat with her. Let us listen to one of their conversations. Miss Hutton had just been giving an account of a sermon she heard from the vicar the day before at an arch-diaconal visitation, and which she thinks was remarkable as containing no allusion to the Gospel:—

"Ah, child, I'm afeared they be all dumb dogs, lying at the bone and forgetting to bark."

"O! as for that, they can bark loud enough if their bone is touched, and bite too, as my grandfather's diary witnesses."

"I dooant know so much about the clergy now, but in my time there were not many on 'em as knew the grace o' God or cared for it. Woould Mr. Bellows used to preach Sunday morning at Quinton and afternoon at Whittle, but I never heard as he did anything else: an' in

fac' he wor very often drunk most o' the week. There wor no school, eithe Sunday or workaday. I suppose it is different now. There are three clergy where there wor on'y one, an' they are more active in teaching and visiting."

"Yes, there is certainly a change since your youth. We have got rid of the old wine-bibbing rector who held two or three livings and grew fat while his parishioners grew lean; and we have a race of clergy who can hardly be complained of for a want of activity, but, unfortunately, they often seem to be wanting in an average share of intelligence, and many of them have a craze for ecclesiastical millinery which makes them look very contemptible."

"Blind leaders of the blind, who feed themsel's an' not the flock."

"I dare say. But feeding the flock is no part of the obligation they owe to the State that appoints them and pays them."

"Well, never mind 'em, honey. Bless the Lord, we are not dependent on the clergy to learn the way o' salvation. I hope *ye* ha' found the one thing needful?"

"That is just what I want you to talk to me about. What is the one thing needful?"

"Why Jesus Himself for sure, child."

"Jesus?"

"Yes, child. If you aint got Him you aint got nothing, and if you have Him you don't want nothing else. Don't you see?"

"I'm afraid I don't. I wish I had your faith."

"*My* faith! Bless you, mine aint much of a faith. I can on'y just clutch the hem o' his garment."

"But you trust Him so entirely, and you seem so happy in your trust. How is it?"

"An' why should I not trust Him? Why, He is goodness itself."

"And yet I believe that you have seen a great deal of trouble. Does it never appear as if He had neglected you—as if your faith were vain?"

"Whatever do you mean, child? I aint had many troubles to speak on. The lines ha' fallen to me i' pleasant places; I ha' a goodly heritage."

"But you have always, I believe, been poor; most of your neighbours have been better off than you. Does it never seem as if the Lord had dealt more hardly by you than by others?"

"Dear heart! No. Why you on'y sees the outside o' things, which aint o' no account at all. D'ye see that little picter there? That's a Ebenezer; an' there's another, an' another."

"Tell me about them."

"That un' there with the red border, that's when we had the fever i' the house. My husban' was down wi' it, an' three o' the childer. O it wer a hard time! Nothing coming in an' no one coming near. But the Lord redeemed us out o' all our distresses, an' then I just nailed that picter up there to keep me i' mind of His goodness. An' that other wi' the red string was when my Jim was dying. I prayed the

Lord night an' day either to spare him or to give hope that he wer converted. Ye see Jim wer allus a very quiet lad an' shy, an' though he'd been very reg'lar at chapel an' prayer meetings, ye couldn't get him to talk; and so I wer very anxious whether the root o' the matter wer in him or not. Well one night—it wer the night before he died—I see'd he wer sinking fast, and I felt as if my heart would burst, when he said, 'Mother, dwoant fret about me. I'm on the Rock. Mother, I've loved Jesus long, on'y I think I've been like Nicodemus, I didn't like to tell you, but I know whom I have believed.' Well, after that I almost choked wi' joy. He heard my voice and my supplication, an' that's the Ebenezer."

"So I suppose all these pictures on the wall have a story?"

"Every one on 'em. They's all memorials o' the Lord's loving kindness. Ye see they helps my faith won'erful. When I feels a spirit of murmuring or unbelief, I've on'y just to look up to be made ashamed o' mysel'. Wait a minute, honey, an' I'll show you my husban's hallelujah stick. It wer that as taught me about keeping the Ebenezers."

"Was your husband like you, then, Susan?"

"Like me, honey! he were worth twenty like me. He wer a man won'erful strong in faith an' mighty i' the Scriptures. I wer allus a poor limping thing compared wi' him."

Here the old woman thrust her hand into a cupboard in the wall, and drew from it a stout stick, about three feet in length, having pieces of variously coloured threads tied round it almost from end to end.

"There! that's his hallelujah stick."

"I think I can guess its meaning now, after what you have said. Those coloured threads are Ebenezers, are they not?"

"That's just what they are, honey. My William called it his hallelujah stick, because he said if ever he fell into the dumps, he had on'y to look at it an' his sighing were turned into singing. Ye see every thread on that stick wer a memorial o' some great mercy. He said it wer like the staff which one o' the shining ones gave to the pilgrim, an' which, as soon as it got warm in his hands, sent forth a sweet smell as refreshed him all the way."

"I'm afraid, Susan, I am quite unable to read your history the way you do. You almost make it appear as if it had been full of sunshine, and to me it seems nearly all shadow."

"That's because ye on'y looks at temporal things, child. Ye thinks if the Lord takes away the corn, an' the wine, an' the oil, an' the flax, there's nothing left. But the best o' all is left behind, an' that's just Hissel'. Why, look here, honey, when ye goes to buy groceries, ye dwoant fret an' worry because the grocer wraps somebody else's things in a larger paper nor yours. It's the goods you wants, not the paper. And so it is in spiritual things; we on'y wants the grace o' God, an', having that, other things are just o' no account at all."

"Still it is true that others, many others, have been treated in a

way which makes their life seem much brighter than yours—poor and alone.”

“Who says I’m alone? Aint the Lord Himself wi’ me, day an’ night, an’ dwoant he say he’ll never leave me nor forsake me?”

“True. I don’t dispute your enjoyment of God’s presence. I was only speaking of temporal things, as you call them, which, I fear, are of greatly more importance to me than they appear to you. Husband and children taken away, and yourself left to solitude and poverty. I think I should feel, like Naomi, that the Almighty had dealt very bitterly with me.”

“Bless ye, child, that aint the way to look at the Lord’s dealings wi’ ye. On’y think o’ what we deserve! Less than the least o’ all His mercies! If a man thinks he ought to get a pound, o’ course he’ll grumble at ten shillings; but if he knows he deserves nothing, why then he’ll be thankful for half-a-crown.”

“You seem to have no doubt whatever that you are a child of God. How can you know quite certainly that you are pardoned?”

“Dwoant He say if we confess our sins He is faithful and just to forgive us our sins? An’ dwoant He say, Him that cometh unto me I will in no wise cast out? Well, I just goes to Him, and I knows He has received me because I know He is true.”

“I see; you just depend on His word.”

“That’s it, honey; what else would I do?”

“But I think I should like some sensible proof—an emotion, a feeling; I hardly know what, but some unmistakeable evidence on which I could entirely depend.”

“That’ll come too; on’y it won’t come by seeking it, but just by looking to Jesus. I think when yer looking to Jesus the inward witness grows up in yer heart naturally; ye dwoant know how.”

“But when it does come you can depend upon it?”

“No, no; ye must not do that. Ye must just go on depending on Jesus on’y.”

“I think sometimes that I could serve Him vety gladly, if only I could be quite sure that I was His?”

“But couldn’t you serve Him without being quite sure. D’ye think that the woman who came behind and washed His feet with her tears wer quite sure she that wer His? I cannot explain it, but it seems to me as I could love Him and lie at His feet whether I were sure He had accepted me or not. I’d lie there till He did.”

“I fear I am very far from being a Christian. Indeed, I think the more I try the worse I am. I want to have that peace which I thought all Christians had, and it seems as if instead of gaining it I only increased in sinfulness.”

“Ah! there’s just the reason why it woant never do to trust to frames an’ feelings. Ye dwoant understand them. The Lord is just leading ye to Hisself, child, on’y ye dwoant know it. Do you know who feels most o’ the burden o’ sin?”

“Those who have most sin to feel, I suppose.”

"No, child; those who are most lightened by the Spirit. When the Spirit works in us, He allus makes us feel our sin, an' the more He works the more we feel it. A deep feeling o' the burden o' sin is one o' the surest signs that we are is."

By repeated conversations like this was Miss Hutton brought at last to know the Lord. At the time when our story opens she had been three years a consistent member of the Baptist Church, winning by her goodness, intelligence, and earnest well-doing the esteem of all her brethren. Of her uncles only one is living. Ruth and he are the sole occupants of Pockle Hall. He has relaxed none of his Churchmanship, but he never interferes with the religious convictions of his niece. Whether he will consent to her union with the Baptist minister remains to be seen.

Biblical Studies.

III.

CHRISTIAN FAITH.

IN the New Testament a prominence is assigned to faith which even the most casual and superficial reader cannot overlook. That which this word signifies is everywhere regarded as of supreme importance. Beyond all things else we must aim at its possession, and whatever we may neglect or set aside there must be no weakness or vacillation here; for faith is absolutely indispensable, and without it we cannot please God or share the immunities of His Kingdom. It is, indeed, the distinctive feature of the Christian religion that it makes its appeal to faith and promises its blessings, whether present or future, to those who believe. The message which the apostles of our Lord were commissioned to deliver to the world may not unfitly be summed up in the words "Believe on the Lord Jesus Christ and thou shalt be saved." The end for which the Christian revelation has been recorded in a permanent form, and handed down from one generation to another, is that men "might believe that Jesus is the Son of God, and that believing they might have life through His name." Those who respond to the Saviour's call, who gather around Him as His disciples, and constitute His Church, are spoken of again and again as believers, as "saints and faithful brethren." And if they are enabled to attain a degree of inward purity and strength, if they successfully resist temptations to which others succumb, and enjoy a sense of peace and happiness after which others vainly yearn, their sole explanation of the fact is that "the life they live in the flesh is a life of faith in the Son of God, who loved them and gave Himself for

them." It is in one view their highest ambition, as it will ultimately be their highest honour and delight, to possess that righteousness "which is through the faith of Christ." And amid all the difficulties by which they are surrounded and the perils to which they are exposed, the whole range of their duty is covered, and the whole secret of their strength is revealed, by the brief exhortation of our exalted Lord, "Be thou faithful unto death, and I will give thee the crown of life."

Such being the importance attached to faith, we shall lay ourselves open to censure if we do not strive after a clear and intelligent conception of its nature and the sources of its power. What is faith? What does the word denote, and on what grounds does its pre-eminence rest? These are questions which readers of the New Testament often ask themselves, and an answer to them is essential to a consistent view of the Gospel by which we are saved. To an investigation of this subject in some of its more important aspects we shall address ourselves in this paper.

Numberless dissertations have been written on it by men of keen dialectic power and extensive erudition. Philologists, philosophers, and theologians have discussed the question from their respective stand-points, and although their views have often been diametrically opposed, and in some respects they have perplexed rather than aided men, they have yet reached results which the simplest-minded Christian may accept with thankfulness, and which will enable him the better to understand the mind of the Lord. The subject, in one view, is by no means a simple one. Even in the Bible, faith is presented in many and diversified aspects. The word has various shades of meaning which have to be carefully distinguished and taken into account; and it suggests, moreover, so many collateral inquiries—its relations are so numerous, that we may, while still speaking of faith, find ourselves in fields quite remote from our starting-point, and face to face with the profoundest and most complicated problems of theological science.

In the present article it will be our aim to set forth, if we can, the essential nature of faith as a mental or spiritual property—to get at the root-meaning of the word, at its primary and essential signification. If we succeed in our efforts to discover this, we shall have little difficulty in understanding the modifications through which the word has passed, and in harmonising what might otherwise appear contradictory.

The primary idea of the word in its active sense is trust; and in its passive sense trustworthiness. Not only in our English term, but in the Hebrew and Greek words of which it is an equivalent, is this idea prominent. The Hebrew verb *אמן* (*aman*) denotes in *Kal* to support, to sustain, to hold up; and the active participle is used as a substantive, with the special sense of "one who supports, nurses, or trains a child." In the *Niphal* the word denotes to be firm, stable, trusty, sure. In the *Hiphil*, to regard as stable or trustworthy, to lean or build upon, to confide in, to believe.

The Greek word πιστεύω (*pisteuo*) means to be persuaded of, to recognise or acknowledge as true, to rely upon, to trust to; and the substantive πίστις (*pistis*) has the two meanings of trustfulness or trustworthiness, according as it is used in the active or passive signification. The former of these meanings is by far the more common, but the latter is by no means infrequent, and the two stand in very close and vital connection with each other.

Cremer, in his "Lexicon of New Testament Greek," has a very careful and scholarly discussion of πίστις and its cognate terms, and although there are one or two points of importance on which, perhaps, he does not adequately touch, his conclusions are highly valuable. He asserts that "the New Testament conception of faith includes three elements mutually connected and requisite, though according to circumstances sometimes one and sometimes another may be more prominent," viz., (1) *A fully-convinced acknowledgment of the revelation of grace, i.e.,* as he had before explained, faith is a rational conviction, the result of appropriate and sufficient evidence—not merely an opinion held in good faith, without regard to its reasonableness; (2) *A self-surrendering fellowship with and cleaving unto Christ*, the union of the person recognising with the object recognised; (3) *A fully-assured and unswerving confidence in the God of salvation*, that is, in Christ, confidence unconditional and absolute. None of these elements, he tells us, is wholly ignored by any of the New Testament writers, and none of them (let us add) can be ignored by us.

The theological and religious value of the word is, of course, determined by the language in which the New Testament was written, and any word we use must simply be its representative. So far, then, it would appear that the signification of faith is clear. But we reach the same result by an examination of the English word itself. Faith is said to be derived from the Anglo-Saxon *foegth*, the third person, sing., present indicative of the verb *foegan*, to join, to covenant, to engage. And thus it denotes that state of mind which a union for any specific end, an engagement or a covenant, pre-supposes and requires—that is to say, it denotes trust, confidence, reliance upon a person as trustworthy. The corresponding words, belief, to believe, &c., have another derivation, but yield the same result. "The etymologists," says Richardson, "do not attempt to account for this important word; it is undoubtedly formed on the Dutch, *leven*; German, *leben*; Anglo-Saxon, *lifian*, *be-lifian*; Gothic, *liban*, *vivere*, to live, or *be-live*, to dwell. *Live* or *leve*, *be-* or *bi-live* or *leve*, are used indifferently, by old writers, whether to denote *vivere* or *credere*. . . . To *believe*, then, is to live by, or according to, to abide by; to guide, conduct, regulate, govern, or direct *the life* by; to take, accept, assume, or adopt *as a rule of life*; and consequently to think, deem, or judge right; to be firmly persuaded of, to give credit to; to trust, or think trustworthy; to have or give faith or confidence; to confide, to think or deem faithful."

In view of these statements there can be little difficulty in under-

standing the nature or essence of faith. Faith is the expression of trust, the assent of the intellect to statements supported by adequate evidence, the conviction of their reality, and the submission of our nature to their due and legitimate influence. It is that attitude of mind and heart which gives a fitting and sympathetic response to the truths which have been brought within the sphere of our knowledge—a response which converts those truths into a rule of life. We see at once, therefore, that faith is not credulity, that it is not opposed to reason, as rational is opposed to irrational, or as an assumption is opposed to a proof. It rests upon, and in a sense is limited by, knowledge, and is not a synonym for “intellectual darkness.” It is the fruit of perception. We cannot believe that of which we have not heard and do not know. Our knowledge may, indeed, be only of that simple order which in philosophical language is termed historical, or empirical as distinct from scientific—the *γνώσις ὅτι ἔστι*, and not the *γνώσις διότι ἔστι*. We may simply know that the object of our faith is, but how or why it is we may not know. Of its existence and its claims to our hearty assent we are fully persuaded, but farther than that we may be unable to go. Of the union in the one person of our Lord of two natures—the Divine and the human—we are firmly convinced. The facts of His life can be explained on no other supposition, but of *the method* of that union we are ignorant. We recognise His Deity on the one hand and His humanity on the other. Neither can be rationally or consistently ignored, but the *quo modo* of their union has not been disclosed, and no theory about it can claim the same rank of importance with the fact itself, which latter is, strictly speaking, the object of our faith.

Faith, as thus explained, is an act which, so far as its inmost nature is concerned, is restricted to no department of life but illustrated in all. The commonest processes of thought, the most familiar forms of action, are dependent upon it. We see its presence in all our relations—domestic and social, commercial and religious. The little child confides in the love and wisdom and strength of its parents; the merchant accepts as accurate the account given to him by a competent authority of the state of the market and acts upon it, trusts to the integrity and honour of the men with whom after due inquiry he deals, and a refusal to do so on a large scale would paralyse trade and issue in general collapse and disaster. It is this same principle which is appealed to in the highest of all our relations, and glorified and ennobled by the object to which it is directed and the ends it is made to subserve. A principle, a feeling, an act (as we may severally regard it), remarkable for its simplicity, though associated with the profoundest mysteries of thought and being, and leading to results after which human wisdom and strength must for ever have striven in vain, and which the boldest imagination is powerless to portray.

This leads us a step farther. Christian faith is not merely the general feeling of trustfulness of which we have already spoken, but that feeling directed in a particular channel—*turned, in fact, towards*

Christ. He is the object on which it is fixed. We have, no doubt, to receive the testimony of God concerning Him as given by prophets and apostles—to believe the truths which they and He revealed, and the promises which have it as their design to make us partakers of the Divine nature. But no one can read the New Testament attentively without seeing that we have to go much deeper than this. Our faith is not primarily busied about a theorem for the intellect, or a systematic elaboration and arrangement of abstract truths. We have to trust or believe in Christ. The object of our faith is a person, not a system—a Being in whom all religious truths are centred, and from whom all regenerating and saving influences flow. This is the meaning of such phrases as “faith *in* Christ” and “believing *upon* Christ” (ἐπί or εἰς). It has become a commonplace of theology that Christ Himself is our Christianity, and His so-called “self-assertion” is as important in the sphere of dogmatic truth and practical ethics as in that of apologetics. Christ was a teacher of truth, but He was Himself the truth He taught. He was not only the revealer of our way to God, but was the way to God. He not only came that we might have life, but was the source and substance of that life; and however important it is for us to accept the teachings and observe the sayings of Christ, it is infinitely more important that we believe *Him*, and trust ourselves to *Him* by a free and unreserved surrender alike in intellect, in affection, and in will.

This unveils to us the inmost heart of the matter, and presents the diversified aspects of Christian faith in beautiful and harmonious combination. If that faith is trust in Christ Himself, it includes, as a matter of course, our assent to the truth which Christ proclaims; our following Him where reason alone would fail, our acquiescence in His will and submission to His control. Faith is the committal of the soul to Christ and to all that is in Christ—the soul’s acceptance of Him in all His offices and relations, in whatsoever is made known of Him either by His own word or by the inspiration of God through others.

On the various relations of Christ, we cannot now specifically dwell. But a few words in reference to them are necessary. The relation which underlies all others, and is of fundamental importance, is that of Saviour or Redeemer. Christ testified of Himself, not only that He was the living bread, but also that “the bread that I will give is My flesh, which I will give for the life of the world.” He predicted that He must be lifted up from the earth that He might draw all men unto Him. He is the Lamb of God who taketh away the sins of the world. His blood was shed for the remission of sins, and accordingly our trust in Him leads us to accept Him in this relation. We look to Him as our sacrifice, regard Him as our propitiation through *faith in His blood*, and receive forgiveness through the merits of His death. As one with Christ in this respect we are “saved from wrath,” escape “condemnation,” are “justified,” and led “into peace.” The beams of the Divine love and complacency which

fall upon Christ alight also upon us, inasmuch as we are the members of His body, or, in Paul's profound phrase, "we are *in Christ*." He is, moreover, our teacher, and we therefore bow to Him as an intellectual Master. It is not open to us to canvass His words, to dispute their truthfulness and validity, or to impair their force. He is the truth, and all that He spake partook of His own perfection and is accepted by His disciples without reserve. He may often pass into a sphere where reason finds herself baffled and intuition fails. He may testify of things which He (but no other) has seen, and which cannot now be known by direct or sensible knowledge, but because we trust Him we are willing to "walk by faith and not by sight," and to "believe even where we cannot prove." And as Christ is likewise the King of men, our faith necessitates practical compliance with His will, loyal and conscientious devotion to His cause and a life-long endeavour to "bring every thought into captivity to the obedience of Christ."

In the New Testament the passive signification of the word *πίστις* is very rarely found. But in such places as Matt. xxiii. 23, Rom. iii. 3, Gal. v. 22, and Titus ii. 10, it evidently denotes the virtue of trustworthiness, fidelity, or good faith. In the Septuagint, however, the word is invariably used in this passive sense, for the Hebrew verb signifying to believe or trust (the *Hiphil* אָמַן) has no corresponding substantive, and the word אֱמֻנָה is the equivalent of our constancy or fidelity. The adjectival form *πίστος* (faithful or believing) occurs frequently in the New Testament in both voices, but the passive predominates. We see it in such well-known phrases as "Good and faithful servant" (Matt. xxv. 21—23), "Faithful and wise steward" (Luke xii. 42), "Faithful and true witness" (Rev. i. 5, iii. 14), and many others of similar import. As applied to Christ's disciples, or the members of the Church collectively, *οἱ πιστοὶ* seems to combine both meanings. They who have faith *in* Jesus Christ are, also faithful *towards* Him.

And this brings us to the point with which we must close—the *inseparable connection between faith and fidelity*—a point which would amply repay a lengthened discussion, but on which a few bare hints must now suffice. God promises to us the spiritual blessings stored up in Christ on the condition that we exercise faith in Him, our faith contemplating Him, as we have already seen, in all His offices and relations; and He further requires us to be faithful unto Christ in all these offices and relations. We look to Him, and that look is to direct our entire "walk and conversation," and we are to be of one mind with the Lord. Faith and fidelity are not, strictly speaking, separate or independent graces, but two aspects of the same grace. One is the obverse, the other is the reverse, of the coin which bears the image and superscription of the King. One is the root of the plant, which strikes itself deeply and firmly into the earth; the other is the stem, which shoots upwards, and bears upon its branches signs of vigorous life—the leaves, the blossom, and the fruit which prove it to be no cumberer of the ground.

The man who has no faith cannot be faithful. He cannot have vividly present to his mind a pattern of excellence to which he must be conformed, he is conscious of no imperious necessity constraining him, as being not his own, to glorify God in his body and spirit which are the Lord's ; there is in his heart no incentive to stimulate, no encouragement to sustain him amid the inevitable difficulties and temptations of a true and godly life. To those who have no sense of the Divine presence and grace, the duties of the Christian calling must appear hard and burdensome, and its rewards of small and questionable worth.

But he who has faith must, in the exact proportion of his faith, be faithful. His trust in Jesus Christ leads him away from himself to the "Lord that bought him." His life is spent in "union and communion" with Him. He is so far under the guidance of Christ, who cannot lead Him astray. He makes his own the will of the Lord. *His* approbation he prefers to all the honour that cometh from men, and His frown he dreads more than all earthly ill. He has before his mind, in the image of Christ, the pattern of a pure and perfect life, which proves infinitely attractive, and which, amid his weakness and lingering sin, rouses him to a noble discontent. The gratitude he feels for the unutterable and transcendent love of which his faith has made him a recipient, and his anticipation of the glory to which that love will lead him exert over his heart a powerful control and transform duty into pleasure and obligation into privilege. His faith binds him to God, and secures for him, as the gift of his ascended Lord, the perpetual presence and aid of that Spirit which helpeth our infirmities, strengthens us with all might in the inner man, and is to us, during the time of our sojourn on earth, the earnest of our inheritance in heaven. The pleasures of the world may often present strong allurements, its pursuits be distracting, its hostility to our spiritual growth powerful and unrelenting ; but in view of what our faith is in itself, of the Being to whom it unites us, and of the prospects it opens to us, it should be no impossible thing for us to obey the injunction, to which we have before referred as a summary of our whole duty, "Be thou faithful unto death and I will give thee the crown of life."

J. S.

Sunday-school Work among the Women and Children of India.

A PAPER READ AT A SUNDAY-SCHOOL CONVENTION
AT ALLAHABAD.

BY MRS. ETHERINGTON, OF BENARES.

THE subject allotted to me for a paper is so very large and general that it is not easy to say anything very definite about it, and, though ample time, under ordinary circumstances, was given for the preparation of it, I may be allowed to mention as an excuse for its defects, a generally busy life, the duties of which necessitate absence from home during the greater part of the cold season.

There are so many modes of missionary operation in this land, attended at different times and in different places by such varying results, that much can be, and has been, said and written, both for and against each plan. It is therefore by no means an easy task for a new missionary, male or female, anxious to avoid a mistake which might interfere with the usefulness of a life, to adopt that course which shall be congenial to one's own feelings, commensurate with one's abilities, and hopeful as to result. While each method seems to offer special attractions to different minds, and no method stands prominent as alone capable of bearing the test of success, to me it seems wise to regard all methods as good and necessary in accomplishing the great end we have in view, viz., to bring the perishing to Christ that He may save them. India is such a vast and varied country, an epitome, as it were, of the world, that there is no land in which it is more necessary to be prepared and willing to do anything and everything, and no motto, in regard to our work, more becomes us than the words of the first great missionary to the Gentiles,—“I am made all things to all men that I might by all means save some.”

There is, however, one department of Christian labour which, though perhaps the latest that has gained the serious attention of the Christian Church, is by no means the last in the importance which attaches to it—I mean work among the women and girls of India, with which this paper has to do. All missionary societies, and, with but few exceptions, all missionaries, are agreed as to its importance; and, in not a few of the chief centres of missionary operations, it is, without a doubt, one of the most promising branches of our work at the present time. The peculiar nature of this work in the present state of Indian society, and the many and varied difficulties that beset it on every hand, only indicate its importance, and ought to act upon us as incentives to the accomplishment of it. With the present generation

of women we can, I think, hope to do but very little ; but we have in the girls of the present time a vast and promising field of labour. I firmly believe that if as much money, time, and labour as have been devoted during the past twenty years to merely swelling the numbers of boys who yearly pass the university examination were for the next twenty years expended in giving a plain, practical, and Scriptural education to girls, the change produced in native thought and feeling would be far greater and far more conducive to the interests of Christianity than if the present system, which turns out yearly hundreds of youths who are supposed to know something of everything, but who seldom know anything of Christ and of His truth, were persevered in for a century.

To Christian women belongs the honour of initiating this work among their benighted sisters in India, and they alone possess the tact, the patience, the gentleness, and, let me add, the power of endurance which are indispensable qualifications in all who undertake this work. I say power of endurance, for I believe that there are few men who could endure for hours, day after day, with the same patient endurance as women, the close oppressive and impure atmosphere of the Zenana. But though this is woman's special work men may render material aid in removing the difficulties which surround it, and in bringing about those social reforms which must precede female education, whether in the day or the Sunday school.

Our work, then, is among the children ; our hopes are associated with them more than with any other class ; we must, therefore, do everything in our power to bring them under our influence. I have alluded to difficulties. Now, the system of child marriage which prevails throughout this country is one of the greatest, for it effectually shuts the girls, as a class, out of our Sunday-schools. Once married, however young, they are lost to us, and marriage, as a rule, takes place just at the age when they are becoming susceptible of their earliest and deepest religious impressions. It needs, then, no deep wisdom or foresight to see that nothing, or next to nothing, can be done by us for the women or girls of India in our Sunday-schools or elsewhere till the abolition of this terrible social evil be effected. That it is a terrible evil who can doubt that has any knowledge of the inner social life of the people ? It seems to me that it would be difficult to exaggerate the misery, disease, and degradation into which it plunges the child, as a wife and as a widow. But how is it to be removed ? Only, I think, by legislation ; for in the words of a Hindu writer, " Hindu society can only be renovated when it is entirely reconstructed and provided with an enlightened marriage law." It is vain to look for reform in this or any other matter from the people themselves ; they are too conservative, too apathetic, even if they thought reform desirable, to seek a change. But it is very doubtful whether there are a hundred Hindus to be found who are sufficiently earnest in their desire that the system of child marriage should be interfered with to put themselves to any inconvenience about it. It

is astounding to think that missionaries whose voice and pen were at work, both in India and in England, exposing the cruelty of the *suttee* fire, the casting of infants in the Ganges at Saugor, the exposure of the dying, and the *charak puja*, should for so long have looked on in silence whilst thousands of children are yearly committed to a life from which death is a happy deliverance. Missionaries helped to quench the *suttee* fires, but they seem to regard with indifference, or despair, an evil compared with which *suttee* was comparatively trifling. Where *suttee* killed its hundreds child marriage slowly slays its thousands. A medical lady in a position to form a correct opinion declared that nine-tenths of all the cases of female disease which she was called upon to treat were directly traceable to marriage at an immature age; and, were this the time and the place, I could give some sad instances which have come under my personal observation.

After some years of constant intercourse with all classes of native society, from the highest to the lowest, and with opportunities for studying the moral and intellectual condition of women such as but few have, I unhesitatingly say that the greatest difficulty in the way of filling our Sunday-schools with Hindu or Mohammedan girls is the system of child marriage, and that, till the custom be abolished, our success in this and in every other attempt to raise the condition of women in India must be merely nominal. The importance of this subject, and its bearing on Sunday-school work among the women and girls of India, is my apology for what may appear to some a digression from the point before us.

I hoped to be able to collect some interesting and instructive information regarding Sunday-schools for girls, their methods of working and prospects, from other parts of the country, but having failed to do so I am obliged to write about our own attempts at Benares. As they have not been altogether discouraging, a simple account of how we began Sunday-school work there, and of the method in which we are trying to carry it on, may be interesting and suggestive to some here. Sunday-schools for Hindu girls are altogether a new feature of our mission work in Benares; indeed, not many years ago, the idea of a Sunday-school for heathen children in the heart of this great heathen city, would have been regarded by many as purely chimerical. The fact that such schools now exist, and for girls, may be regarded as one of the many signs that unmistakably indicate the slow yet certain change that is creeping over the people of even this, the so-called "sacred city of the Hindus."

For a long time Miss Joseph, our Zenana teacher, had been desirous of starting a Sunday-school in connection with one of our girls' schools at Raj Ghat, a district of Benares, but, as she was already a teacher in our English Sunday-school, I objected to this unless she could arrange the work of the week so as to secure Saturday as a day of rest. Accordingly, in June last year such arrangements as would leave one day in the week free were made, and we then commenced a Sunday-school at Raj Ghat. The attendance at first was

small, only about twenty, but it has since quadrupled, being now about eighty. When the pupils in the other city schools under my superintendence heard of the Sunday-school at Raj Ghat, they, of their own accord, asked me to have a Sunday-school for them also. For some time I could not comply with their request owing to the want of Christian teachers. However, in September, 1875, I saw my way clear to attend to it personally, and two other persons having offered their services about this time, I gladly seized the opportunity, and commenced another Sunday-school on the 26th of September. The first Sunday morning we had sixty-eight present, of whom twenty-three were women. We began by singing a Hindu version of the hymn "Whither, pilgrims, are you going?" &c. I began by reading it aloud, and having done so, I asked a few questions as to the meaning of it. One woman said, "We are all pilgrims," and on being asked to explain what she meant, she said, "We are travelling through this world and trying to find our way to a happy place when we have to leave this." After some further conversation, during which all were seated together, we divided them into classes, and gave each class a lesson from a picture card about the little Hebrew maid who waited on Naaman's wife. We could not finish the history of Naaman then, but limited the lesson to the first part of the narrative, making the little maiden the prominent figure. We then brought the classes together again and sang a *bhajan* (a hymn in a native metre), and the hymn "There is a happy land," &c., in Hindu. After this I asked them if they knew how to pray. One woman who had been for some time in a Zenana school of the Church Mission at Benares, said, "Yes, I know, we must kneel down and fold our arms so, and close our eyes thus," suiting the action to the word, and pulling such a long and doleful face that most of the others burst out laughing, and I could not forbear a smile. I explained to them that the outward manner is no essential part of prayer, that God does not regard the attitude of the body but looks to the feelings of the heart. "Still," I said, "our attitude in approaching such a great and glorious Being should be expressive of reverence and humility, and we should close our eyes so that no outward object may distract our attention from Him whom we address." I then told them that once, when Jesus was on earth, His disciples asked Him to teach them how to pray, and that He taught them a beautiful prayer. I then read the Lord's Prayer to them, and drew their attention to God's wondrous condescension in permitting us to address Him as a Father. I then said, "We will now kneel down and make use of the same words in praying to our Heavenly Father." At first there was a good deal of confusion and tittering when they knelt; I therefore drew their attention to the greatness and majesty of the Being we were about to address, and the duty of behaving properly whilst doing so. When they were all perfectly quiet I repeated slowly and distinctly the Lord's Prayer, and they all repeated each petition after me.

I have hitherto observed the same order, except that I commence

either by reading some suitable passage of Scripture about which we usually have a little conversation, or, in lieu of it, the pupils are questioned regarding the previous Sunday's lesson, and then one of the teachers offers up a short prayer. We generally sing several *bhajans* or hymns, and always conclude with the Lord's Prayer. The attendance, as might have been expected, has varied much. It has been as low as sixteen and as high as eighty-six; but the average attendance in this school up to the end of the year was about forty. Many of the women who came at first, attracted probably by the novelty of the thing, have left altogether; a few who came from mere curiosity once or twice never returned; others, who would continue to come, are prevented by their people at home. One girl said that her friends told her that if she continued to go to the Sunday-school she and the other girls would all become Christians, but she replied that it did not matter what she became if only she was allowed to attend the school. The singing is a source of great pleasure and a strong attraction to the pupils, both women and children. They like to sing the English metres, but never seem to enjoy them half so much as they enjoy the *bhajans* or hymns in their own metres and with their own tunes.

Most of the women who come to our Sunday-schools are regular attendants at our day-schools also, and some of them are pupils of the Government medical class recently formed here by the civil surgeon, the pupils of which were selected from the schools under my charge. That the women take pleasure in the Sunday-school and desire to continue their attendance is evident from the fact that they have requested me to allow them leave of absence from the day-school on Saturday, that they may attend on that day to their household duties instead of on Sunday, that so they may be free to attend the Sunday-school. On several occasions two or three of them have accompanied one of the ladies engaged in the school to a Hindustani service, and have expressed their pleasure in being permitted to be present and to witness Christian worship. I think it would be well if our mode of worship were more extensively made known to, not only the women, but the men also. Thousands of those who listen to preaching in the bazaars and *melas*, and receive tracts, &c., have no idea of our form of worship, nor have they, as they ought to have, the opportunity of witnessing it. The simple, spiritual mode of Christian worship would, I think, to many a devout Hindu or Mohammedan, be far more expressive than all the angry declamation and discussion he might hear in the streets for a year. Our chapel, instead of being in the mission compound, should be away from it among the people, and should have a wide ever open entrance so that people might see from without all that is going on inside. Pulpits and pews are simply a nuisance, and should never be introduced into places of worship intended for natives.

The children of our Raj Ghat school also largely attend the Sunday-school there, and even the women teachers said that they would like

to come if a holiday were given them on Saturday. This has, of course, been granted, and now they attend regularly. The tickets and picture cards are a great attraction in this as in all the schools, to old and young, and the singing is an indispensable element, giving life to it all.

It was not to be expected that a movement of this kind could be made in the heart of such a city as Benares without exciting some opposition on the part of those who are ever ready to catch at any opportunity to oppose the spread of truth in this land. I was, therefore, not surprised to find that a letter had been written to the *Pioneer* newspaper by a native who professed great indignation on hearing that a number of Hindu children "had been induced to join in a prayer involving terms of Christian doctrine." The editor made it the occasion of giving what he called "friendly advice" to missionaries generally, the drift of which was that we should just rest satisfied and let things be as they are, and not on any account attempt by any means to lift our heathen fellow-creatures out of the terrible degradation into which Hinduism has dragged them.

In bringing this rough paper to a close I may be allowed to make one or two suggestions that may be of use to others engaged in a similar work to that which I have described.

1. If you have day-schools for girls or women connect with them Sunday-schools, and for this purpose close your day-schools on Saturday. Neither teachers nor children should be expected, especially in such a climate as this, to attend school every day in the week. If you go about it in the right manner and with the right spirit, you will have no more trouble in filling your Sunday-schools with heathen girls than you have in filling your day-school, probably not so much.

2. The Sunday-school should not be held in a private house, church, or chapel if you can avoid it, but in the same building as the day-school; and if the school be among the people in the town or city where you live so much the better. Rather than use a church or chapel hire a native house. We must take the Sunday-school to the people, consult their convenience and not our own, and have everything about it as open and public as possible.

3. Make the Sunday-school, which should never be held for more than an hour, as bright and cheerful as possible. The walls should be ornamented with bright coloured pictures, maps, &c., which are now easily procured; and there should be an abundant supply of tickets with neat borders and simple short texts, and plenty of picture cards and books. The latter may be obtained from the American Mission Press at Lucknow. I have had some tickets printed for ourselves at the Baptist Mission Press in Calcutta which are very neat, and preferable, I think, to the large yellow ones used by the American Mission in Lucknow.

4. On no account have heathen or Mohammedan teachers in the Sunday-school, whatever you may be compelled to do in your day-school. In the Sunday-school such people are worse than useless, they are positively mischievous, and will do far more harm than good.

One of our greatest drawbacks in Benares is the difficulty of getting suitable Christian teachers ; still, I would rather have no Sunday-school than one taught by those who are not Christians. Then, again, the teachers should have a good practical knowledge of the language spoken by the pupils. It is by no means easy to meet with such people, for many who otherwise may know a language find themselves at sea when attempting to impart religious truth. They have no knowledge of the terms that must, to some extent at least, be employed and explained.

5. Again, care should be taken to have the Sunday-school at such an hour of the day as will not hinder children from attending. We should avoid interfering with the household duties, which largely devolve upon Hindu girls, and it will be found that most of the girls in Sunday-schools have grinding, cooking, &c., to attend to at home. After some experiments we have found that between nine and ten in the morning is the time most convenient for all parties.

As regards the results of Sunday-school teaching I feel that the less now said the better. It is far too soon for us to look for anything in the way of result that we can hope will prove good and permanent. We ought not to expect fruit before the tree is planted, and as regards Sunday-schools for women and girls in India, what have we as yet done beyond looking round here and there for a suitable soil or waiting for an opportune season in which to plant our tree ? The soil of India is doubtless productive, and the Sunday-school, though an exotic from a far-off land, will in time take as firm and deep root here as it has in less sunny climes, if when planted we tend it carefully, and above all pray that the dews of Heaven may abundantly fall upon it. But in our impatience let us not act the part of children in endangering the life of our tree by constantly pulling it up to see whether it has taken root.

Objections to Modern Theories

OF THE FUTURE PUNISHMENT OF THE WICKED.

III.

* ERRATA.—In Paper No. II. there are several clerical mistakes which the reader will please to correct :—Page 217, for $\Delta\Gamma\Delta$ read $\Delta\Gamma\Xi$; for $\alpha\phi\alpha\iota\zeta\alpha$ read $\alpha\phi\alpha\iota\zeta\alpha$; page 218, for $\nu\lambda\iota\theta\rho\varsigma$ read $\delta\lambda\iota\theta\rho\varsigma$.

THE classical usage of certain words referred to in our last paper must not pass away from our view without some further remark.

We do not intend to meet the case by *counter assertions* ; but by pointing to a few instances in which, we believe, it will be made

manifest that, in their eagerness to maintain a certain hypothesis, the advocates of annihilation have forgotten the first laws of verbal criticism. Homer—Odys. x. 250 and 421—uses *δλεθρος* “destruction” of the magic arts of Circe in turning the companions of Ulysses into swine. But this may be “mere poetry” (!). Do not the poets, however, generally use words in their obvious, popular sense, rather than in their more remote meaning, and cumbered with definitions and speculative notions of groping philosophers? *Απολλυμι* or *υω*, is chiefly used by Homer in relation to slaying and killing in battle—Il. v. 758. Also of demolition of anything, or laying waste of towns and countries—Il. v. 648. Also to the loss of life—Odys. xii. 350 ; Il. xvi. 861. Sometimes it means to be undone, or ruined—Odys. x. 27. Many similar quotations could be made from most of the leading Greek writers, both of prose and poetry. These are a few examples to show the *peculiar boldness* needful to enable anyone to insist upon the “high-sounding” annihilation as the only legitimate sense in which the language of these writers can be understood! Why not find us the verb “to annihilate” in a pure and simple form amongst Latin or Greek roots, if the idea be so ancient and so essential to the solution of questions of deepest moment to mankind, as certain modern writers would have us understand it to be? The current beliefs, and the structure of ancient mythologies, are entirely opposed to the modern notion of annihilation. Transmigration, or Metempsychosis, was an ancient doctrine strongly defined in all the early faiths of men. Though deeply debased by sin, and thrust to the lowest grades of existence, not a word is uttered about extinction of existence, but an ascent, by successive births, as so many steps, back to the deity. Even the *Nerwana* of the Hindoo is not annihilation, but absorption into the deity. Homer, Odys. xi. 206, has been referred to to prove that the soul-existence of the Greeks is only as a “shadow or a dream.” Be it so. Can any shadow exist without its substance, any dream occur to a nonentity?

Few have been the minds, in any age, and singular their order and bias, who have leaned towards annihilation, and now it is exhibited as a “relief theory” in relation to certain phases of moral government, far too deep and momentous to be settled by merely speculative and possibly erroneous theories of existence! The methods adopted and the attitude of mind evinced by many word critics, upon this and many other theological questions, remind us forcibly of Cowper’s lines:—

“ Learned philologists who chase
A panting syllable through time and space,
Start it at home, and hunt it in the dark,
From Gaul to Greece, and into Noah’s Ark.”
(Cowper’s “Retirement.”)

But the usages of language amongst the sacred writers is a matter of far greater moment with us than the *usus loquendi* of the classics. Our position is, that the sacred writers do not use the words bearing on this controversy in the rigid sense of annihilation, absolute

destruction of mere existence, unconscious punishment, etc., and that it is, therefore, unwise and unsafe to build the theory of annihilation upon those terms.

Can any one, for instance, insist upon the idea of annihilation in connection with the word *απολλυμι* (which means to destroy or perish) in the following Scriptures? :—Matthew ii. 13—“Herod sought the young child to *destroy** Him.” Mark iii. 6—“Sought how they might *destroy* Him” (Christ). Luke ix. 24—“Whosoever will *lose* his life for My sake shall find it.” Luke xv.—“If he *lose* one sheep,” etc., “goeth after that which is *lost* until he find it” (!). The prodigal was *lost*. John xi. 50—“That the whole nation *perish* not.” John xviii. 14—“One should *die* for the people.” 2 Corinthians iv. 3—“Gospel . . . hid to them that are *lost*.” 2 Peter iii. 6—“World overflowed with water, *perished*.” 1 Peter i. 7—“Gold which *perisheth*.” What, gold be annihilated?

The word *ἀπώλεια* is often used in cases where annihilation cannot be fairly associated with its meaning. Matthew xxvi. 8—concerning the ointment, “To what purpose is this *waste*.” Mark xiv. 7.—“This *waste* of ointment.” 2 Peter ii. 1—“*Damnable* heresies.” Acts xxv. 16—“Romans to deliver any man to *die*.”

It is frequently rendered, in our version, by the word perdition, which shows the sense in which it was understood by the translators, a sense far away from annihilation.

The word *ὀλεθρος*—destruction—is only used four times in the New Testament, but neither its use nor its derivation will sustain the idea of annihilation. It is used in the classics in the sense of “ruin, destruction, death, lost, undone, unhappy, worthless,” etc. A thing or person mischievous and worthless. Much importance is attached to 2 Thessalonians i. 9, where we read of everlasting destruction. (*ὀλεθρον αἰώνιον*.) But if it be a strong phrase seeming to point towards the sinner’s extinction, the other parts of the sentence forbid this inference, for it is a conscious condition, something which is to be *felt*, as the word *τισουσιν* shows.

Τισουσιν is only used in this one Scripture, which is very remarkable, as it comes from the Greek *τιω*, to pay, repay, avenge, chastise. Literally, therefore, the wicked are to *suffer* a punishment consisting of destruction, or cutting off “from the presence of the Lord and the glory of His power.” This view of the passage is sustained by the various translations, Protestant and Catholic, as the French (Martin’s version), the Italian, the Douay, the Rheims, the German (Lutheran) and the Spanish, and by some of the most eminent critics and interpreters, as well as by classical usage.

Great stress is laid upon certain passages in the old Testament which speak of “destruction,” “consuming,” etc., as literally meaning that the wicked shall be annihilated. Such words from the Hebrew as *רָחַץ*—to corrupt, mar, spoil—is used often for moral deterioration, as

* The italicized word in each passage is the English equivalent for the Greek.

in Jeremiah xii. 10—"Many pastors have *destroyed* my vineyard." Hosea xiii. 9—"O Israel, thou hast *destroyed* thyself."

God looked upon the earth before the deluge, and behold it was *corrupt* (destroyed).—Gen. vii. 12, 13. There is no annihilation here, nor in the Greek terms used in the Septuagint translation. נָפַד—He perished, was lost, undone, destroyed, broken. In Proverbs—"Expectation of the wicked shall *perish*." Psalm cxix. 176—"Gone astray like a *lost* sheep." Psalm xxxvii. 20, we read of the wicked consuming like smoke, or in or with smoke. The Chaldee Par. renders it thus: "They shall be consumed in the smoke of Gehenna."

The verb נִלְכַּד—to finish, waste, ruin, decay—is used. "In smoke shall they consume" (נִלְכַּדוּ בְּעָשָׁן). But the word עָשָׁן is used of the Divine anger. In Psalm lxxx. 4 we read, "How long, O Lord God of hosts, wilt Thou be *angry*" (literally עָשָׁן—wilt Thou smoke) "against the prayer of Thy people?"

But the consuming of the wicked, noted in these and similar Scriptures, cannot mean annihilation; at least, David did not so understand the words. He said (Psalm cxix. 81), "My soul *fainteth* (consumeth) for Thy salvation." Job said (ch. ix. 22), "He destroyeth (נִלְכַּד) the perfect and the wicked." Septuagint: *Μεγαν και δυνάστην ἀπολλύει ὀργή*. Clearly, the theory of annihilation proves too much in these cases. Similar criticism could be presented and amplified upon such words as נָחַשׁ or נָחַשׁ—killed, corrupted, destroyed, and spoiled; and מָצָה—to faint, or melt, to become refuse, &c., and upon other words of a similar character; but we merely give these instances to show the extreme position taken by those who stultify themselves by a literal, materialistic, and unphilosophical, as well as unscriptural, use of words. The Hebrew word מוֹת (death), and the Greek *θάνατος*, have been treated in the same way. But did David regard his child as extinct when he said, "He shall not return to me, but I shall go to him"? But we are to be scared into adoption of the dogma by the magic of the sound, or the mystery of the "second death" (*δεύτερος θάνατος*). But the *casting* of the wicked into the *lake* is defined as the "second death." Not their annihilation, but their 'having' their part, portion—μέρος, share—in the lake which burneth with fire and brimstone; *which is the second death*."

We have thus furnished many clear examples of Hebrew and Greek words used in Holy Scripture to portend the sinner's doom, which by the same writers are frequently used in a sense clearly excluding the idea of annihilation, and implying loss, ruin, and deterioration. Can it be possible, therefore, that any fair critic will yet insist on extinction of existence, or annihilation, as the only idea intended by these writers to be conveyed to us? But if they held any other view of the words they were constantly using, how are we to determine that they wished us to understand that they were teaching the dogma of annihilation? Their uniform, varied, but withal consistent use of language will not uphold that theory, but is

fully corroborative of the opposite interpretation. Was there anything in their religious opinions, antecedently considered, to favour the doctrine of annihilation, and render it probable that when speaking of the future condition of men they meant this? We fearlessly answer, No. But there was very much which points towards, if it does not absolutely prove, the contrary opinion—viz., the one held generally both by Jews and Christians, that the fate of the wicked is one of just judgment, conscious suffering, of which no end is revealed. The doctrine of the Jews, both before and also in the time of Christ, concerning Sheol, or Hades, clearly proves that they believed in the separate existence of the soul after death. Balaam desired to die the death of the righteous, and that his last end, or *after-state*, might be like his. Elihu, in speaking with Job (ch. xxxiv. 22), emphatically teaches the same truth. "There is no darkness (קֹדֶם—*cosheck*), nor shadow of death (צֶלְמָת—*tzalmaeth*), where the workers of iniquity may hide themselves."

A thing may be said to be *destroyed* when it is unfit for its former relations and conditions of being. So the sinner is now *lost*, τὸ ἀπολωλός *dead, perishing*, because he is in every sense unfitted for the first end and conditions of his being; but he is not annihilated or incapacitated for pain or pleasure. Christ and the apostles in all their teachings tacitly recognise the future existence of men without reference to the question of felicity or woe, and the natural immortality of the race is implied and involved in their teachings. The theory of annihilation puts an extreme construction upon words seeming to favour the hypothesis and overlooks the fact of their frequent use in a very different sense. If there be but a shadow of a possibility of this being the true position of these questions, then it is both foolish and hurtful to men to hold out to them views of future retribution which may prove contrary to the dread facts of the case. If my neighbour's house be burning is it true kindness to go and say, "Probably your house will be on fire just now!" Let me rather shock him by the terrible news and thus save him, than confirm indifference by feeble and doubtful representations. We conclude that the uses of language and the style of writing amongst inspired penmen is wholly opposed to the partial and hazardous methods of interpretation by which the annihilation theory is sought to be maintained.

V.—The Bible terms, life and death, are used by the advocates of annihilation, and the "Life in Christ" theory in a manner which ignores their special and peculiar significance.

Now the word θάνατος, death, is used in the New Testament about 130 times, about 30 of which relate to the future condition of the wicked. No argument is needed to show that it cannot mean annihilation when used to describe the moral condition of man, estranged from God, who is "dead while he lives." Nor can it mean extinction of existence, or consciousness when it relates to natural death. Some of the most prominent advocates of annihilation admit and teach this. What then can they mean when, speaking of the state of the

soul, they say "death just means death," and "destruction just means destruction"? Death, as we see it, does not annihilate the wicked, for they have survived it as only introductory to the "second death." But we are invited specially to consider this "*δεύτερος θάνατος*" as a final and conclusive evidence of extinction of existence. But if the first death does not annihilate, what proof have we that the *second* will? It is *defined* as the "casting of death and Hades into the lake of fire and brimstone," as the casting of liars, etc., into the *lake*. Not their annihilation, but the "having their *part* in the lake." It is to contain them, not extinguish them! The sinners are to be *hurt* (*ἀδικηθῇ*, injured) of the second death. Why were we not told that this death should destroy (extinguish as our opponents would have it), those who are subject to it? No! Not one word of this tenor is to be found in connection with this matter.

The word *ζωή*, life, is also largely used in this controversy. But the scriptural use of it is exceedingly inconvenient for all the theories which deny the "natural immortality of man." The "death and the life" of Scripture are special and specific. The death is consistent with existence, physical and metaphysical, for man is "dead while he liveth," and the life is special, for it consists in the "renewing in the spirit of the mind", not in reconstruction of being, or restoration from non-existence. Adam's loss was not physical life but spiritual, and this loss neither destroyed his *moral agency*, nor his *existence*. This is our "death in trespasses and sins," which, however, leaves man possessor of a *being* and powers which can bear the just demerit of his "*alienation from the life of God*." No evidence can be found in Holy Scripture that existence, or non-existence, are brought into contrast, but conditions of being, which are called "life and death," "blessing and cursing," so that, "he that believeth on the Christ is *passed out of the death into the life*" (*ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*), John v. 24, and 1 John iii. 14. That spiritual life is of the same *nature* with the life everlasting will surely not be denied in the face of Christ's own definition, "This is the life eternal (*ἡ αἰώνιος ζωὴ*) that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," John xvii. 3. So also the spiritual death is the same in its *nature* with *what is called* eternal death. There is no true antithesis between the two conditions if it be not so. Christ is not said to give to man a soul (*ψυχὴ*) but life (*ζωή*) as a special condition of being. He does not give His *life* for our *soul*, but His *soul* for, or unto, our life. (See the following passages where *ψυχὴ* is used and translated life—Matt. xx. 28; John x. 11, 15, 17; 1 John iii. 16.) He could not have surrendered his distinctive, peculiar life for us, but His *soul* was made an offering for sin, and our salvation was the grand end in view. Jesus brings us into the same condition of moral and spiritual being with Himself; He restores to us the image and likeness (*εἰκὼν, ἐν ὁμοιωσιν*) of God. There is not one particle of evidence in Scripture that the "second death" annihilates those who have their "*part or portion*" in it. The fallen angels are a proof that

mere existence is not the thing suspended upon the integrity of moral agents! They still *exist*, and possess great intellectual and moral powers. But have they suffered no loss? If disobedience involves annihilation, surely it should have been so in their case! Is it urged that they are undergoing temporary punishment as a suitable prelude to annihilation? Which, then, is their proper punishment, the penal condition, in the *everlasting fire*, prepared for them, or the final termination by extinction of being? Here is a problem larger far than that which pertains to man's condition and destiny! We conclude that the Scripture use of *life* and *death*, *eternal life* and the *second death*, must be miserably perverted before *existence* versus *non-existence* can be exhibited as the solution of those grave questions connected with the moral condition and destiny of accountable beings, as men and angels are.

The "destruction of death" is a favourite phrase of the annihilation school, as if it magically settled the whole controversy! But this is predicated *only* of its relations to the righteous. The death of the body is swallowed up of life by the resurrection of the dead in Christ (1 Cor. xv. 54—57). Spiritual death is vanquished by the renovating power of the Spirit in believers; and the second death is put beyond the power of *hurting* them, as it will do in the case of those who are not written in "*the book of the life*" (τῇ βιβλῳ τῆς ζωῆς) Rev. xx. 15. "*The Lamb's book of the life*" (τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου), Rev. xxi. 27. After the resurrection and the abolishing of death there remains the "*second death*." "And death and Hades *were cast into* (ἐβλήθησαν) the lake of fire. This is the second death. And all the unrighteous "*shall have their part* in this lake of fire." Such are the terribly explicit definitions of the "*second death*!" and on those who taste it the wrath of God "*shall abide*."

Such statements are at an infinite remove from annihilation!

As a last resort, we are told that such language is highly figurative, and therefore is not to be relied on as the basis of the terrible doctrine of future punishment. Well, be it so—what then? Why the weapon cuts both ways. Heaven is described in figurative language. Will it be contended that no definite view of heaven may be formed on that account? Is heaven a fabulous region, and are its exalted life and joys a poetic fiction because set forth in figures?

The reason for figures in both cases is this, the abstract ideas are too deep to be represented without them, the language of earth cannot reach their transcendent grandeur and solemn importance. But the same rules of interpretation must be applied in both cases without fear of results. The same inspiration directed the sacred writers in both instances, and it is ours to bow with a docile spirit to what they teach us.

VI.—The annihilation theory ignores the fact that words and statements are used in Scripture as clearly denoting the consciousness of the wicked in their misery, as any which are used to set forth the conscious blissful life of the righteous.

The words of Dr. Petavel, with many others, justify the objection now raised. He says, "Our aim is not, therefore, as is generally supposed, to limit the duration of eternal punishment; but rather to argue that it involves final destruction, in other words, an eternal deprivation of life, an eternal loss of existence" ("Struggle for Eternal Life," page 25).

This is certainly a sufficiently bold position, intended to meet the difficulty connected with the perpetuity of punishment, and also the question of the consciousness of the subject of it. The criticism, of which it is the climax, is a literary curiosity! "With regard to the word here translated, 'everlasting' (*κολασιν αἰώνιον*), we must observe that, when it qualifies an act, eternity is not always the attribute of the act itself, but applies to the result of the act. Thus, Jesus is said to have obtained 'eternal redemption,' eternal in its results, although the act of redemption was accomplished in one day, on the Cross. In the same epistle, we read of 'eternal judgment,' where evidently the effects alone of the judgment are to be eternal." (See Hebrews ix. 12.) Surely the eternal redemption *αἰώνιαν λύτρωσιν*, is a simple and consistent phrase! *Αἰώνιον* eternal, has nothing to do with the continuance of the act, but qualifies the thing itself, viz., redemption. How, and in what, do the results of redemption differ from the redemption itself? Is not redemption a condition of being? Are not the subjects of it conscious agents? The true antithesis must be found between redemption and judgment on the one hand; and, on the other, the *force* of the word *eternal* in each case as expressive of two separate conditions of redemption and condemnation! The force of the whole matter rests here. The words used in Holy Scripture to describe the whole work of redemption and the condition of the redeemed, are such as invest the subjects of the redemption with consciousness and immortality; by what rule, then, can we fairly withhold these attributes from the condition of the subjects of perdition? Language, such as is used in Scripture, in contrasting heaven and hell, ought not to be tampered with in the manner in which it is. Such terms as punishment, vengeance, torment, are used to convey the awful truth of conscious anguish, and woe. Jude says of the condition of the wicked, "Suffering the vengeance *δίκη* of eternal fire." In 2 Peter ii. 9, we read, "The Lord reserves the unjust unto the day of judgment, to be punished"—*κολαζομενος* from *κολαζω*, to put under restraint, to chastise and torment. John says fear hath torment (*κολασιν*). Christ is to *take vengeance* on the wicked (*εκδικησις*, from *δίκη*, a judicial sentence, a penal retribution). Words more terribly expressive of conscious suffering, as the condition of the lost, can scarcely be used than the following, "*weeping, wailing, and gnashing of teeth*," all indicating the most intense suffering, self-reprobation, and despair! Are these mere "tropical expressions" to indicate a blotting out of being? Is heaven light and glory? Hell is "outer darkness." Heaven is fulness of joy—tears are wiped away—there is no more sorrow, nor pain, nor death. In hell there is torment, the

weeping, the wailing, the unquenchable fire—there *their worm* dieth not.

By what sophistry can the descriptions of hell be separated from the *conscious existence* of sinners? Is heaven bliss undying and perennial? From the same Holy Book which tells us this we learn that the wicked enter a condition real, terrible, and perpetual. Is perdition full of the wails and groans of the lost? Heaven is a place of anthems and pæans of victory. Do the fearful and abominable dwell in hell? In heaven the pure and holy dwell. Is hell a prison with chains and darkness? Heaven is a city of light, with its tree of life, its river of life, and its heirs of eternal life. Hell is banishment from the Lord's presence and from the glory of His power for ever. Heaven is the city of God, having the glory of God and the Lamb. Now, these grand antithetic figures were not used in vain. And with all the shifting theories and tortuous language indulged in by those who oppose the usual orthodox doctrine, no question is raised in reference to the clearness or sufficiency of these figures until you come to the idea of *perpetuity*, as necessarily relating to both conditions.

Mr. White, Dr. Petavel, and all representative writers in favour of annihilation, admit *great mental anguish* of *long continuance*, as part of the doom of the wicked. But we cannot accept the admission. We must know in a frank and honest manner which constitutes the perdition and the punishment—the long, dark period of suffering which precedes the extinction of being, or that extinction itself. If men are ever to be blotted out of being as the penalty of sin, why not at once, when natural death comes? If existence be continued at all beyond the present state, it must be because of its connection with rewards and punishments, both of which imply a conscious active existence, and thus we show that these rewards and retributions were necessarily contained in the first compact with mankind.

Again, rewards and punishments, as administered by a just and holy God, cannot be arbitrarily continued or terminated. The heaviest penalty falling upon the sinner must have been contained within the sphere of the original sentence. That penalty cannot consist in *natural* death only, for both good and bad experience it, both brutes and men! The penalty could not consist in *spiritual* death, because that is a state of entire sinfulness, and thus the offence and the penalty would be identical. We must find the penalty in a future state, all the conditions and relations of which are totally different from those of this life. It is pre-eminently the era of judgments in which the necessary and eternal distinctions between vice and virtue will be exhibited as the one grand phase of Divine government and creature destination, in distinction from a condition of probation or of redemption.

We conclude, therefore, that, both in regard to redemption and perdition, we have three things inevitable—(1) The actual existence in both cases of *conscious subjects* of the joy or the sorrow. (2) That

the two conditions of being are consistent with the deep principles of moral government and with the metaphysical and moral attributes of men as responsible agents. (3) That the duration of both conditions is set forth by one set of terms, which leads to the only fair conclusion, viz., that whatever duration they signify in the case of the righteous they must also mean when applied to the condition of the wicked.

VII.—We object to the annihilation theory as utterly failing to effect what its advocates propose—viz., the setting of the Divine character and government before men's minds in a clearer and more consistent light.

An attempt is often made to scare us away from the old views of punishments by pleading their incompatibility with the moral attributes of God. The law which man has broken is a transcript of the Divine nature, and must, therefore, be of the same value with the Divine honour. If there could come a time when, *upon a legal basis*, sin should be no longer regarded as sin, then the whole action and judgment of the Eternal would be reversed, and God could be pronounced unjust! The true demerit of sin can only be determined by the nature of the obligations violated by it. Say, then, if you can, what the measure of human guilt where men have sinned against God as their creator and benefactor, and trampled on a Saviour's love, or defied the Spirit's grace! The destructionist theory implies that God annihilates men to remove them from a condition of misery, which, so long as it is continued, is admitted to be just. Then are they not annihilated to elude justice? By the extinction of their being in this manner, it is tacitly admitted that the continuance of the penalty on those who have trampled upon all moral obligations is unjust; and yet it is the province of justice to vindicate the honour of those obligations! Can a just God annihilate the wicked, who have laid themselves open to the penalties of the law, any more than He could extinguish the life of those who come within the sphere of rewards and honour? The usual answer is that annihilation is rather a natural result than a positive act of God. That is, that man, though a moral and responsible agent, is not properly immortal, so that the wicked merely sink back into their original nonentity. If this be true of human nature, it must apply to the righteous as well as the wicked, and so both classes are liable to sink into nothing. It must not be said that the righteous will remain as appropriate objects of justice, for that would be a practical injustice. If moral agents are to be created at all, their nature must become so related to that of the Deity that, apart from the question of moral evil or its consequences, they must be the subjects of a never-ending existence.

But the love of God is largely referred to in this controversy as the almighty barrier to the action of abstract justice, even were that admitted. But is the creation of moral agents to be regarded as the result of the blended action of infinite justice, wisdom, and love? The love of God must not be pleaded in any sense which would be

inconsistent with the whole nature of Deity. The love and justice of God are not antagonistic. If, therefore, the sinner defy the one and trample upon the other, his misery will be the consequence of antagonism to the all-perfect God; and as love in the creature is the highest kind of moral life, its opposite is not annihilation, but apostacy, depravity, and enmity, which are the perdition of lost intelligences, the true antithesis of the eternal life which consists in the knowledge of God and of Jesus Christ.

If man was only a *candidate* for immortality, we fail to see why the Son of God should enter upon His work with such sorrow and anguish, seeing He was really coming to raise mere mortals to His own higher life, and to participation in His own glories and honour! But if Christ came to restore to an immortal creature the favour of God, and bring man into a more blissful life, then His work had a grand meaning attaching to it. In the light of these views we understand why Jesus sorrowed over man's apostacy, why He so terribly reprobated sin, why He felt such awful reality pertained to His suffering, and why His death should be a true and proper atonement for man's transgression. The theory of unconscious punishment is not only absurd, but it is dishonouring to the work of Christ. For, if such be the penalty or retribution due to sin, why should Jesus suffer such unfathomable agony to redeem us? Unconsciousness formed no part of the "curse" which he bore on the Cross and in the Garden! His conscious grief, because of the dignity of His person, is the worthy ransom of the soul, and a just equivalent for our eternal woe. The annihilation of men, in distinction from the old doctrine of a just administration of conscious and perpetual punishment, involves the most monstrous ideas. Either, the Divine admission that the penalty of sin is extreme—or a double kind of punishment, one consisting in antecedent conscious suffering, the other in extinction of existence as the culmination of the penalty, which is a monstrous and unscriptural view of retribution—or the inability of God otherwise to control the results of moral evil—or the interposition of mercy against the claims of justice on behalf of the sinners—or the impotency of all remedial measures to effect their recovery—and the thwarting of the plans of Creation and Redemption in the case of all those who are relegated back to nonentity! Surely these difficulties are of equal magnitude with those which are charged upon the old doctrine. If the theory fails to justify itself as a "relief theory" it can have no other hold on the mind, for annihilation is not *per se* desirable—and natural immortality is not *per se* repulsive. The whole theory, in fact, opposes the instincts of our nature—the best phases of mental and moral science, and fails most signally to harmonize with the teaching of Scripture, or the relations of God as Creator, Moral Ruler and Redeemer; while it presents to its advocates and its clients a dubious, if not delusive, hope, which may lull them into indifference about their destiny, instead of prompting them to inquire into and accept God's free and priceless redemption through Jesus Christ.

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Short Notes.

THE ECCLESIASTICAL ESTABLISHMENT IN INDIA.—Since the annexation of the Punjab in 1849, repeated efforts have been made—more especially by the Bishop of Calcutta, as the metropolitan—to prevail on the public authorities to establish an additional see at Lahore, but they have been invariably repulsed by the Government in England, whether Liberal or Conservative. But it was determined to make another attempt to obtain the concession from the present administration, imbued as it is with strong Church proclivities. Advantage was therefore taken of the recent decease of the Bishop of Calcutta to bring the subject forward in Parliament, when the Under-Secretary of State for India replied that the Government had no objection to divide the see of Calcutta, and to establish a new bishopric at Lahore, but that those who were so anxious for this measure must be prepared to furnish the funds necessary to carry it out. There does not, therefore, appear any prospect of obtaining more sees in India at the public expense, and the Treasury is not to be taxed to establish additional ecclesiastical districts there. What is wanted, indeed, is not more bishops but more evangelical ministers. It has been the invariable policy of the rulers of India, from the time when Parliament yielded to the pressure for the appointment of a bishop to avoid embarrassing the local Government with the vexations and anxieties inseparable from the claims of a national establishment like that of England. Bishop Wilson erected a cathedral in Calcutta, such as it was, to which he transferred the Episcopal throne which, from the establishment of the bishopric had stood in St. John's church, and he solicited Government to place it on the same footing as an English cathedral, to grant it a charter of incorporation, and to endow it with a body of canons, prebendaries and other ecclesiastical functionaries. The request was peremptorily refused, although the Governor-General consented to consider it one of the Presidency churches, and to give the bishop the assistance of one of the public chaplains. That which is denominated in the directories of the different Presidencies the "Ecclesiastical Establishment," is simply one of the departments of the State, and occupies the same position in the public service as the Medical, the Marine, the Civil, and the Military departments. Indeed, the chaplains have always been considered an appendix to the military department; they are designated military chaplains, and their rank and pensions have been regulated accordingly; and their appointments, moreover, are made to military stations. The clergymen employed by Government are intended to give religious instruction to its servants, and not to its subjects. Hence Roman Catholic priests are paid for their religious ministrations to Catholic soldiers, and the Presbyterians are supplied with the Ministers of the Kirk. It w e

upon this principle that, when Dr. Marshman had erected a small chapel at the military station at Dumdum, and collected a congregation to whom he preached, Lord William Bentinck offered him a suitable pecuniary acknowledgment for his services to the Company's soldiers—which we need not say he declined.

The Ecclesiastical Establishment at the Bengal Presidency consists of forty-two junior chaplains, nineteen senior chaplains, one bishop, one archdeacon, and one registrar and secretary—one of the chaplains acting as the bishop's chaplain—and there is not likely to be any increase in their number unless there should be an increase in the strength of the European army. At the ordinary civil stations the spiritual wants of the community are supplied at their own expense through the agency of the Additional Clergy Society. Within the last three or four years the Dissenting Missionaries at the Bengal Presidency have formed themselves into a Liberation Society to emulate the labours of the society in England, and to obtain the extinction of the establishment of chaplains; but the two cases are essentially different. The emoluments of the National Church of England, from various sources, are calculated to amount to eight or nine millions, while the pay of the Government chaplains, and the three bishops and three archdeacons at Calcutta, Madras and Bombay, does not exceed £150,000 out of a revenue of fifty millions. The Established Church of England has an antiquity of ten centuries and more, and enjoys corresponding influence, and is invested with venerable and lofty dignities, and claims to take precedence over the State, inasmuch the firm is Church and State and not State and Church. The bishops are peers, and sit in the House of Lords, and the Primate ranks next to the Royal Family. It must be disestablished before there can be perfect religious equality between Churchmen and Dissenters. In India the small body of chaplains has no higher rank than the other departments of the public service. There are no canons or prebends, or any of the numerous offices attached to a cathedral, and even the metropolitan receives a salute of two guns less than the commander-in-chief. If the chaplains treat the missionaries with superciliousness—which is said to be the case since the introduction of ritualism—it is not because of their connection with the State, but because they claim the prerogatives of the Apostolical succession, and consider those who have not that imaginary advantage as interlopers on the sacred office. There is not, therefore, the slightest analogy between the two establishments, and, in our opinion, no reasonable ground for adopting that course of action on the banks of the Ganges which may be perfectly appropriate on the banks of the Thames. We may therefore be excused if we venture to express a hope that the Disestablishment Association in India may be asked to reconsider their new policy, inasmuch as it involves the introduction of all the bitterness of religious antagonism which rages in England, and which ought to be kept out of the sight of the heathen to the full extent of our power. Another and more practical argument for this

advice is, that the prospect of extinguishing what is called the "Ecclesiastical establishment" in India is utterly hopeless, at least in the present generation. There is not the remotest chance of the Government withdrawing the stipends of the chaplains, which must lead to the breaking up of the whole body, and for this powerful reason, that it is believed to be highly impolitic to leave a body of 60,000 European soldiers, drawn from the lower ranks of society, to indulge, without any religious restraint, in every kind of excess, and thus bring Christianity into contempt before the natives, and debase the English character. The missionaries are sent out and supported by the various societies—not to minister to European congregations, but to preach the Everlasting Gospel to the Hindoos and Mussulmans, and the functions of the Government chaplains cannot interfere in any measure with their labours.

SUNDAY CLOSING IN IRELAND.—Last year the question of closing the public-houses in Ireland for the entire day of Sunday was brought before the House of Commons by Mr. Smyth, the member for Londonderry, supported by 1,000 petitions and 200,000 signatures. The memorial to the Prime Minister on the subject was supported by 1,413 magistrates, 1,119 Episcopalian clergymen, 864 Roman Catholics, and 551 Presbyterian and other clergymen, and 50,000 women. It was strenuously supported by Mr. Gladstone and as strenuously opposed by the Conservative Government. But it was unfortunately introduced on a Wednesday, and talked out five minutes before six by Mr. Wheelhouse, the champion of the publicans. Mr. Smyth introduced it again on the twelfth of last month in the form of a resolution—the only mode open to him—and was debated in a full house of nearly four hundred members. The support accorded to this measure in Ireland was, if possible, more earnest and emphatic than in the previous year. There was no means known to the Constitution of manifesting the popular will, or sentiment, or determination, which had not been resorted to upon this question, and it is found that nine-tenths of the Irish people are all but unanimous in demanding from Parliament the closing of the public-houses on Sunday. 2,000 poor-law guardians and 600 town councillors have given their cordial consent to the request. Ministers of all denominations, laying aside their sectarian differences, have met side by side at the same meeting to vote unanimously for the proposition. The petition has been signed by a quarter-of-a-million, and there has been no petition against it. Mr. Gladstone and Mr. Bright made powerful speeches in favour of it, but it was opposed by Sir Michael Hicks-Beach, in a speech very different in point of vigour or argument from those which have given him so high a standing in the House. The Ministry had determined to reject it, and he was required to find reasons for its rejection. He endeavoured to under-rate the popularity of the movement, but the evidence was too strong

against him. He then stated that there was a great principle involved in dealing with this subject—that he could not deal with a question of this kind for a part only of the United Kingdom, and that if this restriction were placed upon the liquor traffic of Ireland it would lead to much “trouble” in England. The Irish Secretary must have been at a serious loss for an argument to have been driven to resort to one so utterly baseless; for Forbes Mackenzie’s Act, which closed all the public-houses in Scotland, has been in operation for many years in one part of the United Kingdom without giving any “trouble” in England. The Ministry have evidently mistaken the direction and the strength of popular feeling in Ireland when they throw the whole of their weight into the scale of the beer barrels. We can readily imagine that the publicans, the most powerful confederacy in this country, entertain a lively, and perhaps not imaginary, dread of the risk to their own interest if, in a second division of the country, men enjoyed the blessing of being debarred from their shops for one day in seven. The Ministry could not, however, for a moment believe that there would be any “trouble” in England because the Irish were sober on Sundays by an Act of Parliament; and they must have been amused at their own sophistry; but after what the licensed victuallers had done for them at the last election, and not without a lively anticipation of what they would do at the next, it was politic to identify themselves with their feelings and interests. Mr. Bright wound up a powerful speech in a powerful appeal to the Ministry. “Those who resisted the measure were not the people of England but the publicans. Had not members seen papers from publicans telling them what they were to do in this matter? Had they not told the Ministry what they were to do in this matter? The question had come to this:—‘Choose this day whom you will serve; would they serve and submit to the vendors of drink in England, or would they obey the will and the eloquent voice of the whole people of Ireland?’” Mr. Disraeli has hitherto prided himself on being on the “side of the angels;” on this occasion he was on the side of the publicans. His Ministry voted against the resolution, and he experienced a signal defeat—the majority against him being fifty-seven—although the day before he had triumphed over his opponents by more than a hundred on the question of creating an Empress. The *Times* has described the struggle in language which has been universally admired:—“England, acting emphatically from her own point of view, and after she has had a year to consider the hasty vote of last season, deliberately decides that she will not allow the Irish to be sober when they wish, or to keep Sunday without drunkenness; that her chief reason for this is a fear lest Irish sobriety and Sabbath observance should cross the channel and infect England; that it is expedient the Irishman should be kept drunken and irreligious, lest he should put the average Englishman out of countenance or, still worse, reform him; that, as the argument involves, it is better the Englishman should continue the practice of making Sunday a drunken bout,

either because it is profitable to the exchequer, or because it makes men more likely to vote for Church and State candidates." The next week Mr. Smyth asked the Premier when he intended to bring in a bill to give effect to the Resolution of the House, and was informed that the arrears of business were too great to allow of any effort this year. There are ten weeks left of the season, and if the vote had been agreeable to the Ministry ample time would have been found for the bill; but this disappointment will be sure to bring an irresistible pressure on the Cabinet next year.

BURIAL BILL IN CONVOCATION.—The Convocation, after having sat for a week, has been—happily for its own reputation—prorogued till the month of July. One of the most influential of the public journals, in a review of its proceedings during the week to which its deliberations was limited, remarks:—"By far the narrowest assembly in which it is possible for questions of ecclesiastical policy to be discussed is the "Lower House of Convocation." Nearly the whole of the time was occupied with debates about the Burial Bill, but we share with other editors the difficulty of comprehending the real point of their deliberations; but this is certain, that the Upper House was more liberal than the Lower, that their views were widely asunder, and that they separated in discord, five of the prelates voting in accordance with the Lower House, and ten in opposition to their views. For a considerable time the members of Convocation have been scandalized by the obligation to pronounce over the grave of a "notorious evil liver"—who may have died of delirium tremens—that he was buried in the sure and certain hope of the resurrection to life everlasting. The Lower House passed a resolution providing for a shortened service, with the consent of friends and relatives; or of a silent service, which might be taken, in lay language, to mean without any service at all. The Upper House agreed to a form of service which provided that in the case of any that die unbaptized, or whenever the kindred or relatives of the deceased desired it, the minister might read a service taken from the Holy Scripture or the Book of Common Prayer. The Lower House, by a large majority, refused to provide for the burial of any unbaptized person by any rubric in the Book of Common Prayer. But there has been another cause of discord between the two bodies. The Upper House had proposed, when the service was omitted, to allow a hymn or an anthem to be sung over the grave to soothe the feelings of the bereaved relatives, inasmuch as it was common in some parts of the country, and more especially in Wales, for the friends and relatives of the deceased to solace themselves by singing a hymn as the procession proceeded through the street with the body to the churchyard, but as soon as they reached the gate their voices were silenced, and the bishops thought there could be no harm in allowing the psalmody to be continued into the yard and the hymn sung over the grave, but

not without the permission of the incumbent. The Lower House met the proposal by a message to the effect that, in proposing that the body of a deceased person may be laid in consecrated ground without any service, it was intended to exclude anthems and hymns as well as prayers. On this the Archbishop remarked that, while the Lower House was desirous of relieving itself, it was not desirous of relieving anyone else, and that, except in one or two unimportant instances, he had never known them agree upon anything. But they do appear to agree upon two points—that no unbaptized person, whether infant or adult, shall be buried in the parish churchyard, and that no person but an episcopally ordained minister shall be allowed to conduct any service over a grave. The only concession they can be prevailed on to make, is to allow Dissenters to provide cemeteries for themselves, and bury the members of their congregations in unconsecrated ground; and, as if the Nonconformists could not do this without the permission of the Established clergy, they take infinite credit to themselves for this liberal offer.

THE BURIAL BILL IN THE HOUSE OF LORDS was introduced by Lord Granville in a powerful speech on the 15th May, and debated till one in the morning with an earnestness which the peers have not exhibited on any other subject during the session. The collection of prelates, amounting to three-fourths of the bench, was unexampled, and served to demonstrate the importance which was attached to the subject. Lord Granville moved the following Resolution:—"That it is desirable that the law relating to the burial of the dead in England should be amended—(1) By giving facilities for the interment of deceased persons without the use of the burial service of the Church of England, in churchyards in which they have a right of interment, if the relatives or friends having charge of their funerals shall so desire. (2) By enabling the relatives and friends having charge of the funeral of any deceased person to conduct such funeral in any churchyard in which the deceased had a right of interment with such Christian and orderly services as to them may seem fit." Lord Granville fortified his case by a quotation from a speech of Bishop Wilberforce, five years ago, which is remarkable as coming from one of the most earnest and unflinching champions of the Establishment:—"It was a great hardship to those who dissented from the Church of England, and who objected to the services used by the Church over the dead, that they should be in any way compelled, as the condition of a parishioner's right to be buried in a churchyard, to have that service read at the burial. They ought to remove, as much as possible, anything which savoured of those unhappy divisions which at present existed. The Dissenters had a real grievance which it was the duty of Parliament to remove." Lord Granville likewise stated in reference to the establishment of this principle of religious equality at the grave in Ireland by a Tory Government, of which Lord Eldon

was one of the most influential members, that, on the proposal to obviate the necessity for conceding it by providing separate burying-grounds, Lord Liverpool offered the strongest opposition to it, and said he would be no party to drawing an additional line of demarcation between the different religious sects of the country; and the Attorney-General, Plunkett, affirmed that the plan of separate burial-grounds would violate the most sacred feelings of the country by dividing families in death. Lord Granville then brought up in review the practice in the different countries of Europe, and showed that in the Catholic States Protestants were allowed to inter their dead with their own rites in consecrated ground; that the Greek Church opened its cemeteries, without distinction of sect, to all classes; and everywhere, whatever might be the denominational differences in life, they were not kept up after death even in Turkey. There was only one kingdom, besides England, in which they were maintained, and that was Spain. There was no such distinction in any of the British Colonies. In Scotland the Presbyterian graveyards were open to Roman Catholics and Episcopalians in their full canonicals. In Ireland there was no distinction. "So that, as I have shown, the churchyards of America, of Europe, of France, of the whole civilized world, are open." He ridiculed the idea that this demand on the part of the Dissenters was simply a step towards disestablishment—that if they were allowed to enter the churchyard they would next demand entrance into the church. He closed his speech by saying—"If I may be allowed, I would now use the words applied by Lord Liverpool's Government in passing an Act almost exactly of the same principle. I would recommend this resolution to you as a Charter of Toleration, as a direct declaration that every man of the community, whatever his religious opinions may be, should have a right to be interred with the rites of his own persuasion." The Duke of Richmond, on the part of the Cabinet, stated that he was prepared to accede to the first portion of the Resolution, but should meet the second portion with a decided negative. The Archbishop of Canterbury said that nothing could be more undesirable than that a question of this kind, which touches men in the tenderest points, and which is likely to stir up many heartburnings, should be trifled with, and he hoped and trusted that Her Majesty's Government would seriously consider this question, and with a view to its solution. He supposed it was almost impossible for anyone to have observed the indications of public opinion for some time without seriously considering it. He said he felt confident the clergy would not be behind others in endeavouring to give what is just and fair to their Dissenting brethren. It is quite proper that the head of the Church should entertain generous sentiments towards his clergy; but it is nevertheless a fact, that more than nine-tenths of them do not consider it just and fair that a Dissenter should be buried in the parish churchyard by his own minister, with the rites of his own persuasion. But the Archbishop said that—"In this matter he went somewhat farther,

perhaps, than the majority of his right reverend brethren, and certainly beyond the majority of the clergy." Of this there can be no doubt, when he ventures to support a service at the funeral of infants belonging to the Establishment who die before they have been baptized—"which shall breathe into the hearts of parents the comforts which they are entitled to derive from the Gospel," and then proceeds further to extend the privileges of the same service to "the sect which delays baptism till years of maturity"—in conformity with the early Church, St. Augustin for instance, and other saints,—and not only to their children, but to adults who die while "preparing for baptism"—and even to allow of the interment of the large body of Roman Catholics according to their own rites and ceremonies. "It is ridiculous," he said, "to suppose that a question which has been settled in every country in the world, as far as I know, except Spain; which has been settled even in the dominions of His Imperial Majesty the Sultan, cannot be settled in this intelligent and tolerant country. We have only to set our minds gravely to the determined purpose of settling it, and we shall be able to settle it" The Archbishop of York regretted that this subject should now be discussed out of doors with an acrimony and passion not attempted in former years. The clergy are called on to regard it as a question of establishment or disestablishment. "I do not consider the question as one involving this issue, and I desire very much to separate the question from that of disestablishment." He then adduced the Report of the Committees of the Lower House of Convocation for the present year, which, he said, contained many important recommendations. "1. That ample security should be taken for the maintenance of decency and order. 2. That for this purpose only legally authorised services should be used. 3. That the service, as aforesaid, should be conducted only by some person appointed by the legal representatives of the deceased, but never at the same time as any other service in the church or churchyard." He concluded his speech by the remark, that, as for himself, he was obliged to come to the conclusion—first, that a grievance had been proved to exist, and that as long as it existed it would be in the nature of a hidden sore, which would do considerable injury to the work of the Church; and in the next place, that this grievance must be redressed with due regard to the rights of all concerned. The Bishop of Lincoln stated that to admit any but a clergyman in the line of apostolical succession to officiate at a funeral, would be to desecrate the churchyard. The Marquis of Salisbury was the most vehement in denouncing the Resolution, and his chief argument appeared to be that it would "affront the feelings of the clergy and their adherents all over the country, whether there be Dissenters in the place or not;" and this is, after all, the true secret of the opposition to the just and equitable demands of the Nonconformists. "In dealing with such a question," the Marquis said, "the first consideration which must always present itself to our minds is, that we do nothing to injure, even to a single hair's-breadth, the

greatest and most beneficent of all our institutions—the Established Church of England.” And so, to avoid wounding the susceptibilities of the clergy, we make ourselves the laughing-stock of Europe by our illiberality. The motion was negatived by 148 to 92—an adverse majority of 56. Seventeen prelates voted against it, and only one, the Bishop of Exeter, in its favour.

Reviews.

THE ENGLISH BIBLE: An External and Critical History of the various English Translations of Scripture with remarks on the need of revising the English New Testament. By John Eadie, D.D., LL.D., Professor of Biblical Literature and Exegesis, United Presbyterian Church. In two volumes. London: Macmillan & Co. 1876.

FIRST NOTICE.

THE history of the English Bible possesses a singular fascination, and leads us into the most profitable fields of study. Few modern readers of it are at all aware of the extent to which it is associated with our national development, bound up with the very fibres of our existence, and the source of our truest greatness and strength. The history of the English Bible is in no small measure the history of our civilization and progress, and the possession of the Scriptures in their own tongue has been the most powerful and influential factor in the formation of the character of our people. For our freedom and prosperity, our order and stability, we are indebted to the circulation of the Scriptures more almost than to any other influence that can be named. And if comparatively few of us know the power which the English Bible has exercised, we are equally ignorant of the cost at which it has been produced. The risks run, the sufferings endured, the privations and

hardships patiently borne by Wycliffe, Tyndale, and their associates, that the people might be put in possession of the Divine Word, are such as we—amid the comforts of modern life—cannot easily conceive, while their laborious efforts after a pure and faithful translation, were the fruit of a devotion which would seem to have known no reserve. On these and similar grounds, therefore, it would be well that not students and scholars only, but all others should become familiar with the subject which Dr. Eadie has here treated with a fullness and accuracy that leave little to be desired.

Our own denomination cannot be charged with indifference to the study. To one of our ministers of a former generation, the late Christopher Anderson of Edinburgh, belongs the honour of “forming an epoch in it.” Dr. Eadie generously acknowledges the worth of his “Annals of the English Bible,” especially in relation to Tyndale. These “Annals” are, with all their defects a valuable and masterly production, their main fault arising, we imagine, from their not being more rigidly restricted to their professed aim. (By the way, Dr. Eadie is wrong in saying that Mr. Anderson ministered to a congregation of “the most straitest sect” of Baptists. How “strait” it was we will not undertake to define, but there were others “straiter far”). Mrs. Conant’s volume, again, which was introduced some years ago to the English public by Mr. Spurgeon, is of great interest, although it does not attempt to give

a critical estimate of the different versions.

The subject has received increased attention during recent years, the materials for a mastery of it in all its details are more numerous than they have previously been, and there is unquestioned scope for such a work as this. Dr. Eadie is known to most Biblical scholars as an accomplished exegete and commentator. He is also one of the New Testament Company of Revisers and has peculiar qualifications for the task to which he has here addressed himself. Competent learning, sound judgment, thorough honesty of purpose, broad and generous liberality, combined with a style of uncommon clearness and force, render the work as delightful as it is instructive. The introductory chapter deals with the versions of portions of Scripture put forth in the Anglo-Saxon times, the poem of *Cædmon*, the *Psalter of Aldhelm*, good King "Alfred's dooms" &c. The chapter is valuable on philological grounds, as it traces in a very succinct and able manner the changes which passed over the language in these and subsequent centuries. The real history of the English Bible begins with *WYCLIFFE* (A.D. 1524—1584) who was the first to give a complete version to the people, and who probably did more than any other writer, preacher, or ecclesiastic to prepare the way for the Reformation of the 16th century. His translation was based on the Vulgate, and not on the original Hebrew and Greek. It has, however, conspicuous merits; it may be read even to-day without great difficulty; and many of its terms, as Dr. Eadie shows, still survive in Scotland. Wycliffe's was a noble and heroic character, and nobly did he fulfil the mission to which he devoted himself. His version has had little perceptible influence on subsequent translations, and *TYNDALE* (A.D. 1484—1536) is really "the patriarch of the authorized version." Our author has given a forcible sketch of his life, his education, his contact with Erasmus, the formation of his great purpose, his rebuff by Tunstall the Bishop of London, his residence with Humphrey Monmouth, his "exile" and residence at Hamburg, Cologne, Worms, &c., the printing of his New Testament, the

fierce opposition it had to encounter, the controversy with Sir Thomas More, Tyndale's martyrdom, &c. The section relating to Tyndale occupies 150 pages and it is surprising to find every point of importance adequately dealt with. The estimate of his version is exceedingly judicious, and the account of Tyndale's relations with Luther is more accurate than Mr. Anderson's on the one hand (who denied that the two ever met) and Mr. Green's *e.g.* (to take the latest English historian) on the other, who represents Tyndale as more dependent on Luther than could have been the case. Dr. Eadie's vindication of Tyndale's independence as a translator, and of his Hebrew as well as Greek scholarship, must be accepted as decisive. The Vulgate and the German version of Luther he, doubtless, used as aids, and derived many suggestions from them, but he translated from the original languages, and left on all his work the impress of his own powerful mind. This section is the fruit of prolonged investigation, of fine historical criticism, and of a candour and impartiality which cannot be too strongly commended. The merits and defects of *MILES COVERDALE* are set forth with equal fairness. His work is altogether of a secondary order, immeasurably inferior to Tyndale's, but it served a good end and should not be so greatly depreciated as it often is. We cannot minutely follow Dr. Eadie in his account of *MATTHEW'S BIBLE*, the first authorized version, and the work of John Rogers, a composite volume made up of the translations of Tyndale and Coverdale. The turning-point had now arrived. The opposition to the work of translation largely ceased, the royal sanction was accorded to it; Cromwell and Cranmer became actively interested in it. *THE GREAT BIBLE* appeared in 1539, and passed through four or five editions. Then during the reaction in the reign of Mary came the *GENEVAN BIBLE* (1557), largely a revision of Tyndale's and the most popular of all the versions, as it deserved to be. *THE BISHOPS' BIBLE* was published in 1568—1572, inaugurated, as its name implies, under the highest ecclesiastical authority, at the suggestion of Archbishop Parker. Then came the *AUTHORIZED VERSION* of

King James. But at this point we must stop, as our space is exhausted. We hope to return to the volumes next month, and to touch then on the question of Revision. In the meantime, we earnestly advise our readers to make themselves acquainted with this valuable contribution to one of the most interesting and important branches of our literature. It is accurate in its assertions and judicious in its estimates of the various translators and their work, balancing the relative value of their versions with fine discrimination. It is, moreover, our most complete and exhaustive history of the priceless volume of which it treats.

HISTORY OF THE COUNCILS OF THE CHURCH, from the original Documents. By the Right Rev. Charles Joseph Hefele, D.D., Bishop of Rottenburg &c. Vol. II. A.D. 326 to A.D. 429. Translated from the Germany by Henry Nutsch Oxenham, M.A. Edinburgh: T. F. Clark. 1876.

HEFELE'S is unquestionably, as the translator claims, "the classical work" on the History of the Church Councils. Our views of the authority of these councils differ almost *toto cælo* from those which are held by all Roman Catholic theologians and extensively by Anglicans. We cannot recognize them, even where they can be proved to have been Œcumenical as the depositories of unmixed truth. They were composed of fallible men, who were not only liable to err, but who frequently did err. Their decisions are in no sense binding on the disciples of Christ, and we cannot allow their right to come between us and the Inspired Word, which alone we recognize as the rule of faith and practice. As a branch of Church History, however, the decrees of the Councils, and indeed all that pertains to them, demand a close and laborious investigation. These assemblies were an embodiment and expression of the varied ecclesiastical life of the times in which they were held. We see in them the conflicting

aims and tendencies of the great parties into which the Church has always been more or less divided, and a mastery of their documents will put us in possession of all the facts necessary for a comprehension of the growth and progress of doctrine, of the rise of heresy and all related subjects. Hefele is a scholar and theologian of high repute in Germany, and the subject of this work has been his special study for years. He has consulted for himself all the original authorities, and theological students as well as general readers are now in a far better position to prosecute this study than they have previously been. The spirit of the work is as honourable and candid as its learning is accurate and profound. Its main value at least in our estimation lies in its careful and elaborate illustrations of the Arian controversy, on this ground alone it will secure wide attention and approval. With respect to the great issue at stake in this controversy our sympathies are on the same side as Hefele's. "The difference of a single diphthong," to use Gibbon's phrase, involved the whole question of Christ's deity, and in regard to it we see not how any candid student of Scripture can reject the faith of which Athanasius was so brave and noble a defender. Those who know the struggle only as it is presented in Church histories will find in this work large stores of additional information, and will rise from its perusal with a more accurate, vivid, and comprehensive view of its progress and results. We are thankful that the publishers have secured so admirable a translation of it.

THOUGHTS ON THE BOOK ON JOB.
By R. F. Hutchinson M.D., &c.,
Surgeon Major, Bengal Army.
London: S. Bagster & Sons, Paternoster Row.

THIS is a modest and unpretending little volume, but it will prove of considerable worth to such as cannot consult the Hebrew text, and are not thoroughly familiar with the habits of Oriental life. It is not a critical commentary nor does the author claim to be

an original investigator. He is, however conversant with the languages in which Scripture was composed, and has consulted the best critical authorities; while his residence in the East has enabled him to gather many illustrations from his personal observation of statements, which we in the West find it difficult to understand. The book of Job is in every view a wonderful production, discussing problems which are never antiquated, and in which thoughtful men will always find a strong fascination. For Sunday School teachers and other instructors of the young, as well for use in private devotional reading Dr. Hutchinson has furnished a valuable aid. His readers will gather from his pages a fair idea of the scope and contents of this remarkable Scripture, and will find his interpretations generally helpful.

OUR DENOMINATIONAL POSITION, INTERNALLY AND EXTERNALLY SURVEYED. By Dr. Landels. London: Yates & Alexander. Price 2d.

OUR readers will be glad to possess in this convenient form the eloquent and suggestive address recently delivered by Dr. Landels, as chairman of the Baptist Union. It contains an able and unanswerable vindication of our denominational position, and, with equal fidelity, points out some grave defects in our churches, which have proved a source of weakness and a hindrance to our progress, *e.g.*, the inadequate support of our ministers, the lack of cordial co-operation, &c. It is surely a good sign that the addresses from the chair of the Union are so thoroughly and intensely practical, and so well calculated to ensure, not talk and resolutions only, but *action*. Dr. Landels is worthily following up the work so nobly inaugurated under Mr. Maclaren's guidance; and we may reasonably anticipate for the Baptist Union, and, therefore, for the churches comprised in it, a happier and more prosperous career than it has heretofore known. There are those among us who do not endorse all the views which Dr. Landels has here expressed,

but we all admire his fidelity to conviction, his bold and manly and eloquent utterance of "the thing that is in him," and his evident determination to make his tenure of office subservient to the best interests of the churches. This address should be widely circulated, read, and pondered. It would be certain then to bear ample fruit.

THE FUTURE OF CHRISTIANITY; or, Jesus Christ the Eternal King of Men. By John Clifford, M.A., LL.B., B. Sc. London: Yates & Alexander.

MR. CLIFFORD'S sermon, preached on behalf of our Foreign Missions a few weeks ago, needs no commendation from us. It is a splendid exposition of the principles which underlie our work, and necessitate its continuance. Its form has been largely determined by the attitude of "modern thought," whose hostile anti-Christian tendency it technically and conclusively refutes. The sermon combines in the happiest manner "the culture and the go" which Mr. Clifford has so ably advocated. Evangelical in doctrine and devout in tone, it is no less logical in argument and eloquent in style. They enjoyed a rare treat who heard it, and in another way it is no less a treat to read it.

RECORDS OF THE PAST: Being English Translations of the Assyrian and Egyptian Monuments published under the sanction of the Society of Biblical Archaeology. Vol. VI. Egyptian Text. London: S. Bagster & Sons, 15, Paternoster Row.

WE have only time and space this month to announce this fresh volume full of the erudite labours of Dr. Birch and his colleagues in deciphering the monuments of ancient Egypt and Assyria. We purpose very shortly giving our readers a *precis* of the results attained in the interpretation of Assyrian and Egyptian texts.

TRUE TALES ABOUT INDIA. Its Native Princes and British Rulers. By S. J. Ballard, Mangalore. London: Religious Tract Society.

Now that the visit of the Prince of Wales to the Indian peninsula has directed public attention to the East, we hope that our literature will be enriched by many works of this class. Mr. Ballard's Tales are all of them historically true and interesting, and such as no intelligent young person should be ignorant of. This little volume is copiously illustrated, and contains an excellent map with railways and telegraphs marked.

A MEMOIR OF MADAME FELLER. With an Account of the Origin and Progress of the Grand Ligne Mission. By J. M. Cramp, D.D. London: Elliot Stock, 62, Paternoster Row.

THE story of the foundation of the Grand Ligne Mission amongst the French Canadians was told in our pages some years since. We are thankful to our venerable friend Dr. Cramp for this memoir of the devoted and indefatigable woman who was its founder. As a record of Christian character and Christian work this volume will be greatly valued by all devout readers. It affords another and striking illustration of the power of Christian devotedness, accompanied by an unwavering faith in God.

THE PROBLEM OF LIFE; OR, THE THREE QUESTIONS: What am I? Whence came I? Whither do I go? By the author of "The Mirage of Life." London: The Religious Tract Society, 56, Paternoster Row.

WE hail the appearance of this little volume with great delight. "The writer of it was at one time involved in the mazes of scepticism, and, having been mercifully extricated from them, he feels anxious to supply to others the clue by which he has been enabled, through Divine Grace, to thread his

way out of the devious and winding path into which he had strayed." This task the author has accomplished with commendable skill, and the result of his labour is a work worthy of the perusal of the most cultured and thoughtful readers. We could wish that it were in the hands of every young man who has been ensnared by the painfully prevalent unbelief of Divine truth.

THE TEMPLE. By George Herbert. Being a Fac-simile reprint of the First Edition, with an Introduction by the Rev. A. B. Grosart. London: Elliot Stock, 62, Paternoster Row.

MR. STOCK'S fac-simile editions of popular works form a new and interesting feature of modern bibliography. The original garb in which a great work appeared acts like a spell on the reader's mind. The inferiority of modern printing ink is the only detriment to the perfection of the fac-simile.

HINTS ON BIBLE MARKING. By Mrs. Stephen Menzies. London: S. Bagster & Sons, 15, Paternoster Row. Price Sixpence.

A VERY ingenious plan for emphasising important passages of Scripture—linking together connected and related words and truths, and appending notes and references. The specimens of the author's own expertness in the use of the system are very striking.

CIVIL AND ECCLESIASTICAL GOVERNMENT. Two Lectures by the Rev. W. Barker, Hastings. London: Elliot Stock. Price sixpence.

THESE carefully prepared and spirited lectures will be of great service to those who either wish to be enlightened themselves or to enlighten others on the position taken by Nonconformists in relation to the legitimate sphere of civil government, and the influence exerted by the State Church.

Intelligence.

AN APPEAL FROM THE RELIGIOUS SOCIETY OF FRIENDS ON BEHALF OF UNCIVILIZED NATIONS.—We desire to call the attention of our own members, and of our fellow Christians generally, to our solemn responsibility as a nation, for the treatment of the uncivilized tribes with whom we are brought into contact by the great increase of commerce, and the steady progress of geographical discovery. We do not wish hastily to judge how far our fellow countrymen have been justified in a course of action towards them which has so often led to painful collision, and even to bloodshed. We know that, whether from conflicting interests or from mutual suspicion and misunderstanding, the position of those who are brought into contact with the savage is one of great practical difficulty. His character is often a degraded one, treacherous and bloodthirsty. Yet he is man, formed in the image of his and our Maker—an object, with ourselves, of the Sacrifice of the Son of God, and of the promises of the Gospel. How grave is the responsibility resting upon us as a nation, in reference to our conduct towards him. How needful it is that we should be guided, in our intercourse with him, by the precepts of that holy religion which we profess. How important that, in using the superior powers which civilization has given us, we should carefully restrain and keep under, any feeling of revenge. We have thankfulness and satisfaction in observing how earnestly desirous our nation seems to be, to be quite clear of the sin of “man-stealing.” May we also keep before us the responsibility which our wide-spread Empire involves, and make every endeavour to preserve towards the uncivilized and the heathen a line of conduct consistent with our Christian profession. It is in the love of Christ that we make this Appeal. We trust that, under the Divine blessing, it will meet with a response in the hearts of many who, amidst the stir and pressure of active life, dare not disclaim either the hopes or responsibilities of the Christian. The precepts of Christ are not mere theories, but commands graciously designed and fitted for man. They are therefore to be implicitly obeyed, in their comprehensive application to his whole conduct towards his fellow man, civil, commercial and social. The uncivilized often appreciate Christian conduct, even when they have but little knowledge of the truths upon which it is founded. The heart that is steeled by oppression may be melted by kindness. Love will often prevail where fraud and deceit would only provoke irritation and conflict. Let the religion of the Christian trader be never disgraced by acts of injustice or revenge. Let him commend it to the consciences of men, of every colour and of every clime, by fair dealing, by truth-speaking, by compassion and love, patience and forbearance. Thus might our commerce, far more than it does, reflect our Christian profession, and so far prepare the way for the reception of the Gospel amongst those who have not yet been brought under its influence.—Signed on behalf of the Meeting representing the Religious Society of Friends in Great Britain, held in London, 4th of Second Month, 1876, G. S. GIBSON, Clerk.

Clippings.

FARADAY ON SCIENTIFIC AND SUPERNATURAL TRUTH.—Michael Faraday held that the human mind was endowed with two sets of faculties, which fitted it to apprehend and verify two orders of truth, the natural and the supernatural; but that it possessed, as yet, no third set of faculties sufficiently developed to see clearly, nay, to see at all, the points at which those two orders

of truth joined. He received the natural by means of the mind acting through what may be called roughly the scientific, and the supernatural through what may be called the moral and spiritual faculties; and, moreover, he so received those two distinct but connected *orders of truth* by those two distinct but connected orders of faculty, that they *both* became to him equally real, equally true. *Both* of these he held with equal firmness, because they were to him equally certain. But he was content to remain, during the present life, in ignorance of the *points* of actual contact between them—the points at which he believed they would one day, in a world of clearer knowledge than this, stand out as two parts of one complete and harmonious whole; lighted up, from centre to circumference, with the infinite love of God through Jesus Christ, who alone can solve the problems, clear up the mysteries, satisfy the needs, and wipe away the tears of this suffering creation. Now this peculiarity—if so it may be called—in the view of the great scientist, points, I think, in the direction of a true psychology. Man needs—and is so endowed that he may *know*—not only the universe of matter, but also the heart of the living God. Would it not be strange if it were otherwise? Strange indeed it would be to carry about with us at our heart's core a consuming thirst for God, and yet to have no faculty or faculties for knowing God, and slaking our thirst at the fountain of life within Himself. I believe that we are all set down here upon this globe with two orders of faculties, by which, if rightly used, we may, on the one hand, understand and employ to some extent the universe, and, on the other, understand and love and serve the Creator. In other words, there are in our mind, if I may so speak, two doors; one opening out upon nature, the other opening out upon God. And you, gentlemen, if you are wise, will, like Faraday, keep *both* of these doors wide open. Through the door opening out towards the universe you will receive all that nature can tell you year by year through her own ministers, of her workings and laws. Through the door opening out towards God you will receive all that He is pleased to tell you, through His own Word, of *Himself*; of the incarnation and the Cross; of the resurrection from the dead, and the ascension into heaven; of the descent of His Spirit into the heart of sinners, and the calls to repentance and a new life; of the crown of glory awaiting the redeemed, and the pitiful tenderness of the heart of God towards the lost; of His unwillingness that any should perish, His willingness that all should be saved.—*Rev. W. T. Rosevear's Address to Bristol Students.*

THE ROYAL LAW THAT REGULATES ALL OUR CHRISTIAN GIVING.—Christians! Christ gave Himself to you—then give yourselves to Christ. Give, give, give. Give love, give thought, give speech, give time, give the best of your best, give from your hearts outwards. Sometimes, in collecting rounds, questions are asked like these:—"I should be sorry to be singular; what shall I give? What is usual? What will be expected of me?" The answer is, "What man expects is no concern of ours, but the least that Christ expects is that, as He gave Himself to you, you should give yourself to Him." Do that, and you will find, by a Christian rule, sure and fine as instinct, what is your own share in the financial part of the enterprise. For your sakes, and not for His own, Christ allows you to have such a share. We are not sufficiently sensitive to the grace of this arrangement. Some persons give to the Mission Fund as if they were paying a rate, or conferring a favour; as if they only half believed that Christ has ordained the money-power as one of the powers of His cause; as if, in travelling from place to place, the journey of a missionary cost no more than the flight of an angel; as if the Philip of to-day might be "caught away by the Spirit of the Lord," and then suddenly "found at Azotus;" as if bills could be paid by devout emotions, or declamatory words; as if lives could be fed on mere air; as if ravens might be expected to bring food to fainting prophets, and miracles of Providence to sustain the ministries of grace! But this is not God's way of working. You are to furnish material supplies for material apparatus: are invited to make your very gold and silver evangelical, and to cast it into the treasury in the spirit of the new song: "Worthy is the

Lamb that was slain to receive . . . riches!" Is this taxation? Think of the "unsearchable riches" covered under the great name "God," and hear the touching question: "I have given all this to thee—what hast thou given to Me?"—*Rev. C. Stanford's Enthusiast.*

News of the Churches.

NEW CHAPELS OPENED.

Caerphilly, May 14th.

Witchford, near Ely, April 25th.

INVITATIONS ACCEPTED.

Bird, Rev. Benwell (Birmingham), Mutley, Plymouth.

Cave, Rev. Jas. (Tenby), Kingsbridge.

Cooper, Rev. J. L. (Bristol College), Wells, Somersetshire.

Davies, Rev. E. (Presteign), South Hackney.

Genders, Rev. J. (Luton), Portsea.

Gathercole, Rev. T. G. (Met. College), Martham, Norfolk.

Morris, Rev. J. S. (Westminster), Leyton, Essex.

Probert, Rev. E. (Gt. Staughton), Rattlesden, Suffolk.

Smythe, Rev. J. F. (Canterbury), Bolton.

Wright, Rev. J. (Met. College), Horncastle.

RECOGNITIONS.

Lymington, Fitch, Rev. J. J. (Met. Tab. College), April 12th.

Missenden, Hobbs, Rev. H. V. (Bristol College), April 25th.

Surbiton, Baster, Rev. W., May 17th.

Weston, Northamptonshire, Longson, Rev. J. (Rawdon Coll.), April 20th.

RESIGNATIONS.

Light, Rev. J., Charlbury, Oxon.

Wright, Rev. S., Smethwick, Birmingham.

DEATH.

Adey, Rev. E., Leighton Buzzard, April 28th, aged 77.

THE
BAPTIST MAGAZINE.

JULY, 1876.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

VI.

Mrs. Wheelbrook.—Is this correct—I have just found it in one of the religious newspapers—that the supply of ministers for the churches is much below the demand, and that there is a yearly-increasing balance of losses over accessions to the ministry?

Wheelbrook.—I don't know to what extent it is correct, but that there is some ground, real or apparent, for the statement, is no doubt true.

Spelman.—Quite correct, I have no doubt. All denominations of Christians are making the same complaint. And as for the Church of England, we all are aware that it has for years been glad to recruit its clergy from the leavings of Nonconformist churches.

Mrs. Wheelbrook.—What can be the cause?

Spelman.—Scepticism and cowardice: the first latent in the popular mind, the second active in the minds of professed believers. There is not a single profession that enjoys less of popular consideration and respect than the clerical. "A parson" is regarded by a large section of English society with a good deal of unspoken contempt; and young men to whom the opinion of the world is of vital moment have not the courage to brave it.

Transome.—You attach too much importance to the opinions of a small section of literary amateurs, full of the conceit of a little reading, and inflated with a profound conviction of their own superiority to the rest of mankind. That these sneer at churches and ministers I grant, but that they represent popular opinion or feeling I deny.

Spelman.—Of course you do, my dear fellow; but you are taking a most unphilosophical view of the situation. They don't represent popular feeling, but they influence it. A young man may dissent from the religious criticisms of the *Spectator* and the *Saturday Review*, but he is often a little afraid of them.

Wheelbrook.—Without denying that there is some truth in what Spelman says, I am disposed to lay rather more emphasis on the fact that the tide of

commercial prosperity has opened up so many roads to wealth and distinction for intelligent and spirited young men as to make them reluctant to enter a profession which only offers a maximum of self-denial with a minimum of reward.

Mrs. Wheelbrook.—Which implies—does it not—a somewhat low tone of religious life and a feeble idea of its responsibilities?

Wheelbrook.—Not necessarily. They easily persuade themselves that they can serve the Lord quite as well as laymen as they could by becoming ministers. And since there is just sufficient truth in the conclusion to make it plausible, the considerations in its favour readily turn the scale on that side.

Stone.—I knew how it would be! *Wheelbrook* holds wi' the bare an' runs wi' the hounds, as usual. I hate your cautious way o' always weighing facts an' balancing evidence, an' supplying the defendant wi' arguments, until you're all up one side o' a question an' all down the other, an' nobody can tell what your opinion is, or whether ye ha' one at all or not. That's just the way wi' your modern preachers o' the philosophical school: they never can tell the truth without telling all the lies that look like it, nor call sin sin without urging a hundred things in mitigation o' censure; until ye can't tell whether Judas Iscariot and the devil are sinners or only idiots, or, may be, weel-meaning fools who tried to do a good thing an' only fell into a ditch through failure o' well-meant efforts, like plenty o' better folks. About that ore question o' yours, I hold wi' *Mrs. Wheelbrook* that if a young man refuses to consider a call to the ministry, because it would require him to forfeit his chances o' getting rich or great, his religion is a rickety thing at the best; an' it's a good thing for everybody that he keeps out o' the pulpit.

Wheelbrook.—Decidedly so, if the case be as you suppose, but in most instances may it not be that the duty of entire consecration to the service of the Lord has never been fairly set before him, while the advantages of secular pursuits, and the possibility of combining them with a Christian profession, are constantly under his eye?

Transome.—I think so. And I fear there is a serious failure of duty on the part of Christian parents—

Spelman.—And ministers.

Transome.—Yes, both. But it is little that a minister can do to induce a young man to enter the ministry if the spirit of society, self-interest, and home-influence are in league against his efforts. And this is often the case. A successful man of business with three or four sons is ambitious of worldly success for them. He is well aware that for a youth of intelligence and good education, with the means of making a good start in life, every avenue to wealth and influence is open. Accordingly each is trained for a distinct career, which the father hopes will shine more and more unto the perfect day of riches and power, if not of fame. Trade, commerce, law, medicine, and the civil service present their several temptations and claims. One or more or all of the youths may be decided Christians, members of the same Christian church with their parents, yet not once does it enter the minds of the latter to think of the Christian ministry as a career for their sons, or to impress its great importance on their attention, or to ask themselves in solemn earnest if the Lord may not require their children for his service. Probably the father would feel a momentary pang of disappointment if one of them should announce his choice of such a course.

Stone.—Just so. My sentiments to a T. Prosperity is bringing the country to ruin, as philosophic liberalism is knocking the soul out o' its freedom. It's just every man for himself, and all he cares for is to scramble up among the big-wigs an' be a big-wig himself. His politics follow his interests, and his religion comes after, only wi' a more cautious tread, for appearance sake. If he hasn't principles, he has interests, an' the one thing needful is to look after 'em. Why have we so-called Liberals helping the squires an' parsons by joining the ridiculous cry about the extravagance of school boards? Because they have more regard for pocket than principle. Why have we a Tory Government

playing pranks 'at would ha' sot the whole house afire forty years ago? Because the middle classes are getting rich an' comfortable, an' able to hob-nob wi' the aristocracy an' don't want to be disturbed. Why is Great Britain expected to maintain the integrity o' the Turkish empire, an' keep on its legs a despotic Government that is soaked to the core i' corruption, robbery, murder, and lust; an' is grinding down its subjects under an iron tyranny such as Englishmen wouldn't stand for an hour? Partly because hundreds o' enlightened Englishmen, who would subscribe a loan for the devil if he offered twelve and a half per cent., would lose the money they've lent to help the Sultan to perpetuate his shameless crimes if his power were broken. "Things as they are"—that's what they want; at least as long as that means large profits, safe investments, and an occasional nod from Lord Nabob.

Spelman.—You must admit a few exceptions, at all events. The *Times* and the *Spectator*, the past representatives of your compliant politicians, were satisfactorily sound and outspoken on the Royal Titles Bill.

Stone.—But they did not succeed in exciting the interest o' their constituencies though.

Spelman.—I believe, though Transome seems to doubt it, that the reluctance of young men to enter the ministry is to be found, in part at least, in the attitude of the public mind toward the doctrines of Christianity. Our most popular literature has for a generation past been undermining the old traditional faith in their divinity, and there has not yet been time enough for a healthier feeling to grow up. It has produced too a wider view and a deeper conception of mental freedom, in consequence of which there is a prevalent abhorrence of everything in the shape of authority in matters intellectual. It follows almost naturally that there is a general indisposition to regard the doctrines of Christianity as settled questions, particularly as it is suspected that settlements reached in former days were reached by the exercise of authority—clerical or ecclesiastical—rather than by free scientific investigation. This position too, however untenable, finds some countenance in the fact that many questions once regarded as closed are now treated by the churches themselves as open; such, for instance, as the nature of inspiration, the duration of future punishment, the authority of the Sabbath, and specific explanations of the Atonement. It is known to us all that in every denomination there are men who have made wide departures from accepted opinions on these points,—once treated as fundamental,—whose standing and influence are in no way compromised by the fact. Take all these things into consideration, and you can hardly wonder at the reluctance of conscientious men to commit themselves to the assertion and defence of forms of faith which they imagine increasing knowledge might dispose them to doubt. Mark me! I am not justifying this feeling; I merely say it exists; that it is fostered by such writers as Carlyle, Tennyson, and Macdonald; and further encouraged by the Church's treatment of men who have departed from doctrines once regarded as essential articles of an evangelical creed.

Wheelbrook.—You might find confirmation of your conclusions in the favour which such religious teachers as Martineau, Robertson, and Bushnell obtain among many of those who read religious literature at all. I don't suppose that it is the charm of literary grace that forms their only, or even their main, attraction; but their freedom from all approach to dogmatism in the statement of doctrine, their treatment of almost all doctrines as open ones, and the off-hand way in which they seem to hand the truth over to their readers, as if they would say, "There it is. It is not a matter of infinite importance. You are at liberty to accept it or reject it or modify it, according to your taste. Only, whatever you do, be honest and courageous; for honesty and courage are the cardinal virtues, and whoever has them shall enter into the Kingdom of Heaven."

Transome.—Which is the Gospel according to human nature, and exactly suited to its taste.

Spelman.—Hence, *a priori*, you might expect it to be prevalent and popular.

Human nature is not so generously, or even prudently, self-sacrificing as to deny itself a luxury so decidedly palatable without very weighty reasons.

Mrs. Wheelbrook.—But is not this making the difficulty of filling our pulpits an almost insuperable one?

Spelman.—Unquestionably. But the evil will cure itself, if Christians don't get into a panic about it:—"In quietness and confidence is your strength." The same cause which has wrought the mischief will work the cure.

Wheelbrook.—And that is——?

Spelman.—The spread of education.

Wheelbrook.—I see. "A little learning is a dangerous thing"?

Spelman.—Precisely. Hitherto our system of middle-class education has done very little, even at its best, but excite a taste for intellectual pursuits, and a capability of finding pleasure in them, which is very well as a transition stage in the way to something higher, but as a finality is something less than a doubtful boon. At present the apostles of unbelief find in the better educated of our middle-class and higher artizan-class population—with some rare exceptions—an audience just suited to their chosen mission; an audience that can be dazzled by the splendour of genius, attracted by the novelty of doctrines, and charmed by the graces of style, but which is not capable of sifting evidence, prolonged inquiry, or critical investigation. An audience, in fact, which is simply admiring and receptive. As it becomes better informed, it will become critical, and then their reign will be over. To-day hundreds of youths who wax hotly eloquent in their denunciation of "the bondage of creeds and sects," and go up and down raving about "freedom," are themselves the veriest bondsmen of new creeds and new sects. They are wondrous far from that goal of intellectual self-reliance, which they think they have reached; but they are on their way to it, and when they attain it the authority of their new masters will be gone. Meantime, there are many Christian ministers who are doing not a little to bring it about; men who unite adequate mental culture with child-like faith in the Gospel; who can bring a bold front and competent intelligence to meet the perversities of unbelief; and who are actively assisting the "march of intellect" at the same time that they are preaching the Truth of God. And unless I misinterpret the signs of the times, such men will increase in number. The exigencies of the age and the needs of the Church will more and more force such to the front.

Transome.—But such men will find their appropriate sphere of labour in the great centres of population only.

Spelman.—It is there only that they're really needed——

I have no idea what Spelman was going to say more, for at this moment a new arrival turned the conversation into a new channel. The fresh comer is the Congregationalist minister in an adjacent village, who had called to consult Wheelbrook and Transome about some difficulty or other in his church. The immediate cause of his calling seemed to be this; he has only recently accepted the pastorate after supplying the pulpit three months on probation. At the first church-meeting after the settlement, he was considerably surprised by one of the deacons being voted into the chair. He thought it a singular proceeding, but not knowing what it might mean he resolved to say nothing about it. On the next occasion it was proposed by some one, "that the pastor do take the chair," which was duly carried. It was now self-evident that there was a determination not to recognise the pastor's *ex-officio* right to preside over the church-meetings. Democratic jealousy was resolved to deprive the office of all authority and reduce it to a mere name. He explained to them that as their pastor he

considered the chairmanship of church-meetings one of the duties of his office; that he could not recognise in his presence their right to give it to another, nor their right to vote on the question at every meeting. He was careful, he said, to point out to them the difference between putting in this claim as a personal right and as a right of office. The majority of the meeting were thoroughly ashamed of the course they had adopted, and especially when shown that their conduct exhibited a serious want of self-respect, since it went to prove that they had elected to the pastorate a man whom they could not trust with the prerogatives of the office. Three or four, however, were immovable, "could not see why one man had more right than another," thought "the church ought not to be under lordship of the pastor," and so forth. The upshot was that the meeting was adjourned for a settlement of the question. Now what ought he to do?

Spelman.—Cut the concern at once.

Transome.—No, don't do that; at least, not just yet. It may come to that in the end; but first try some other method of meeting the difficulty. It is an opportunity not only of asserting your right, but of proving your fitness for its exercise. Your resignation would give the matter a perfectly fictitious importance, and cause no little bitterness of feeling. It would at once become a *casus belli* between the two parties in the church, and possibly lead to a division. It is not a pleasant position to be in, and to you must be most humiliating; but even at the cost of a little suffering I think you must try to save the church from the worst results of its own wrong-headedness. After all, it is the natural consequence of the conduct of their last pastor, who was always flinging the "pastoral prerogative" in their faces, and talking about "the inviolability of God's ambassadors." He really tyrannised over them. They will, I think, fall in with right order as soon as they get over their not unnatural irritation.

Wheelbrook.—But I don't think our friend can yield in this matter. It will be impossible they should respect him if they are permitted publicly to snub him. They may insist on having their own way, but it is certain they will despise him for submitting to it, and that would be fatal to all his influence for good among them. Besides, whatever course they adopt they will assuredly all the same hold him responsible for the good government of the church, and he will see that it is impossible for him to accept such responsibility if he relinquishes the power. My conclusion is that if they persist in separating the presidency of the church from the pastoral office, our friend has left him no choice, consistent with self-respect, but to resign.

Transome.—I quite agree with you; but I hope there will be no need for so extreme a course. If our friend is at once firm and conciliatory, as I have no doubt he will be, he will probably carry all the people along with him. Churches are seldom unreasonable if they are fairly treated. Very likely in this case the few who persist in their mistaken course are not only aware that they are wrong, but are heartily ashamed of themselves as well, only they don't know how to recede from their position without feeling humiliated. I would avoid, as far as possible, anything which would irritate them or wound their *amour propre*. Let it be seen that you can maintain your position with dignity and urbanity. Be frank and courteous in explaining your view of the question in hand, making due allowance for their mistake, and I believe all will come right. Above all things don't act hastily nor speak angrily.

When our friend had left us, we sat for some time in silence. There was a comical look on Spelman's face, which seemed to say "I've scored one against Transome to-night." I expected him to

break out in a mock-panegyric on rural Congregationalism, but he seems to have concluded to reserve his shot till he can better point his guns. The silence was broken by Mrs. Wheelbrook asking

Does not that little incident throw some light on the question we were just now talking about?

Spelman.—I fancy it does, a good deal! I forgot to mention, among the hindrances to men of sense entering the ministry, the ingenious methods which many churches have of crucifying their ministers.

Transome.—I don't think it was worth mentioning. Cases like this are rare, and when they occur they may as often be traced to some deficiency in the pastor as to perversity in the church. If Congregationalism has a weakness, it certainly is not that of unwarrantably limiting the pastoral prerogative, but that of unduly extending it, with the result of throwing too much responsibility on the wisdom and aptitude of a single individual. In the case we have just listened to, it is ministerial abuse of the church's generosity which has wrought the mischief. The assumption of a dictatorial authority on the part of a previous minister has wrought the evil of which our friend has to reap the result. If a minister wants to be the sole fount of authority, his place is not as pastor of a free church or ruler of a free people. He should go into the establishment, and even there he will be required to bear a good deal of hostile criticism, and not a few humiliating defeats, where his parishioners have power to thwart him.

Spelman.—What salary do those people pay?

Transome.—Ninety pounds.

Spelman.—Mechanics' wages! For which, of course, they expect an educated gentleman to devote all his time and strength to their service, and take an occasional snub or kick into the bargain?

Transome.—They neither expect nor desire the one or the other. As for the salary, it is as much as they are able to raise; for they are few and poor. But there is no reason why the minister, if he is able, should not improve his living by giving part of his time to some remunerative employment. The people would rejoice in his doing so. At the same time they have a right to expect that, having voluntarily undertaken the pastorate of a poor church, he will not shrink from the unavoidable self-denial which his decision may involve. He cannot too carefully guard himself against feeling, or causing others to feel, that his engagement with them is a mere cash arrangement. If he is a faithful servant of Jesus Christ his service to the people cannot be compensated by a money payment however large; consequently the less he has to say about being "properly remunerated" for his services, the better for the due appreciation of his work, and for its highest success. If they with willingness maintain him in such comfort as they can afford, he has no cause of complaint, even though it be not a tithe of what he could make in other callings. "Not yours but you" is professedly his motto; and to be able to act up to it is the distinction between the mere hireling and the willing servant of Christ.

Mrs. Wheelbrook.—But I fear we cannot expect many young men to relinquish certain prospects of wealth and comfort for a life of comparative privation.

Transome.—Then let them keep out of the ministry, into which no man should enter who cannot "count all things but loss" for the joy of serving the Master.

Spelman.—That doctrine—the theoretical soundness of which I don't for a moment question—would make quick work of emptying the pulpits if it were universally applied.

Transome.—That is your opinion. At all events it would soon fill them again if it was generally accepted and acted upon with as much uniformity as it is believed in. It is not by raising the scale of ministerial incomes—though that also is desirable, expedient, and right—that we are going to fill our

pulpits with efficient men, but by improving our ideal of ministerial qualifications and raising our conceptions of the importance of ministerial work. The most pressing need is not for young men—however blameless their standing in the church—whose chief recommendation is quickness of intellect and fluency of speech, but for men ardently devoted to service for Christ's sake; men who for love's sake alone can labour, hoping for no reward but the approval of Him whom they serve. Let this view, this conviction, once hold the churches and rule their action, and many a noble labourer will be thrust into the harvest who is now overlooked.

Wheelbrook.—To all that—which I thoroughly endorse—I will add only this, that the supply of duly-qualified men for the service of the Lord is rather the work of the Lord than the work of the churches, and therefore should be, much more than it is, the burden of their prayers. The thought has sometimes struck me painfully how very rarely one hears in the church the prayer that God would thrust forth more labourers into the harvest. It seems as if we had almost forgotten that the proper ministerial qualifications are as exclusively the gifts of God as is eternal life.

The Courses of Religious Thought.

THE *Contemporary Review* for May favoured its readers with a very remarkable and well-timed article by the Right Hon. W. E. Gladstone, called "The Courses of Religious Thought." In the introduction it makes a division between opinions and principles, his aim being to exhibit the latter, for "Men, individually and in series, commonly know their own opinions, but are often ignorant of their own principles. Yet in the long run it is the principles that govern; and the opinion must go to the wall." He sets out five main schools, or systems, which are constituted as follows. We have:—

- I. Those who accept the Papal monarchy: or the Ultramontane School.
- II. Those who, rejecting the Papal monarchy, believe in the visibility of the Church: or the Historical School.
- III. Those who, rejecting the Papal monarchy and the visibility of the Church, believe in the great central dogmas of the Christian system, the Trinity and the Incarnation. These will here be termed the Protestant Evangelical School.
- IV. Those who, professedly rejecting all known expressions of the dogma, are nevertheless believers in a moral Governor of the Universe, and in a state of probation for mankind, whether annexing or not annexing to this belief any of the particulars of the Christian system, either doctrinal or moral. These I denominate the Theistic School.

V. The Negative school. Negative, that is to say, as to thought which can be called religious in the most usual sense. To this school belongs

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|-----------------|------------------------|----------------|
| 1. Scepticism. | 4. Secularism. | 7. Pantheism. |
| 2. Atheism. | 5. (Revived) Paganism. | 8. Positivism. |
| 3. Agnosticism. | 6. Materialism. | |

Logical as this division is it may be simplified. There are really but three sources of ideas in religion; one without called tradition, one within called intuition, and one above called Scripture. These at times appear to be contradictory, then one must be supreme. Shall we steer the bark of life chiefly from the ship's lantern within? the light of other vessels on the horizon? or the unchanging stars of the sky? This gives us but three "main" schools or systems of religion.

I. Where intuition and Scripture bow to tradition. This is the case with the first two classes mentioned. For a visible church is but, after all, the assertion of the authority of tradition, and whether that church express its authority by the Pope at Rome, or in any other way, is a matter of opinion; the principle is the same. It is that of allowing a priest to override the use of private judgment and Scripture.

II. Where Scripture and tradition bow to the inner light. This is the case with the last two schools Mr. Gladstone mentions. In both of which, indeed, what life there is, is derived from Christianity. Of these he well says, "In quitting their ancient home, they have carried away with them a portion, sometimes a large portion, of the furniture."

III. Where the inner light and tradition bow to the authority of Scripture. This is the third class he mentions; but whilst he speaks well of this school, he scarcely comprehends its simple and logical position, possibly from not having been fairly brought into contact with it in its full development. His idea of this school is probably derived from the Evangelical or Low Church party of the Church of England. Amongst these, for the only two rites Our Lord appointed in perpetuity, tradition is pre-eminent, and the teaching of Scripture is set at naught, both in mode of administration and idea, by Church authority.

We shall be pleased when he redeems a promise given in this paper to have his opinion as to the cause. Our opinion is simple. It all proceeds from "making the commandment of God of none effect by tradition." We have very few errors amongst those who profess to be Christians which have not had their source in the Romish heresy. God is not the author of confusion. The Scriptures, we assert, are an all-sufficient guide.

The closing sentence of this really remarkable paper is noteworthy. He says, "I therefore leave for the present, as it stands, the multitudinous army of dislocated, and to a great extent conflicting, force; sensible that it may wear in some eyes the appearance of an attempt

to describe the field, and the eve, of the battle of Armageddon." Without even suggesting whether or not it may be the final conflict, we think that no one observant of the condition of religious thought in our time can question the fact that momentous conflicts are coming on, if not already commenced. The Ritualistic party are evidently determined to force on a general fight, and we do not dishonour them for this. Men will have to choose their sides, and possibly opinions may have to give place to principles. In such a conflict the question of Baptism will take a prominent place. For the settlement of a principle one point may be as good as another. It has often been remarked that the great religious struggles of the reformation period were frequently about a question we should consider quite secondary. But empires have been lost and won through the issues of a battle for a village. It is not at all improbable that one of more important issues may be fought out over the font. They who stand for the principle of making their supreme appeal to Scripture, will assuredly be put to confusion if, on the doctrine of Baptism, they follow intuition and declare its right administration to be of no consequence; or if they follow tradition and administer it to unconscious infants. They alone will stand firm who appeal, not to a church, or to any "subjective instinct," but to the written Word of God, and to that alone.

HOSEA XIV. 5.

As the summer night with her starry train,
 Biddeth the flowers adieu,
 Each leaf does a parting gift retain—
 A drop of beautiful dew :
 So darkness and sorrow leave behind
 Precious jewels in head and mind.

The morning sun greeting the blossoms fair,
 His brightness reflected, may view,
 A likeness on pearl on each bosom there
 A drop of beautiful dew :
 Thus quietly God in wondrous grace
 Reveals in souls His lovely face.

Sipping the nectar and cheered by the light,
 The flowers their vigour renew,
 And grow into beauty to gladden men's sight,
 With drops of beautiful dew :
 So gently and calmly does God bestow
 The grace by which souls to glory grow.

J. HUNT COOKE.

The Supernatural Phenomena which Accompanied the Crucifixion :

ATTESTATIONS OF THE DIGNITY AND WORTH OF THE CRUCIFIED.

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."—**MATT. xxvii. 45—54.**

It might have been expected that such an unheard-of event as the death of the Incarnate One by execution on a cross could by no possibility take place without some demonstration from above. Some extraordinary display of sympathy with the Divine Sufferer would be thrown out, arresting public attention and evincing heaven's deep interest in the awful transaction. Now, if any such expectation was entertained, whether by friends or foes, it was more than gratified in the signs and wonders that we are about to review.

WE have in these verses the Author of nature's five-fold supernatural phenomena witnessing to the dignity and worth of the dying Saviour, Jesus Christ our Lord.

It does not appear to us that the striking events which transpired during the sufferings and death of Christ on the Cross have sufficiently commanded the attention of either friends or foes. We propose to look somewhat narrowly into the transactions of that memorable day, as worthy, above all other days, of our reverent study, persuaded, as we are, that a momentous weight of interest attaches to the circumstances attendant on the Crucifixion, and instructive in the highest degree.

The first of the five phenomena to which we refer was the darkening of the heavens. The evangelists tell us that "from the sixth to the ninth hour"—*i.e.*, from twelve to three o'clock—"the sun was darkened, and there was darkness over all the earth." The same word may be understood of the land, *i.e.*, Palestine. That the apostles romanced and took a muddy and cloudy sky for darkness is impossible, or that they put down this for mere effect is equally impossible; their infidel contemporaries would very soon have exposed the fabrication. The uncontradicted fact, therefore, remains to be

explained or accounted for: how did this phenomenon come about? The unthinking and infidel speedily reply that there could be but one solution of the difficulty, namely, by an eclipse of the sun taking place; but, plainly, that is impossible, for it was now full moon, being at the time of the Jews' passover, when an eclipse of the sun is, and must be, miraculous; besides, no eclipse was ever known, since the creation of the world, lasting three hours. Some other theory must be discovered, then, to account for this extraordinary obscuration of the great luminary. But we may safely conclude that the acute intelligence of our adversaries for 1800 years having failed to invalidate the apostolic testimony, or to offer any imaginable reason or rational account of the sun's withdrawing his light when our Lord was being crucified, therefore we are left in full possession of the well-attested fact to be turned to the account of Christianity, which justly and persistently maintains its hold upon it as chiefest among the collateral evidences of "the faith once delivered to the saints." Moreover, history notes the fact that the darkness was seen in Egypt. The venerable Eusebius has it that a heathen observant of the awful visitation exclaimed, "Either nature's deity is suffering, or nature itself is about to expire." We need not any such abutment to strengthen "the pillar and ground of the truth"; still, such a report, floated down to us from the dark ages, is not unworthy of a place among more trustworthy documents.

Secondly.—The next strange and wonderful phenomenon was the earthquake which took place at this very time, noted, by historians of the age, as having laid in ruins many Asiatic cities. No doubt earthquakes in the east are not infrequent, but this, happening in connection with other remarkable movements in nature, is not without interest. A prophet had long before announced, as the Word of the Lord, at the coming of Messiah "once more I will shake the heavens and the earth," and is it unlikely that the present convulsion of nature happening during the Crucifixion may be, ought to be, regarded as partly, at least, fulfilling the prediction?

Thirdly.—The rending of the rocks around Calvary, and the clefts in which are open to this very day, is a noteworthy circumstance. Solid rocks do not generally rend; they remain, as the geologists speak, "*in situ*," i.e., in their native bed. Whether this were an accomplishment of the prophet's roll, where he says, "The rocks were thrown down by Him, the everlasting mountains were scattered, the perpetual hills did bow, the mountains saw Thee and trembled," certainly the sublime language, at all events, was never more appropriate to the awful occasion than when, amid the spectacle of preternatural darkness at noon, the earth was, at it were, shivering with dreadful apprehension, and even the adamant rending as if exploding under the action of terrific internal forces.

Fourthly.—Now, too, death's long, dark prison-house was visited. We are told "the graves were opened," i.e., for they buried not as we ordinarily do, but in tombs either built or cut out of stone, whose

openings are covered in with doors of the same. The bodies reposing within these receptacles of the dead were not as yet in motion ; that awaited the Conqueror's triumph, as was most meet, that He should be the first that should arise ; but at the Crucifixion the lonely mansions' doors were thrown open by an invisible power as an indication of the Christ's invasion, for by His death on the cross the whole territory and vast domain of the King of Terrors was vanquished, and these marble portals thrown open, were at once a fit, expressive, and sublime prelude to the grand discomfiture of the foe, and the marching forth of all the imprisoned captives about to follow. The parties who sallied forth must have been *lately* dead, for their acquaintances, visited in their resurrection bodies, recognised them, even in their new attire, as their beloved ones recently separated from them ; short, blest interviews, and gloriously confirmatory of the assumption that *we* shall know each other, and love better than we can do here in the realms of light. How the interval was passed by them till the hour of ascension with the Lord arrived, we know not ; probably we shall know by-and-by.

Fifthly.—The fifth miraculous event attendant on the Crucifixion was the rending of the temple veil. This, as you know, hung between the holy and the most holy place ; it was too sacred to have been rent by mischievous hands, nor, if such a wanton act of wickedness had been attempted, it could not have been accomplished. This mystic veil was in length forty cubits, and a hand-breadth in thickness, all artistically fabricated by human hands, and presenting a piece of tapestry of most beautiful workmanship, and so constructed by Divine direction, cut with a sharp instrument it must be—to *rend* it was impossible. Constituting the sacred separation between the first and second compartments of God's house, its use there was symbolical of the shut-up way to immediate intercourse with the Eternal to any save the High Priest once a-year ; its rending from top to bottom while Christ was hanging on the cross, figured, as the apostle to the Hebrews has showed, the opening of the way of ordinary worshippers into the holiest of all, by or through the rent veil of the Redeemer's flesh. Viewed in this light—and fancy itself could make out no other rational meaning—the fact stands out as one of the most sacred proofs and evidences, taken in connection with other collateral circumstances, of Jesus Christ as a Divine person working out the fulfilment of the typical dispensation of the Old Testament Church by His sufferings and death, and all which He confirmed in His dying testimony, "It is finished," bowing His head and resigning His spirit into the hands of His father.

Put these five points of surpassing interest together ; attentively look upon the strange, wonderful, inexplicable scene, and let human sagacity try its hand to find out any possible explanation of the awful aspect of nature hovering over Jerusalem, and converging its separate and independent mysteries at the same moment as an august sufferer—contrary to justice and law, the judge confessing to His innocence

of any shadow of crime—is tortured and expiring on a shameful cross. The darkness apart, and the earth and earthquake apart, and the temple veil apart, and the open graves apart; we say, take not any of these phenomena singly and alone, but put them together and see if their united voices do not point to the Cross of Calvary as furnishing the one and the only solution of the mystery. What you may think I do not know, but this I do know, that the miscreants who climbed the hill shouting “Away, away, crucify, crucify,” were so affected by the scenery that was passing before them that they went home smiting their breasts—the Jewish token of penitence and shame; and I do not believe there was one soul among them all who did not point to the dying Saviour as the central figure in the tragic scene, and the sole and single object, at once of the people’s congregating there, and of the magnificently tremendous scene they were witnesses of. The Roman centurion made explicit language of it: struck with terror and amaze he exclaimed, “Certainly this was the Son of God”!

Let it now be remembered who Jesus said He was, and what the object of His mission, and that the deniers of His divinity and of the propitiatory character of His sacrifice held stoutly to the negative, and put Him to death as an impostor. How now stand matters between them? Jesus calls upon His Father, “Glorify Thy Son, that Thy Son may Glorify Thee,” and when God the Father answers by a convulsion of nature which could be effected only by the eternal God Himself, behold, also, the sun refuses its light to those murderous infidels, the rocks rend, the subterranean mansions of the dead open, and the veil of the temple, the seat of the Deity and the centre of Divine worship, is rent in two, and the climax of all this world of wonders is reached; the dead arise, and make their presence to be felt among former well-known friends; say, then, who is Jesus Christ, and has the object of His coming been attained? “He shall finish transgression, make an end of sin-offering, and bring in everlasting righteousness.” I presume to reply, with unhesitating assurance, if the Almighty had shouted from the clouds to all Jerusalem He had not made the matter clearer, fuller, nay, not so certain as when He calls on silent nature, living and dead, to answer the appeal, “This is the Son of God; His history and work have magnified the law and saved a dying world.”

It is asked, is it, was there no contemporary testimony against all this? One there was, but so silly and palpably a downright lie, with scarce the apology of a skin to cover it, in the enemy’s story of the soldiers sleeping and the disciples stealing the body of Jesus, which carries its confutation with it, for the Roman law doomed to death soldiers asleep on guard. I know of none, never read of any contradictory statement by authority, of the phenomena which appeared at the time of the death of Christ. Moreover, it has been reserved for infidels of the nineteenth century to start objections. It is not uncommon to find in the Old Testament prophecies, predictions, carrying a *double* meaning in their bosom, and awaiting a *double* fulfil-

ment. I think it more than a probability that the great events treated of in the above are found in this position. Isaiah says, "Thy dead shall live, my body shall arise, awake and sing, ye who dwell in dust." Amos says, "I will cause the sun to go down at noon, and I will darken the earth in the clear day, and the end thereof a bitter day." Zechariah xiv. 6, 7, "It shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day known to the Lord, not day nor night: but it shall come to pass, that at evening time (from three o'clock) it shall be light."

We have thus put before you some of the very extraordinary, indeed supernatural, accompaniments of our Lord's death on the cross, most worthy of being pondered, and most instructive, therefore, to be laid up in the high place of memory in rebutting all the unbelieving glances that often play around Christian hearts, *weakening*, if no more, the joy of faith.

Reflections.

1. Was the course of nature reversed, or made to stand still three hours at the death of the Lord Jesus Christ? How, say you, could this be? Philosophy cries impossible; but an intelligent *faith* flies in the face of philosophy and exclaims, "Why should it be thought impossible that God should raise the dead, or make the sun stand still? Cannot He who originated nature do as He pleases with His own workmanship?" Such as startle at the thought should hear Jesus Christ, "Ye know not the Scriptures, nor the *power of God*." The power of God—why, is it not infinite? All agree to this; why, then, He can do anything. "Nothing," says the Omnipotent to the Father of the Faithful, "with God *nothing* shall be impossible." As easily as a child's hand can move an orrery, which is a model of the solar system, so easily, aye, more so, can God's breath arrest nature, whether in whole or in part, in its complex operations. He has but to *will* it, and it is done.

2. How gloriously suited were the phenomena we have been contemplating to express the sympathy of God in the sufferings and death of His own beloved Son. Hardened as the rocks did humanity look upon the wonders of that never-to-be-forgotten day, but mankind, for whom the spectacle took place, mourned not; the holy city threw out no demonstration of sorrowful emotion—no, it careered along its busy course of ordinary affairs, thoughtless, ignorant of what peering eyes and silent harps may have been looking down upon with wonder and amazement, while intelligences below shed not a tear nor heaved a sigh. O, how appropriately then did God "clothe the heavens with sackcloth," and ordained that the very solar system should put on mourning when His own Son was laying down His most precious life in room and stead of rebellious worms.

3. Do we, in our limited conception of spiritual things, imagine that all this stunning scenery was in excess of the occasion? No, all was too, too little, for was not He the sufferer, the God-man? Was it not He by whom all things were made, and without whom nothing

that is made was made? Without doubt; for what magnificence of solemn grandeur *could* be equal to the occasion of such a dignified Being giving Himself up a sacrifice of propitiation to incensed justice to save myriads of immortals all exposed to eternal death from the terrible stroke which hung over them, yet nothing but the due demerit of sin!

4. O, then, what love was here, what boundless compassion! What shall we, believers in the Lord of Glory dying for the ungodly, what shall we do for Him—no, but what dare we keep back from Him? Is there a heart before me that is not prepared to elevate Him to the throne, I say, to the throne of its affections? Did the old and established law concentrate its demands upon the heart, “Thou shalt love Him with *all* thy heart, soul, strength, and mind”? It did; but how were the old loves to be expelled to make room? Ah, here lay the difficulty; for there was no grace in law, not an atom of help to helplessness, not a drop of power offered its aid, but here, O here is “a new heart” issuing out of the Holy Spirit’s anointing, and *that* again issuing out of the blood of the cross, thus enabling us poor creatures to make answer with Peter, “Thou knowest all things, knowest that I love Thee.” Go, then, Christian, and prove your Christianity to be the true and genuine off-shoot of the great moral change which is effected by the glorious doctrine of “He loved me and gave Himself for me.”

We have treated in the above of the accompaniments of the Crucifixion; in our next lecture, please God, we shall invite your attention to the *bodily* and *mental* sufferings of the great Redeemer, which He encountered in the accomplishment of the mighty work which brought Him down from His throne to His footstool to achieve. Meanwhile, let these things sink down in all our hearts. That day was, so to speak, the birth of a new world, its achievements will be the study of the first-born sons of light, and the matter of the unceasing songs of the heavenly temple through all eternity. How deep, and broad, and strong a foundation is laid in all this for a poor sinner’s trembling spirit! Come, then, needy one, alarmed at the thought of judgment and the wrath to come, always to come, and ceasing never, come. Take firm footing on this Rock of Ages, come, believe on the Lord Jesus Christ and be saved. “If your sins be scarlet and crimson they shall be as white as snow”; do, do come now with these words in your mouth:—

“Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy pierced side that flowed,
Be of sin the double cure,
Cleanse me from its *guilt* and *power*.”

A Faithful Witness.

IF we had a full record of all the persecutions which the Baptists of Sweden have suffered in following the dictates of their conscience, it would form an interesting chapter in the history of the religious persecutions of the Christian world. The following sketch written by a Baptist brother, Dordlofva Erik Ersson from Orsa, Dalecarlia, who has himself suffered most severe persecution for conscience sake, will give an idea of what many of our brethren in Sweden have had to suffer from the rage of the State Church. The sketch reads thus:—

A brother who stood in the foremost ranks during the time when the persecution was raging here in Orsa, has in these days been permitted to go home in peace. His name is Gumulda Jonas Joenson. He died on the 17th of January, 1876, aged fifty-five years. He was among the first who were brought to spiritual light in the first great religious awakening that arose here twenty-five years ago. He has, since he was enabled to trust in Christ, been preserved from falling and going astray from the narrow faith, but has had to receive a large portion of the persecution that for some years befell us. Once he had, in company with another brother, to appear before the Consistory of Westeras, to answer the charges partly of having opened his house for “conventicles” or religious exercises and having himself attended such conventicles, and partly of having been one of the principal leaders of the movement, having encouraged those who did not find rest in sin to turn to Jesus the Saviour of sinners, and having exhorted the ungodly to repent.

At that time we withdrew, indeed, more and more from the Church (the State Church). But it was because there was not to be found that spiritual food which we were seeking for our hungry souls. For that reason we received sound (heavy, severe) blows from the shepherd’s staff, or from the person it belonged to, who was the village sergeant, the district sergeant, the bailiff, &c., to assist the shepherd in seeking to bring back the straying sheep. The deceased brother has, besides the above-mentioned long journey to Westeras, been four times made to feel such a chastisement. He has three times been caned on the prison car to the cell prison of Fahlun, to starve on water and bread, in addition to which he has several times been fastened in chains like a criminal. Twice he has had to do public penance, at which he the first time said “no” to the questions put to him by the priest,* where-

* This “public penance” seems to be peculiar to Sweden. Every gross criminal, after having suffered the bodily punishment for his crime, has to stand on his knees during the whole church service, after which the priest proceeds to the criminal, asking him, “Doeest thou confess that thou with this thy crime hast greatly sinned against God, and made a great scandal in His Church?” To which the criminal has to answer, “Yea.” Then the priest absolves the criminal from his sins, and declares him to be received again into the fellowship of the Church.—*Remark by the Translator.*

fore he, with a sister (female fellow-believer) who also was put in chains for the same crime, was carried back to the prison. When they again were taken from the prison and brought to the parish church to do public penance, they pleaded guilty to the accusation, as they found that they had not acted so wisely as they ought to have done. How many days he has starved on water and bread I do not remember, but the whole time of his being confined to prison has been eleven weeks. Once the authorities seized upon one of his cows as an equivalent for the fine imposed upon him for having opened his house for religious meetings.

But all these reprimands given by the shepherds of "the Church" could not prevail upon our brother to return to the Church. On the contrary, he understood with many others that a persecuting Church could not be the true Church; wherefore he and others searched the Scriptures, and it became more and more evident that the true Church or the assembly of Christ was composed of baptized believers.

In the year 1854, or about twenty-one years ago, our brother received with his wife and several other friends Christian baptism, Peter Ferdinand Hijdenberg, of Stockholm, being the administrator. It was the first baptism administered here. At that time one had to perform such an act secretly in order not to be disturbed or maltreated. Now it is quite otherwise, as one can perform the ordinance openly, and at the same time enjoy quietude and respect.

During his travelling for the purpose of selling grindstones this brother came with another one to Stockholm where he visited the few fellow-believers who, at that time, were living there. On that occasion he also met with the dear, never-to-be-forgotten and now deceased brother in Christ, Captain J. C. Berger, who afterwards did so much good for us during our persecution. He used sometimes to gather grain and sometimes collect money and send to us, to be distributed among the needy and persecuted. He also scattered through his pithy letters many words of comfort among us. This brother procured an audience with King Oscar I. for those brethren who presented themselves before the king, and were very kindly received. The conversation is said to have turned around the difficulties and persecutions we then suffered for conscience sake. The king promised to do what he could to mitigate the persecution, which he also afterwards showed through his acts.

About sixteen years ago brother Gumulda Jonas Joenson contracted a severe asthma, which at times so violently attacked him, in connection with other sufferings in the chest, that he many a time thought that he would be permitted to finish his earthly course.

During all the time this brother has been a child of God he has exercised himself in believing without seeing, and in loving Him on whom he believed and whom he followed. He sometimes deplored his great slothfulness in doing good, confessed this sin, sought pardon for it and found it in the blood of Jesus.

Many a time I have heard him pray for his children, and on his

death-bed he more earnestly than ever entreated them to turn to Jesus, to receive grace and forgiveness for all their sins. His spiritual food he gathered from the Holy Scriptures, with other writings such as those of Krummacher, Luther, and Spurgeon. It has always been to him most precious to listen to such preaching as has treated of Jesus Christ and Him crucified. During his last illness he was much delighted when he was visited by some brother or sister who spoke to him some word of comfort, read to him, or prayed for him. The only thing on which he rested in life and death was Jesus as the Saviour of sinners. I asked him during the last moments of his life if he even then was able to rest calmly on this foundation, to which he answered with a clear "Yes!" Several times during his last illness he suffered severe attacks from the enemy to doubt the genuineness of his conversion, but the doubts soon passed away, and he found peace and rest in Jesus. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

Bradford.

A. WIBERG.

A Visit to Calvary.

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left."—LUKE xxiii. 33.

CALVARY! Let us approach with solemn awe and profound reverence this sacred spot, rendered famous among all earth's little hills through all time as the scene of a tragedy that throws into the shade all the transactions that ever were acted since the beginning of the world. We have no heart to spend a moment in contemplating the locality and its interesting surroundings, nor to have our attention called off to the multitudes of spectators assembled there; no, we visit the memorable spot to witness, to feel, and to be impressed by the awful spectacle of our Lord's sufferings for us, and in our stead. These will be the topics to which we invite attention:—(1) His bodily suffering; (2) His soul suffering; (3) His dying address to Mary and John, the most striking example of His own teaching, and the most persuasive of all motives to Christian brotherly love.

The person of the august sufferer has to be considered as he was led out to execution. He had been cruelly and unjustly committed to the will of an impious soldiery, by His wicked judge, who had not only insulted His majesty and blasphemed His divinity, but with

most wanton and shameful malignity the soldiers cuffed His cheeks and pulled out the hair, yea, stript and arrayed Him, as wantons do in their sports to silly fools, finishing up by the scourge and the habiliments of mock royalty, and with deafening shouts closed this act of ignominious punishment by a "Hail! King of the Jews!" And here were fulfilled the predictions of the Psalmist, "The plowers plowed on my back, they made long their furrows" with contempt and mockery. "Aha! aha!" Now, you have to connect with all this, what has not been described by the Evangelist, the night through which the so-called judicial proceedings had been going forward, and He, foodless, friendless, faint, and sleepless and cold, with the terrible events of the opening day all in His eye, and the burning pains of His scorched back accelerating the fever within which set up a thirst which no kind soul sought to quench or assuage. See Him then, in these circumstances, go along bearing His Cross, the instrument of His death, but although the mighty One, ready to fall down under its load. Is He relieved? but from no spark of pity, from no relentings of revolting humanity; fearful lest their victim should disappoint their savage delight in His crucifixion, by succumbing to premature death, they compel a countryman to bear its burden to the top of the hill. There it is thrown on the ground; His naked body stretched upon it; His hands and feet nailed to the wood, thus piercing the most tenderly delicate parts of the body, then raised up and thrust into the hole dug in the ground prepared for its reception; fulfilling another scripture, "They pierced my hands and my feet." The whole weight of His frame now suspended on the hands and feet, burning with pain and streaming with blood, must have created an amount of bodily suffering which none of us have the means of calculating. He was crucified at the sixth hour and hung suspended in agony to the ninth hour, all the while the multitudes insulting Him by offering Him vinegar and gall, and so fulfilling another scripture; and challenging Him to come down from the Cross, and, turning the discourse he had delivered regarding the temple of His body into burlesque, cast it in His teeth. "My tongue cleaveth to my jaws, and I am brought to the dust of death." It was now that the 22nd, 69th and other Psalms were employed by Him, and fulfilled literally in His experience. You do well to consult these portions as opening up in some measure the deep mystery of the Cross.

II. But fearful as were the bodily sufferings of the Saviour they must have constituted but an inconsiderable part of His grief and anguish, for it was His soul that was the soul of His sufferings. "My soul," said He, "is exceeding sorrowful even unto death." We cannot separate the mental from the bodily portion of the Lord's afflictions, both form essential parts in the dreadful work assigned Him. It was now that He was drinking the cup of the curse, "He was made a curse for us," but what *that* was. who can tell? It was now that he was "making His *soul* an offering for sin," bearing "our grief and carrying our sorrows in His body upon the tree."

It was now He was meeting the glittering sword of Divine justice that, demanded satisfaction for sinners whose universal revolt and rebellion had provoked and insulted the holy Lord God, rendering it impossible for Him to extend pardon to the guilty and adoption into His holy family unless a lesson were taught the race—yea, and the universe itself—of the infinite turpitude of sin against God; now, therefore, was Jesus in His extraordinary sufferings offering a *ransom* for lost souls, an *atonement* of sufficient value in God's own estimation justifying Him to open a channel for the egress of sovereign mercy toward the guilty, but in such a manner and at such an expense as should impressively tell the whole intelligences in the universe the terrible evil of sin in its awful consequences as well as in its abhorrent nature as the offspring of the originator of a most wicked conspiracy against the most holy, righteous, and loving of all beings, and the eternal ruin, misery, and disgrace of intelligent creatures.

But here, in this expiation for sin, there is, in the dignity of the sufferer and the humiliation and endurance of the Lord Jesus, who exclaims in his type, "When I suffer thy terrors I am distracted," a surrounding depth of impenetrable darkness which we cannot penetrate. There is in these words, "My God, my God, why hast thou forsaken me?" and its kindred passages, something so far reaching and incomprehensible to us that we very much doubt whether there is, or ever will be, any being, apart from the Lord Jesus Christ, who will ever be able to raise the veil which the Godhead draws between Himself and the Lord Jesus in the mystery of the Cross. "Awake O sword, against the man my fellow, smite the shepherd and the sheep shall be scattered, and I will turn My brand on the little ones."

The eye of the Divine sufferer, that sweeps infinitude, must now have beheld with horror the blasphemous mockery which sin had set up against the person and government of the Most High God; the fearful ravages it was rolling over the creation; the everlasting curse under which its victims were being engulfed in the billowy ocean of Divine wrath; the glory of the Divine law which it was obscuring and trampling in the dust; the fatal consequences to the inhabitants of other worlds if sin were to be forgiven to sinners as an act of *mere* mercy, without an adequate atonement clearing the way first of justice to meet with mercy; the need be, there therefore was, for exacting punishment on the sinners themselves, which it must have undone for ever, or on a substitute willing and able to meet the award of incensed vengeance, and to set up and re-establish the broken law in its authority and force over all intelligent beings both in heaven and earth—for the love of God and fellow-beings must ever be the law which binds intelligent beings to the Lawgiver, and to one another in all worlds. All this, and infinitely more than this, must have been ingredients in the cup presented for His acceptance, and bitter beyond description or conception. As He put it to His lips in the garden of Gethsemane the anguish of His soul suffused the surface of His body with a sweat of blood, and, on the Cross, blood was falling from head,

hands, back and feet. He poured out His soul unto death for the glory of the Godhead and the salvation of lost mankind ; to heal the breach which sin had made between heaven and earth, to give back to the violated law its honours, to man eternal life, and to God His glory !

Dreadful conflict ! Tremendous scene ! Did not the surrounding multitudes melt in grief, and were not all hearts dissolved in repenting sorrow ? No, but the sun veiled his light, rocks rent, and the earth quaked, and threw back the doors of the tombs. Nature was, so to speak, in convulsions at the spectacle, giving occasion to the conclusion which an eminent ancient drew, viz., "either the God of nature was suffering, or nature herself was about to expire." Think of the height of glory from which He descended, the depth of degradation to which He stooped, the melting grief which wrung His heart, the blasphemy which assailed His ear, the insults flung at Him, the fiery curse which drank up His spirit, the withering frown of His God, hell shooting burning arrows all the while. Even the hosts of God surely beheld with astonishment, human guilt passing a dismal eclipse over the Sun of Righteousness as He set in night of blood—a night such as nature shuddered to witness that once, but never again !

These observations on the sufferings and death of our Lord would be very incomplete if we should close without reference to the piercing of His side after death ; a wanton insult offered to the holy person of the Redeemer. I shall not trouble you with the controversy as to whether the blood and water that issued from the wound were in *two* separate streams or *mixed*, and therefore not separate to the eye of an observer. That it was miraculous, however, is obvious from the remarkable language of the apostle : "he that saw it bear witness, and his record is true ; and he knoweth that he saith true that ye might believe." Now, if this was merely a watery, bloody effusion such as exudes from a dead body of thine, there was no need of this solemn asseveration. It would seem that John regarded it not as a *common* occurrence, but as supernatural. So understanding the apostle's testimony, what conclusion is to be drawn ? Why, this, that the sacred fountain for sin and uncleanness then opened in the death of the Lord Jesus Christ, and poured forth in the view of this great multitude, was a silent but most impressive announcement of atonement for sin by blood, and regeneration by the Spirit whose emblem is water—the two grand principles of Christianity—were henceforth and for evermore to be drawn solely and alone from the expiatory sacrifice of the cross. Now was fulfilled Zech. xiii. 1 : "In that day there shall be a fountain opened." A reflection may properly be introduced here : the death of Christ affords an illustration of one of the profound and inexplicable principles which has from the beginning of the world regulated the government of God, namely, His ruling and overruling all human actions without interfering in man's liberty and responsibility. Here you have God fulfilling His own decreed purposes of mercy through Christ's death on the cross, and accomplishing the designed typical

economy of the Old Testament Church of Israel at the same time; *while* the Jews and Romans, so far from aiding in God's designs were working out their own infamy and damnation by closing the eyes of their understandings to the character and works of the innocent sufferer, and the gratification of their own pride, passions, and resentments by putting to death the Holy One of God. Therefore, let all of us ever remember that the Almighty stands unimpeached and unimpeachable in His government of us and ours; of any, of all our distresses, misfortunes, accidents, trials, and afflictions which we bring upon ourselves by improvidence, want of forethought, errors and blunders, and sins against God or one another. It is this *principle* which, while it shuts up the murderers of our Lord to righteous eternal punishment, crowns the Most High with the radiant glory of His inflexible justice, wisdom and mercy, love and truth. Thus an action from two agencies may be effecting two *opposite* results—the guilty agent *alone* responsible, the other *unimplicated* in interference.

But we cannot pursue this branch of the subject any farther, but turn to the other particular named, viz., the dying address of the Saviour to His mother and John. Minds engrossed with many subjects of interest that bear on great public welfare have ordinarily no attention to give to minor affairs, and a mind under intense suffering naturally waives all concern in others' burdens. But here is the Lord Jesus engulfed in anguish both mental, moral and physical, turning His dying eye on Mary and John with a consideration of her desolation (now in widowhood as is supposed) in the future. He instantly saw it all and made provision for her by a motion on the heart of His disciple: "Mother behold thy Son, John behold thy Mother, and, from that hour, that disciple took her to his own home." O, this was an exemplification of *His* own doctrine, and a pattern for *our* imitation in brotherly love offering itself in the most extraordinary circumstances, and in the most delicate and elegant manner. No argumentation here, no persuasives here, and no rewards to allure. O no! the spark that fell from the Saviour's loving heart instantly set John's heart in flame—and the prescribed work is as good as done! Did He say in His teaching, "Who is My mother and who are My brethren?" and did He Himself reply, "My mother and My brethren are they who do the will of God"? This then is an illustration of His instructions, and at a time and in a manner the most extraordinary. Nay more, He is now in this heart-breaking expression crowning the multitudinous labours of a life of unexampled benevolence with an act which shall tell on the hearts and lives of unborn generations to the end of the world. Well did John remember the never-to-be-forgotten transaction when he wrote, "Here is love; not that we loved God, but that He loved us," "and this commandment have we from Him, that he who loveth God love his brother also;" and again, "hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." This Jesus was now doing, and this His disciple was now sent

away to do in taking the place of the Virgin's departing Son. Talk of honour, ye fools and blind, in painting figures and executing artistic works to please the childish fancies of superstitious minds, and in wearing effigies of the Virgin Mary! the honour put on John the Evangelist is to become the protector and support of her through remaining days whose virgin womb gave birth to the Saviour of the world. Would you that such honour had fallen upon you? Ye may have it now and evermore, if yours is not a dreaming and fanciful religion, but the expression of a sincere and right honest desire from your inmost soul. Start not, I say you may have it from the very lips which dropt the words you admire into John's obedient ear; hear them and be convinced: "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me!" Go, then, fellow Christians, instead of indulging in romantic fancies that love gratification by self-flattery as to what you *would have done* had you been so and so circumstanced; go, look around for Christ's poor, or neglected, or bowed down with burdens, or weeping over the weeping for bereavements, or deeply wounded and hurt because "no man cares" for their position or their souls—ah! they have too often bitterly learned that the professing world is *but a professing* generation after all, and that they may as well tell their sorrows to the wild winds as pour them into unwilling ears; go, I say, if you would have John's happiness and John's honour, and look around, and you shall not go far away to find out such hidden ones, such jewels as are destined to glitter in Christ's Crown another day; do service to Christ's brethren; live not for yourselves merely, but for Christ's Church and people, taught and stimulated by *His* love shed abroad in your hearts, and verily *you have* your reward, "and look to yourselves that ye lose not those things ye have wrought, but that ye may receive full reward by persistency in well-doing to the end."

Let us now descend the hill Calvary, and in the vale below meditate on what we have seen. One has exclaimed, "God forbid that I should glory save in the Cross," not in the wood that bore the Lord, but in the Person who suffers there, and in the griefs that He endured there. Let me take Paul's place for once. I too say, "God forbid that I should glory save in the Cross," and why? Because I have learned there what sin is. That the sweet, and beautiful, and well spoken of, and well-patronized thing which I thought nothing of, is the frightful, deceitful, and damnable thing wherein I delighted, but which God abhors. Because I have learned that *sin* crowned with flowers and flaunting in silks of diverse shape and colour from India's looms, flitting gaily in the ball-room, or skipping merrily in the dance, or shuffling the cards, or drinking to excess, or breathing in foul language, or delighting itself at the theatre or oratorio, or eschewing the Bible altogether and pronouncing hell to be a nonentity, and no God the most comfortable creed,—I say, that this I have learned up yonder, that in all these things, and such like, *Death*

is in a mask, for the *end* of these things, saith the Scriptures, is death.

“ I saw one hanging on a tree
In agonies and blood,
Who fix'd His languid eyes on me,
As near His Cross I stood.
Sure never till my latest breath
Can I forget that look,
It seemed to charge *me* with His death,
Though not a word He spoke.”

Yes, and I have learned more. I am taught by the Cross that the Holy One whom I have offended by my sins “ can be just while He justifies the ungodly,” because His law has been magnified, atonement for guilt has been offered at the Cross ; therefore, that I, and such as I have been, are freely pardoned and brought back to God as reconciled by the death of my surety and substitute ; and *who* then shall condemn whom He justifies ? Not sin, for it is quenched in the blood I believe in ; not my own conscience, for it is purged of self-accusation by the blood ; not Satan, for he, my accuser, is rebuked by Jehovah : “ The Lord rebuke thee, O Satan, is not this a brand plucked from the burning.” “ Justified by faith I have peace with God, and rejoice in hope of His glory.” Now then, my fellow-sinners, look here, do you too learn these things from Calvary's most wondrous Cross ; look here with an understanding mind, a penitential eye, and an undoubting trust, and you are happy now, and ye shall be glorified shortly ; for thus runs the Royal Commission : “ Preach the good news to every creature ; he who believes and is baptized shall be saved, he who believes not shall be damned.”

ALIQUIS.

Communion with God.*

“And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.”—EXODUS xxxiv. 29, 30.

THE more a man is wanting in capacity and culture, the more necessary is it to employ material objects as images of the truth in which you would instruct him. At first dependent for his knowledge mainly upon his senses, he can apprehend what is spiritual only by the aid of the objects of sense. A child is taught by pictures, and other outward signs. Among a people in their rudest state the language of poetry, which is made up so largely of material images of spiritual things, prevails the most, and as they advance in knowledge and cultivation there is the gradual substitution for imagery of more literal speech.

We have this particularly illustrated in the case of religious truth. The further we go back in its history, the more we find it taught, and apprehended, by outward symbols. The ancient people of God, in a low mental condition, could see little of spiritual objects and relations except as they were shadowed forth to them by the things of sense. The Divine method of instructing them was adapted to their condition in this respect. Religious truth was set before them chiefly by means of types or images which appealed to their senses. Their attention was directed to things without them which bore some analogy or resemblance to the truths intended to be conveyed to them. They were able to conceive of those truths by means of those outward things resembling them, and therefore made representative of them. The whole system of their religion is distinguished by this—the revelation of the spiritual by means of material and visible signs of it.

On the occasion to which this text relates, Moses has been forty days with the Lord on Mount Sinai, hearing His voice and seeing His glory. On his return to the people there is, unknown to himself, a strange lustre on his face, which makes them all afraid to approach him. Now, under an economy such as we have just stated that to be, where the spiritual is so continually set forth through the medium of the material and visible, we look at once for something spiritual which is signified by that awful appearance of Moses. It was designed, no doubt, by it to impress Israel with reverence for the

* From “*Memorials of David Thomas.*” Edited by his Son. London: Hodder & Stoughton.

mission of Moses, and especially for the Divine communication he had now to deliver. But there was important instruction which it was further adapted to convey, and this is one thing—that much converse with God is followed by a participation in, and reflection of, His glory. This is so directly and forcibly suggested by it that we can hardly help taking it to be one lesson intended to be taught by it. This is one thing which it suggested to the mind of Paul. After writing to the Corinthians concerning that symbolic lustre, he adds: “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” We, beholding the glory of the Lord, are changed into His image after the analogy and example of Moses.

I propose to offer some remarks in confirmation and illustration of what is thus brought before us, as the result of intimate converse with God.

There are two other things suggested by this most striking passage in the history of Moses on which it would be interesting, and profitable, to enlarge. One thing is the unconsciousness of the participant in the Divine glory of the brightness which he exhibits. “Moses wist not that the skin of his face shone.” Men who have become godlike through their intercourse with Him are the last to acknowledge or see the Divine beauty of their character. The holiest is ever the humblest man. The Church in every age has been struck with admiration of St. Paul’s character, but he was not smitten with self-admiration: “I am nothing,” he said; he was “less than the least of all saints” in his own eyes. He wist not of the glory which others have seen shining on his face.

The other thing suggested, on which we might dwell, is the impression which the unconscious reflection of the Divine glory makes on the beholders of it. The people were afraid to draw near Moses. Men have been made afraid; their consciences have been quickened; religious fear, reverence deepened at times into a feeling of awe, has been awakened in them by the presence of a fellow-man in whom the Spirit of God has been strongly manifested. We have most of us, if not all, felt the power over us of great sanctity. The truly godly man is thus often useful when he is apt to think himself useless—very useful, most useful, by what he unconsciously reveals of himself. He may wonder one day to find to what a great purpose he was living when he thought he was doing nothing—living to no purpose. The good which he does unconsciously is often far greater than that which he does by deliberate aim and action.

The light of his character constantly shining affects men more than the gifts and labour of his hands. He calls up serious thought and serious feeling in those around him; subdues their unbelief, restrains their sin, impresses them as with a sense of God’s presence by the manifestation of excellence to which at the time he himself gives no thought, by a glory that he wists not of.

We limit, however, our further remarks to showing that converse

with God is followed by a reflection of His glorious image. Moses looked on the face of God until his own face was divinely illuminated. He was with the Lord forty days and nights; when he re-appeared, rays of the Divine splendour glorified his own countenance. Looking on God as He is revealed in our own consciousness, in His works, in His written words, and especially in His Son Jesus Christ, in whom He is manifested in the flesh; drawing near by devout thought to Him; communing with Him by adoration and prayer, we partake of His light, His purity and love, we receive the impress of His character, we reflect His image, we catch and retain in the face of our souls something of the moral glory of our Divine Friend. This follows in part from the gracious ordination according to which He bestows His Spirit in answer to the prayer for it. God's Spirit's great work in man is to restore the Divine likeness in his soul. His Spirit is given when we really seek for it. It is given in a measure corresponding with the earnestness and frequency with which we seek for it. We seek for it in our approaches to God; prayer for it forms a great part of our Communion with Him. That communion promotes His likeness in us as it procures the agency of the Almighty Restorer of that likeness.

And it follows, in part, as the natural result of the converse of friendship. We know what is the usual effect of much friendly intercourse between men. A child is not more likely to resemble his parent in bodily features and form than in moral features and aspect. A man will generally grow on the image of his friend with whom he has much interchange of thought and feeling. He will think with his friend's thoughts, feel with his feelings. He will remind you often of his friend; he uses his words, he catches his tone, he breathes his spirit. You see his friend reflected in him.

You observe a dark shadow creeping on until it spreads over the moral course of a youth. On inquiry you very commonly find that it is the life of some evil companion, that he has chosen, reflected in him.

There is a whole family shining with moral beauty. Tracing it back to its source, you discover that the parental example and intercourse have mainly contributed to produce what you admire; that the beauty is in great part the reflection of the piety and virtue of the father's or mother's character.

We are all thus, to a greater extent than we often think, just reflecting, by the lights and shadows of our own moral life, the good and evil of our intimate associates and friends.

Now this, we observe, must apply to converse with God not less than to intercourse with man. If by a law of my nature I reflect the glory or the shame of my earthly friend with whom I am often and long in communication, I must, by the same law, reflect the glory of my Divine Friend if I am much in communion with Him. There is no reason why the result in the latter case should not be of the same kind as in the former. The intercourse of a soul with God is as much

a real intercourse as any which a man can have with a friend on earth. There is as real a manifestation of God made to the soul as there is made to a man of the character of his friend. There is in the devout mediation of the soul as really a listening to God's communication as when a man is intent upon the words of a friend. There is in the prayer of the devout soul as real a speaking to God as when a man pours out his heart before his friend. God is as really listening and speaking to the soul, the soul as really listens and speaks, there is as real an interchange of thought and feeling as in the intercourse of earthly friends.

The converse with God is in all essential respects as real as the converse with a human friend, so that there is no reason why the effect should not be in the former case what we have just seen it is in the latter. And it is no true objection to this that God is a Spirit, unseen, whilst my human friend is present to my senses, clothed in body like our own. For it is with the spirit of my earthly friend that I chiefly communicate. They are his thoughts, feelings, the things of his spirit, things unseen in him, with which I have most to do, and which I partake of and reflect. Nor can it be said that the spirit of my friend at my side is more intimately present with me, nearer to me, than God can be, and that, therefore, the communion is more direct and influential; the fact is otherwise. God is nearer than parent, husband, wife, bosom-friend. These are without, He enters the inner sanctuary of the soul: God dwells in us. This is no mystic fancy, no mere figure of speech. There is no devout man who does not feel that He penetrates, as no other does or can, the secret places of his mind, reveals Himself to him there, reveals Himself to his consciousness. The communion with Him is with the one nearest, with the only one inwardly present.

Nor does it alter the case that the Heavenly Friend transcends, by the infinitude of His nature, the earthly friend. On the contrary, as before, the infinitude of His excellence only makes it more certain that they who see His glory, and commune with Him, will yield to His influence on their hearts and life. The intenser the original brightness, the more sure and clear the reflection of it. There is nothing in the nature or circumstances of the case to prevent the Divine communion from being like in effect to the human communion. As we reflect the character of the earthly friend, we shall reflect the character of the Heavenly Friend, if we are much with Him. We shall return from our interview and communings with Him with some impression of His character. We shall descend from the Mount with a Divine light on our face. This is confirmed by our own observation. Who have been the men among those we have known who have shone with a holy lustre before our eyes, near whom we felt we were nearer than elsewhere to God, who have recalled Christ to our minds, who have made us feel that God was near us? Perhaps we have all known some such persons, and what did we discover concerning their habits? They were often withdrawn in spirit from the scenes and

pursuits of this world, often alone with God, looking with the eye of faith and mediation on Him, giving ear to His words, speaking to Him. And it was the effect which so struck us. There was an appearance not of this earth upon them; their aspect and spirit were not of this world; a Divine light irradiated their life.

We do observe, indeed, much that seems to contradict this. We see men who, we must believe, are accustomed to approach God, and to commune with Him, and who yet fail to catch the Divine likeness; they do not shine before men; the glory is not visible on their characters. This is explainable consistently with what we have just said. In such cases there is something seriously defective in the communion maintained with God. It will generally be found defective in one of these two things, often in both: (1) It is maintained with God under an essentially partial apprehension of His revealed character; (2) It is not sufficiently frequent or prolonged.

(1) The converse with God which fails of promoting the Divine likeness in the soul, is often maintained with Him under a partial apprehension of His character. He is regarded by many too exclusively under some favourite aspect of His nature. They commune with Him too exclusively in view of such perfections or attributes in Him as accord with their mental taste or imperfect moral condition. Hence they cannot, as the result of their communion with Him, acquire a resemblance to Him. They can only reflect what shines upon them; they cannot reflect a glory in God which is hid from their view as they draw near Him. They approach Him, and commune with Him, regarding only certain parts of His character. Then they can, in the nature of things, only receive and exhibit the impression of those parts. Let me refer to some particular examples.

There are many who are accustomed to the contemplation of God, and to prayer to Him, who are yet wanting in strict practical righteousness, in conscientiousness of speech and of action. They have fellowship with God by meditation and devotion, but they do not exhibit the fruit of this in conspicuous rectitude of word and deed in the common relations and transactions of life. They do not come from their engagements with God to their everyday business and engagements in the world with the visible impress of God's righteousness upon them. They do not shine with that heavenly lustre.

The explanation will often, in part at least, be found here. They hold converse with God, but not sufficiently as the God of righteousness. Their thoughts and sympathies are drawn forth towards Him in view, it may be, of His greatness and love, not equally or adequately in view of His awful rectitude. They approach Him as the infinite Father, not so much as the just Judge. They conceive of Him partially. He is an object before their imaginations and affections,—not so much before their conscience. And they reflect what they behold. It is not God's truth; they do not hold communion with His truth. It is not God's justice; they do not hold communion

with His justice. They reflect what they behold ; it is not the God who abhorreth all that is false, who cannot look upon iniquity, but God under some other idea or aspect of Him.

Others, again, in communication with Him have a lofty moral standard, to which they conform ; they are men of scrupulous truth and integrity, but they are wanting in religious seriousness and reverence. You could trust anything to their sense of justice, but they do not breathe a religious spirit. They are righteous men more than religious men. This will often help to explain it. They contemplate God too exclusively in the rectitude of His nature, not sufficiently regarding His greatness and grandeur. They approach Him as the perfectly just One, not equally as the infinitely great One. Their consciences are quickened and rectified, but their spirits are not awed.

There are those, again, who are distinguished by a serious, reverential spirit, and by the integrity of their practical life, but not by love, deep and strong, and active. They are serious men, and righteous, but not men of tender and active and large benevolence. They are not quick to feel for the sinning and suffering. They do not go about doing good. They approach the Unseen and return from His presence, but not reflecting the glory of His active love. And this will often be the reason : they contemplate Him more as the great and righteous One than as the God of Love, who never ceases from the activities of His love. They commune with the absolute right, not enough with the infinite love. They receive and exhibit but a partial impression of His glory, because they behold Him and communicate with Him under a partial aspect.

We need be careful, then, under what view of the Divine character we draw near to God. He must not be too restrictedly considered in His awful infinitude and eternity, or the desired effect will not be produced on our human nature. He must not be too exclusively the impersonation of eternal right, or the desired effect will not be produced on our benevolent affection. He must not be exclusively the impersonation of benevolence, or the desired impression will not be made upon our consciences. No essential element of His revealed glory must be kept out of sight. We must behold Him as He is manifested. We must commune with Him in His infinitude, greatness, love, if we would become as the result righteous, reverential, loving. What we overlook in Him we cannot reflect as the result of our approach to Him.

(2) The converse with Him which fails of promoting the Divine likeness, fails often because infrequent, or if frequent, rarely or insufficiently prolonged. This reason, perhaps, has a larger application than the former.

Many have communion with God, but it is at distant intervals, or if often, they have but brief moments with Him. In these cases the absence of a permanent, visible impression of His character is accounted for. Moses had been forty days and nights with the Lord

when he appeared with the strange splendour on his countenance. It was a prolonged interview that left him glistening with the Divine brightness. The fact is at least suggestive of what is true of the spiritual converse with Him. It leaves behind it little or no trace of Him if it is rare or hurried. A child does not catch the manner and spirit of those whom he sees at distant intervals, or sees often, but only for a passing moment. They are his constant companions, those who live in the house with him, that mould him after their likeness. A man does not exhibit the influence on his character and mind of a friend whom he rarely sees, or whose intercourse with him, if frequent, is confined to passing recognitions, or quick, hurried communications. No, it is the friend whom he often sees, of whom he sees much, who leaves his impress on his daily spirit and life. In like manner the child and friend of God must be often with Him if he would receive His image and shine with His light. Many pass little of their time with Him, and thus fail to reflect His glory and image. How very little of their time is spent with Him compared to what is passed with their fellow-men; how little compared with what might be spent consistently with the discharge of all the fair claims of their outward life. It is not strange that they exhibit the likeness of the men around them so much more than they do the likeness of God, when they pass so small a fraction of their time with Him compared with what they pass with them.

If many a Christian man could have set before him, in a collected form, the scattered remnants of time which, during a whole year, he gives to direct fellowship with God, he would start to see to how little the whole of that time amounted; he would be shocked to find to how large an extent he lived through the year without God; he would not want to have it further explained how, in cases like his, the Divine communion is not followed by the visible glory. If it be but a few minutes during the morning hours of the day that we pass consciously with God, we cannot wonder that we exhibit but little the evidence of our communion with Him in our intercourse with men. We cannot wonder that they are not struck with us as having anything spiritual, heavenly, divine in our aspect, that we do not remind them of God; the wonder would be if we did.

What if, instead of a few minutes, we were often a whole hour in direct intercourse with Him in the morning of the day? Can we doubt but that the effect would remain, and be visible through the day? What if we occasionally set a day apart for special intercourse with Him—the day of rest more exclusively; a work-day on some occasions; the anniversary of our birth, of some great sorrow that has darkened our path, of some great mercy which has crowned our head; the last day or the first day of the year. Our life would present then, in many instances, a different aspect to the world; the face would be radiant; so would it if, unable thus to separate entirely large portions of our life for this end, it were our habit, when engaged with our daily pursuits, to turn in spirit towards Him, to realise His presence in the

sphere of our worldly activity, to associate His will and glory with our ordinary purposes and business, to be often with Him in spirit, whilst busy among men.

What shall I add to urge the cultivation of this Divine intercourse upon you and myself? Live with God, and you will be like Him, and will appear like Him, a child of His, with His image visible, the participation of the Divine nature manifest, His glory reflected on your face. Would you obtain the highest distinction of which your nature is capable? Here you have it. Every honour that the human heart has conceived of is poor, every glory fades, when compared with this. Who is the man whom we have revered in our inmost soul, before whom we felt that we could bend the knee? Not the man of large possessions, of lofty intellect, of exalted station, but he in whom we saw revealed the moral nature of God. We felt before that man as we could before no one else. Would you be greatly useful? Here is the secret of it. Abide with God, so that your life becomes lustrous through the reflection of his brightness. Let Him be manifested in you. Nothing can plead for Him like His image in His sons and daughters. It is easier to resist every manifestation of God than that which is made of Him in the lives of holy men. The light in Moses' face gave awful emphasis to the words from God that fell from his lips. And so our spoken testimony to man will have tenfold force if, when we speak, the moral glory shines in our life. Indeed, without it we speak to little purpose. If men hear, but see nothing, they will give little heed. Let the light shine; let our children, friends, neighbours around us, see the light from heaven on our life, and then, when we speak, it will be with Divine power, and when we are silent, we shall not be among them in vain.

Would you enjoy the greatest happiness possible to men on earth? Here it is found. We have it when we have fellowship with God, and reflect the light of His countenance. Walking with Him, have we not heaven's peace and joy? Has not heaven begun? For heaven is where God is in His love and in His image. It may be in the closet, or in this house, or amid household cares, or in the place of business: it may be in a prison or on a death-bed; it is where God manifests His love, and imparts His image to a soul: there is unearthly peace, a Divine satisfaction—heaven. You need not die to know what it means; you need not go to another sphere. You can know here when the relation of communion and resemblance is established between God and your souls. You share in the joy of those above; you drink of the same fountain; you know how they feel. The difference is great, but it is one of circumstance and degree, not of kind. Who is prepared for the unseen world? It is he who lives with God, and who has partaken of His nature in this world, that is alone prepared to meet Him in the next world. We go into that presence; death takes us all into His presence; in the world after death we all meet Him. We shall have all, hereafter, an abiding, deep, intense consciousness of His presence. He is

present here, but only at times, and imperfectly realised in His presence. The national system by which we are surrounded, and of which we form a part; the business and events of this life; social relations; the cares, the pleasures and pains, the joys and sorrows, the hopes and fears which relate to this world, these necessarily shut out God from the mind; but at death they disappear, and become as though they were not. The spirit goes from them to Him who gave it, to Him who is its Father. It feels itself with God; meets Him, by its vivid, intense consciousness of His presence. Every thought is of Him; every feeling is towards Him. As the mote—to use the words of another—that swims in the brightness of the upper skies is encompassed by the effulgence of noon, so is the spirit that has left the body consciously encompassed by God. To die is to burst upon the blaze of his uncreated light, and to feel it so as to feel nothing else. Who is prepared for that? Could the man who avoids all approach to Him—he who is most at His ease when he can forget Him, who bears no resemblance to Him, but who in spirit and life is opposed to Him,—could that sinful man bear that presence of God? Could he endure to meet Him, to be with Him, to have all his thoughts and emotions concentrated upon Him, to be consciously living and moving and having his being in the Divine element? No, he could not endure it; thus to face God, to dwell with the Holy One, would wither ever hope and joy; it would oppress him, and distress him; it would make him burn with shame, and cry out with anguish. He would need no material flame to scorch him; that awful and holy Presence would be flame enough. No, there is no meetness for the next world, no delight in God's presence in that world, without a renewal of the soul in His image. Would you be prepared for the future, the eternal future, you must be able to be in God's presence, to delight in it; and to this end, you must be made like Him: and we grow in His likeness by communing with Him. They are prepared to be with Him, who are holding now much fellowship with Him, who are partakers of His nature. As we would enjoy the greatness of that bliss, and be meet for the fulness of it, let us cultivate closer converse with God. There can be no communion without friendship. Enmity forbids confidence. If there be enmity with Him, the enmity is on your side. He is at peace with you: God is love. He calls you to be at peace with Him: He is waiting to be gracious now. "Behold, I stand at the door and knock." He would come in and manifest Himself: bid Him not depart; turn not away from Him. Think of His claims on you; of what he has done for you. How will you endure His presence hereafter, if alienated in feeling and mind, in character from Him? Be reconciled to God. Abide with God.

Short Notes.

THE PRESBYTERIAN UNION.—At the beginning of the Civil War the Presbyterians formed the most powerful body in England, both in spiritual and temporal matters, but decayed with the ascendancy of Cromwell and the Independents, and in common with all other Nonconformists, suffered the most bitter persecution under Charles the Second; but the Toleration Act was no sooner passed than their chapels began to spring up again, and at the close of the seventeenth century they formed the most numerous of Dissenting congregations in England. Then came a period of decay, and they shared with the age the general spirit of decline which pervaded the country; no small portion of their number went off into Arianism and Socinianism, and at the close of the last century almost every congregation of the old Presbyterians had become Socinian, and a hundred and seventy chapels held by that body were of orthodox foundation. Since that date Presbyterianism has been making rapid strides in the country under two evangelical bodies, the "United Presbyterian" and the "Presbyterian Church of England." Great efforts have been made in Scotland to form a junction between the United Presbyterians and the Free Church, between whom there is no difference in doctrine or discipline, but they have hitherto been altogether unsuccessful, apparently for no other reason than the perversity of human nature. The spirit of discord is too strong for the spirit of Christian sympathy and concord, and they continue apart, if not to some extent hostile. But the union between the two bodies in England which has been long desired and sought was happily consummated at Liverpool on the 12th of June last. The synods of each body met in one of their churches, and after having transacted their formal business as separate bodies for the last time, marched in procession to the Philharmonic Hall, the most commodious place of meeting in the town, and then the ministers and elders of the two bodies, together with the deputations from the Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church of Victoria, and the Nonconformists of Liverpool, took their places on the platform, and in front of the body of the Hall. The galleries and every available space were crowded, and as the majority of those present were ladies, "their costumes," we are told, "formed a marked and striking contrast to the sombre black of the fathers and brethren." After some current business had been dispatched, the two moderators extended the hand of fellowship to each other, and the example was followed by the clergy of each synod, the whole of the vast congregation of ministers and people standing the while, and the fact that the union had been accomplished being

celebrated by loud and continued cheering. The Rev. Dr. Dykes then constituted the synod of the newly-formed church—the “Presbyterian Church of England”—by prayer, and the Rev. Dr. Anderson was elected the moderator of the united body. The Rev. Dr. Chalmers then moved a resolution to the effect that the synod placed on record its gratitude to God upon the occasion of this union, and then remarked that a distinguished statesman had recently adverted to disintegration as the leading danger and almost the characteristic tendency of evangelical Protestantism and that this was largely exemplified by the Presbyterian Church, and he hoped Mr. Gladstone would note from the scene now presented that the movement of these bodies was in an opposite direction. They were now putting an end to severances, gathering together their scattered resources, and by the closing of their ranks preparing, as no other body of Christians did, to act together in dealing with the common enemy.” If Mr. Gladstone finds an exemplification of the spirit of disintegration in the separate divisions of Presbyterianism, how much more marked would he find it in his own Episcopal communion, the High Church, and the Low Church, the Broad Church, and the Ritualistic Church, all discordant but all bound together by the golden thread of State-patronage. The business of the day was closed by a generous offer from Mr. Headley, of Bishop’s Auckland, of £5,000 a year for five years as a thank-offering for the blessing of the day.

MISPLACED BIGOTRY.—During the last month no little excitement has been created through the country by another instance of bigotry exhibited by a learned member of the established church. Mr. Maxwell, the son of a Wesleyan Minister was one of those who availed themselves of the privilege which, after years of intolerance, Parliament granted to those who were beyond the pale of the church of entering the universities, and competing for their honours. He took the degree of Master of Arts at St. John’s College, Cambridge, and was appointed Assistant Master at the Perse Grammar School, Cambridge, by the Head Master, the Rev. F. Heppenstall, who gave him the highest testimonial, stating that during the five years in which he had held the appointment he had proved an admirable classical tutor, and had taught French, arithmetic, algebra, Euclid, geography, history, Scripture, the English grammar, and drawing. He had kept admirable discipline, without the use of the cane, and had taught his boys to work cheerfully and vigorously. Some time afterwards the Endowed Schools Commissioners established the scheme of a junior school, for boys who could not remain at school beyond the age of sixteen; and Mr. Heppenstall states that he at once felt that Mr. Maxwell was the fittest man to organise it, and appointed him accordingly. Mr. Heppenstall was succeeded in the Head Mastership by Mr. J. B. Allen, of New College, Oxford, and within two terms, “after the athletic sports were over,” turned Mr. Maxwell uncere- moniously out of his situation. He said he bore him no ill will; on

the contrary, he bore ample testimony to the excellence and the success of his instructions, to his high-minded and honourable character, and his unflagging energy and perseverance; but he was a WESLEYAN. He himself was, he said, a Churchman, and he objected to a Nonconformist colleague, and no consideration could affect his views on the subject. He did not consider it for the well working of the school that he should continue in it. There was also a difference of social position between him and the other members of his staff which was a complete barrier to a unanimity of sentiment and intercourse. All his more important colleagues shared his views as to the inconvenience of working with a fellow master with whom they did not care to associate out of school. Some of the governors of the school are appointed by the Town Council, and an effort was made to bring the subject before them, but as the voting was equal the Mayor gave his casting vote against the introduction of the subject, and it was quashed at once.

It is notable that these contemptible outbursts of bigotry are for the most part confined to the clergy, who ought to be patterns of Christian excellence to the laity. They are scarcely known, as is unfortunately the case in the present instance, among the laity. Men in the position of Mr. Maxwell, scholars and gentlemen, are rarely made to suffer from a feeling of social degradation on account of their creed. A layman must be deeply infected with clerical spirit to feel the same repugnance which Mr. Allen and the "superior officers" of his staff feel to associate with Mr. Maxwell. Instead of raising the Church in public estimation, it is a God-send to the Liberation Society, and serves to swell the volume of opposition to the Establishment.

THE POPE'S EULOGY OF ENGLAND.—The *Osservatore Romano* is the official organ of the Holy See and the stern denouncer of constitutional government, liberal institutions, and modern civilization. About a month ago, to the surprise of everyone, it published an article on "the English Constitution," and described it as containing everything that was required to secure the quiet, the safety, and the prosperity of any country. A higher panegyric has seldom been published on the subject, which is chiefly remarkable for the source from which it comes. Notwithstanding certain changes springing from the Reformation of Henry VIII., the English Constitution remains, it is said, in substance what those ancient constitutions of all Christian people were which had long ensured their happiness. In the first place, then, it is to be observed that the English Constitution under which denomination is comprised all that regards customs, institutions, laws, and English forms of Government, has carefully preserved, and incorporated into itself all that heresy has left of belief and practice. England is religious, and her union with religion has preserved for her the blessings of peace

and prosperity. Separated from the Church and from the Vicar of Christ, she has, however, retained all the remainder of Christianity, and, above all, the Ten Commandments. If England did persecute the Catholics, she persecuted the heretics also; Elizabeth burnt alive the Anabaptists, and Edward the Sixth burnt the Arians, and the cry *De heretico comburendo* lasted a long time, and after this apostacy and heresy always drew down corporal punishment. Religious indifference was now tolerated, and even now the neglect of divine service, blasphemy, and breaking the Sabbath-day, meet with punishment. Every one knows, moreover, how jealously England has preserved her ecclesiastical hierarchy. Thus the English is a highly religious nation, and, as far as the Reformation will permit, a Christian nation; her customs are in perfect accordance with the spirit of Christianity; her institutions perpetuate the same spirit; her laws watch over it with inflexible constancy. The whole nation, in a word, is religious and Christian. "You see it the guardian of the great law of Sinai, and publicly maintaining the adoration of the true God, the author of the Decalogue, placing in His name the social sanction upon all those divine and natural commands. In a word, the laws of God are the laws of the State,—the one takes its laws from the other." We are greatly obliged to the papal organ for the very favourable view he has taken of our Constitution and our national character; but it is easy to perceive that the laudation of England has an eye to the disparagement of the free institutions which Italy has adopted, in imitation of our own, and which, the journalist believes, she has perverted, and spoiled at all events. The Roman Catholic hierarchy do not feel themselves half so comfortable and free in the Italian peninsula as within the four seas of Great Britain. In fact, the Holy See enjoys, and improves as well as appreciates, the freedom it enjoys under the free constitutions of Great Britain and America, and flourishes more under their auspices than under purely Catholic constitutions.

THE FUGITIVE SLAVE LAW.—The fearful mistake into which the Ministry fell at the adjournment of Parliament last year, in the unnecessary and unaccountable issue of the Fugitive Slave Circular, at the request of the Foreign Secretary to the Government of India, to meet the views of some of the barbarous princes of Asia, is likely to be, we hope, at length remedied. The reader will remember that the Circular raised such a storm of indignation throughout the country, without respect of rank, creed, or profession, as the present generation has never seen, and that the ministry was obliged to withdraw it without the slightest loss of time. The country was not satisfied until its honour was vindicated on the subject of slavery in the eyes of the Christian world. As soon as it was thus withdrawn, it was the expectation of the country that nothing more would ever be heard of this unfortunate affair, inasmuch as no rules or directions were

required for the direction of our naval officers ; but, to the astonishment of the nation, within a few weeks another Circular was promulgated, in defiance of the public voice, quite as revolting to the national feelings as the first. The outcry was scarcely less indignant, and it soon became apparent that this Circular must be equally withdrawn, and that the nation would stand no tampering with the question of personal freedom of which England prided herself on being the champion. In order to escape from the dilemma with as little discredit as possible, the Ministry appointed a commission to investigate the subject, and their report has just been made public. Considering the difficulties of the subject in countries where slavery is still a legal institution and we are hospitably entertained, the report will be found to be satisfactory, and we may now congratulate ourselves that the mischief occasioned by this wanton and officious intrusion into a matter which we had no occasion to touch will be brought to a termination. The object is to furnish some general guide for the directions of our naval officers, and the key note of the whole report is that, "in dealing with the question the officer should, before all things, be guided by considerations of humanity ; and, where questions of humanity arise, respect for local authority is not to interfere with an officer's sense of duty as a man. The commander of a ship of war should not be altogether prohibited from exercising his discretion as to retaining a fugitive slave on his vessel, whether the slave has come on his vessel clandestinely or in any other way. At the same time the Commissioners state that naval officers should abstain from any actual interference with slavery where it is a legal institution, as ships of war are not to be made a general asylum for fugitive slaves." Such are the salient points in the report of the Commissioners. There would have been no necessity for the enunciation of them if they had not been tampered with in Downing Street ; as it is, there is, at least, this advantage connected with it, that the points of national duty on this important question have now been brought so prominently under the public eye, and so lucidly explained, that they are not likely to be subject to any future mistake. The intelligence and good feeling of the commanders are, in fact, pointed out as the best source for a decision, and this is certainly preferable to a hard and fast rule, even if it were possible to lay down one in the diversity of cases which must necessarily arise. They will feel that they are acting under the eye of their fellow-countrymen, and that every such transaction will be watched with the keenest interest. It only remains now, therefore, that the second Circular be interred in the same grave with the first, in perfect silence.

THE NEW EDUCATION BILL of Lord Sandon has created, as might have been expected, no little excitement in the religious public in England. It has received the warm approbation of the clergymen and dignitaries of the Established Church ; while it has been condemned by the free Churches of England, and for obvious reasons. At the

me time the High Church section of the Establishment is complaining that it does not, by any means, go far enough in promoting sectarian education. The debates on the Bill give us to understand that the main object is to fill the schools. The accommodation which has been provided is calculated to contain 3,150,000 children, but it does not appear that the number in actual attendance exceeds 1,800,000. There is a sufficiency of room, and of teachers, but the scholars are wanting; and it is evident that, unless Parliament provides for compelling them to attend, our efforts to make education universal must prove abortive. At present, compulsory powers are granted only to School Boards; the denominational schools belonging to the Church of England have no authority to insist upon the attendance of the children, and the Bill proposes to establish this power by conferring it on Town Councils and Guardians of the poor, and likewise to enable these bodies to delegate it to committees. The Ministry, however, hesitate to make the authority too stringent, and it is rather permissive than authoritative, and there is a prevailing opinion that in its present state the Bill will fail to accomplish its object. There can be no doubt that attendance must be made universally compulsory, under adequate penalties; but it is as well to approach this point by degrees, as the country becomes accustomed to it. The Bill completely alters the principle on which Mr. Forster's Bill of 1870 was framed. By that Bill the School Boards, which alone had the power of obliging children to attend instruction, were not at liberty to introduce any creed, catechism, or formula into any of the schools established by them. But under the system now to be introduced this restriction is to be entirely abrogated, and children may be compelled to attend the denominational schools of the Establishment. These schools are its great bulwarks, and may be considered as the great antagonists of the Nonconformist community. They are called voluntary, because a certain portion of the funds on which they subsist is furnished by the contributions of Churchmen, but a much larger portion comes from the taxes. The proportion furnished by the State has been steadily increasing since our national educational system commenced, in 1870. The Dissenters object to this arrangement. In large portions of the country, in poor districts, there is only a single school, and it is denominational, and the Board of Guardians and the Town Council will have to compel the children of Dissenters to attend it, although the object of the managers is to train up children in the doctrines and discipline of the Church of England, directly opposed to the religious views of the family. The *Times* has undertaken to answer the protest of the United Nonconformist Committee at Crewe. To the argument that there are large districts in the country in which parents may be compelled to send their children to a school to which they may conscientiously object, and that this is a violation of the principle of religious liberty, the journal states that the fact is an answer to the complaint, for in large districts the only elementary schools receiving or fit to receive assistance from the

State are connected with the Established Church. The Church built them ; the Church furnishes, for the most part, the voluntary aid which supports them ; and Churchmen are, for the most part, the only available managers ; and to ignore them or to confiscate them are equally impossible, and the business of a statesman is to turn them to account, and the rights of conscience are protected by a timetable conscience clause, which enables any dissenting parent to withdraw his child from religious instruction. To this the Dissenters reply that universal experience has proved that the conscience clause is utterly valueless. It must require no small vigour and resolution for a poor Nonconformist to oppose the clergyman who manages the National School on so tender a point as that of religious instruction, and we are repeatedly told, with an air of triumph, that an instance of the withdrawal of a child during the course of religious tuition is scarcely known. However true may be the assertion of the *Times*, it does not mitigate the grievance to a Dissenter that his children should be compelled by Act of Parliament to attend a school where the religious instruction is directly opposed to the principles of his own church, and is intended to enfeeble Dissent and to strengthen the Establishment, and that this system should be supported by the funds of the State, to which all classes contribute. The grievance differs but little from that which compelled a Nonconformist to pay rates for the maintenance of a Church which he never attended ; and we fail to see the justice of reproaching Dissenters with religious bigotry if they object to an economy which undermines their religious position in the country at the expense of the State.

We think Mr. Gathorne Hardy, the Cabinet Minister who undertook the defence of Lord Sandon's Bill, on the whole right in asserting that throughout the country men preferred schools in which some religious instruction was given. In a previous article, among the "Notes of the Month," we have quoted the Pope as complimenting us on the fact of our being indeed and in truth "a religious people, a highly religious nation," "the whole nation, in a word, is religious and Christian," and there are some, perhaps many, who think that, in so far as Dissenters have advocated secular education, they have weakened their cause, and created a prejudice against themselves in the national estimation, which it will be no easy matter to remove. We have reason to believe that, in the vast majority of instances, the School Boards have combined religious with secular instruction, though without any denominational dogmas ; and it is to the schools of these Boards we must look for an unsectarian system of education, and it is therefore a matter of regret that they are so generally depreciated. There is no doubt that they have been unnecessarily expensive ; the machinery is costly, and the cost of constructing the machinery has also been costly. We hear of one instance in which the expense of an election amounted to £11,000. They have, moreover, had to sustain the cordial hatred of the Clergy, because they are not allowed to teach the Church creeds, catechism, and formulas, and

throughout every parish in the country the great aim of the Church minister is to prevent the establishment of School Boards, and to curtail their operations where they have been erected. The tendency of future movements, in the department of national education, as far as we can gather from the tone of the House of Commons, will probably be to discourage the formation of Board schools, and to throw the control of education as far as possible into the hands of the clergy by donations from the Exchequer.

Reviews.

THE CONFESSIONS OF ST. AUGUSTINE. Translated by J. G. Pilkington, M.A., Vicar of St. Mark's, West Hackney.

LETTERS OF ST. AUGUSTINE. Translated by the Rev. J. G. Cunningham, Lochwinnoch. Edinburgh: T. & T. Clark, George Street.

MANY earnest admirers of Augustine regard the "Confessions" as his best and most useful work. It is not perhaps his greatest, but it is the most widely known and has irresistible attractions for varied and even opposite classes of readers. It has for many years been a favourite of our own, and we still remember the delight with which we first read the sentence which is really the key-note of the book, "*Tu excitas, ut laudare te delectet; quia fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.*" To a large extent the Confessions take the form of an autobiography, and Augustine describes with graphic power the great crisis of his life, and unveils to us his deepest thoughts and feelings. The outline of his life extends to the time of his mother's death, and the picture he gives of her pure and saintly character, her intense anxiety for his conversion, her unquenchable belief in its certainty, even

amid his wildest departure from God, is drawn with a tenderness and delicacy of feeling which cannot be surpassed. Augustine touches upon "the sins of his youth" with unflinching fidelity, but there is no weak or maudlin sentiment in his statements, no going into unnecessary details, nothing which tends to gratify a prurient curiosity. Every line leads us to think more of the redeeming power and grace of God than of the sins themselves. God is everywhere present as the healer. Byron, in his "Don Juan," says that "Augustine in his fine Confessions makes the reader envy his transgressions." A fouler and more reckless charge could not be made. The very reverse of this is the case, and in no work with which we are acquainted does sin appear more base and fruitful of misery. We know no finer chapter of Christian biography than the narration of Augustine's deliverance from the snares of Manichæism, and his conversion under the ministry of Ambrose, aided, of course, by the calm and blessed influence of Monica, nor can there be a nobler testimony to the worth of parental piety. Augustine, moreover, appears in the Confessions, not only as the man and the Christian, but as the profound thinker. His rare intellectual powers, his keen insight, his massive judgment are everywhere visible, and impart a special value to

his remarks on the heathen literature and philosophy. Even amid his penitential sighs and his saintly aspirations, we come upon subtle metaphysical analyses which anticipate much of our "modern thought," to say nothing of the remarkable speculations on memory, time, and creation in books x. and xi. We need not add that we by no means endorse all that Augustine advances. Our obligations to him as a theologian can scarcely be exaggerated, but we cannot conceal the fact that many girevous errors claim the sanction of his authority. He was a decided Sacramentarian, and many of the germs of the Papal system may be found in his writings, so that they need to be read *cum grano salis*. His "Letters" are of great worth, from the fact that they also are largely biographical, and describe the general character of his surroundings, and give his opinion on nearly all the great controversies of his age. Philosophers, statesmen, ecclesiastics, and theologians continually consulted him, and his letters are, for the most part, replies to their inquiries. We have read them with no ordinary pleasure.

The translators have done their work admirably, not only with strict fidelity, but with elegance and ease as well. Mr. Pilkington's "Annotations" give a special value to this edition of the "Confessions," and will prove serviceable alike to advanced students and to general readers.

PRIESTHOOD: In the Light of the New Testament. The Congregational Union Lecture for 1876. By E. Mellor, D.D. London: Hodder & Stoughton, Paternoster Row.

THE subject of this year's "Congregational Union Lecture" does not possess the intrinsic and commanding importance of last year's. The Atonement of Our Lord and Saviour Jesus Christ is the central doctrine of our faith, and is occupying more largely than it has done for a considerable time past the thoughts of the best and ablest minds in the Church. The vague and

dreamy speculations of Maurice and kindred writers obtained a temporary ascendancy, and seemed likely to supplant more solid and Scriptural teaching, but men are by this time well-nigh wearied of their vagaries, and long for something which they can never give. Hence Mr. Dale's volume met with an eager welcome, as responding to a widespread need. Dr. Mellor's lectures do not occupy so high a vantage ground in this respect, but they are, nevertheless, on a closely related subject, which, from the peculiar ecclesiastical conditions of our day, we are bound clearly to apprehend and to present to men in its true and Scriptural light. The sacerdotal claims of the Romish and Anglican clergy, which are now so strenuously asserted, are fatally opposed to the simplicity and power of the Gospel. They obscure the fulness and sufficiency of our Saviour's work, infringe upon the most sacred privileges He bequeathed to His disciples, and impair the vigour and consistency of their Christian character. The Romanising tendencies of a large section of the Episcopal clergy, who by means of their exceptional position as members of the Established Church insult and vilify the name of Protestant, and facilitate the aggressive designs of the Papal emissaries, are well known. Many so-called Episcopal churches are nothing more nor less than Romish chapels of ease, where the most barefaced Popery is taught and acted, and where recruits are being regularly trained. "Perverts" are numerous and continually increasing, and the evil which on every side is acknowledged cannot be remedied either by bishops or lawyers. The Public Worship Regulation Act is (so far as the main end in view is concerned) worthless. The whole subject must be discussed again and again in forms adapted to the circumstances around us. Adherents of the Evangelical faith, both within and without, but especially within, the Establishment, must accept without reserve the responsibilities of their position, and by every means in their power endeavour to educate, especially the youth of our country, in sound and Biblical views.

Dr. Mellor could, we doubt not, have found a subject which, in some respects, would have been more congenial to him, but we are thankful that he has selected this. He has furnished a valuable and scholarly contribution to a subject which imperatively demands attention. His work should meet with the heartiest recognition from all sections of the Protestant Church. He has thoroughly mastered his subject, and presented the results of profound investigation in a forcible and convincing light. He has an exceptionally extensive acquaintance with patristic literature, and is no less widely read in Roman Catholic and Anglican theology. His learning, his broad mental grasp, his keen incisive logic, and his thoroughness are everywhere discernible, and hence his lectures form a complete manual on the great subject with which they deal. He conclusively shows that the New Testament recognises no human priesthood as an order, either in name, office, or qualifications: that such a priesthood is in fact precluded by the whole genius of the Christian dispensation; and its alleged lineage from the Apostles he tears to pieces. Its functions at the altar and at the confessional are submitted to a searching examination, and the doctrines of Transubstantiation, Consubstantiation, the Real Presence, and all others associated with them are proved, if anything can be proved, to be not only without foundation, but irrational, anti-scriptural, and morally pernicious. As a piece of argumentation, nothing can be finer. The two lectures on the confessional are valuable, not simply because they refute all priestly pretensions, but because they exhibit so forcibly from the writings of Romish theologians as well as from other indisputable sources the baleful tendency of this so-called rite. It is destructive of all manliness and nobility of character, and in proportion as its claims are acknowledged will it eat the very heart out of a nation's moral and spiritual life.

Some of Dr. Mellor's criticisms are exceedingly good, *e.g.*, that on the relations of *εὐλογίας* and *εὐχαριστίας*, his refutation of the alleged sacrificial import of *τούτο ποιεῖτε*, and

many others which we would gladly have noticed if our space had permitted. The style of the volume is pithy and telling, but in one or two places we have thought a simple Saxon word might have been used with advantage in the place of a longer Latin term. We cordially welcome this scholarly and vigorous work, and trust that among the members of our own denomination, as well as among all Evangelical Protestants, it will command an extensive circulation. It renders, and will likewise enable others to render, effective service in the severe struggle on which we have entered with sacerdotal errors. The interests at stake are of vital moment, and we believe that, if this book is read as it deserves to be, it will awaken many who would otherwise remain practically indifferent to a sense of its pressing importance.

THE ENGLISH BIBLE: An External and Critical History of the various English Translations of Scripture, with remarks on the need of revising the New Testament. By John Eadie, D.D., LL.D. In two volumes. London: Macmillan & Co. 1876.

SECOND NOTICE.

THE RHEIMS AND DOUAY BIBLE is known only by name to the bulk of Protestant readers, and, except in one direction, it had comparatively little influence on the Authorised Version. The New Testament was published at Rheims in 1582, and the Old Testament at Douay in 1609—10. The translation was intended as a set-off to the various Protestant versions, and was undertaken entirely in the interests of the Papacy. The strong ecclesiastical bias of its authors is manifest on every page, not less in the text than in the marginal notes. It has some excellences which our translators adopted, and from it they derived a considerable proportion of the Latin terms with which we are now thoroughly familiar, and which we could not not under any circumstances

afford to lose. The Vulgate has had its most powerful influence on our theological vocabulary through the Rheims and Douay Bible, and Dr. Eadie gives a long and interesting list of the words now in common use which have come down to us from this source. His two chapters dealing with this version are among the best he has written, alike for the fulness of their information, the candour of their spirit, and the pith and accuracy of their criticisms. If he shows the weak points in the Roman Catholic position as to the circulation of the Scriptures, he is no less forward to insist on the immense debt of gratitude we owe to the religious houses for the preservation of the sacred text, and for the magnificent work of the copyists, as well as for other services which they nobly rendered. His spirit is as generous as his logic is incisive.

No book has ever taken a stronger hold on the conscience and affections of a nation than our **AUTHORISED VERSION** has had on the English people for the last two centuries and a half. No one will contend that it is perfect, or that it fully and exactly represents in all points the mind of the Spirit. But what other version equals it? Its "uncommon beauty and marvellous English" are acknowledged even by members of the Papal Church. "It lives on in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how long he can forego." It is at once the source and representative of all that is purest, noblest, and best in our lives—our inspiration and our strength. It has proved itself both in our religious and political history a treasure of priceless worth, and as Englishmen we may well thank God for the project which secured us this incomparable translation. The story of its origin, its progress, and its reception by the people is admirably told by Dr. Eadie, and his account is the most complete and accurate we have seen. His sketch of the character of King James is in his happiest vein, and in the course of a few pages he brings into strong relief the strange contrasts and perplexing inconsistencies of that "dual nature." The royal ambition for the reputation

of theological learning and skill, weak as in some respects it was, proved a good thing for England. The celebrated Hampton Court Conference held on January 14th—18th, 1604, had no reference originally to the question of revision. Defects in the old version were not among the things complained of by the Puritan party, nor had there been any agitation on the subject. The matter was introduced casually by Dr. Reynolds, president of Corpus Christi College, Oxford. "The proposal seems," says Dr. Eadie, "to have been a momentary thought on the part of Reynolds, who spoke only for himself, if Barlow's account is to be trusted, and if his party afterwards acquiesced in the proposal, their consent may have been based on the renderings in the Prayer-book version of the Psalms, for the discussion referred to it, and two of the instances adduced by Reynolds are from the Psalter. The deliberations about a new revision so suddenly introduced, seem to have occupied but a very brief period—a few minutes of the second day's conference—and as suddenly closed. No one dreamed that this light off-handed talk would produce the book which, for more than two centuries and a half, has been the cherished treasure of all the millions speaking the English tongue." Nor would this result have been brought about had James been other than he was. The bishops do not appear to have been greatly in its favour, at least "my Lord of London added that if every man's humour should be followed there would be no end of translating." But the work was one in which James could not fail to delight, he would deem it the glory of his reign; he knew, moreover, that it would fall in with the wishes of the people, and that it would strengthen his position to direct rather than oppose their demands. Hence plans for the prosecution of the work were at once formed. Fifty-four learned men were selected; the King wrote to Bancroft, then Archbishop of Canterbury, requiring him to take measures to recompense the translators by church preferment; rules were drawn up for the guidance of the translators (or revisers), the work was commenced

with as little delay as possible, and by 1611 it was completed and published. Dr. Eadie gives a list of the translators, and a brief notice of their position and qualifications for the task, specifies the rules in accordance with which the work was to be accomplished, and notices very fairly the ecclesiastical and doctrinal predilections charged against them from the Puritan and Nonconformist side on the one hand, and from the Papal side on the other. Stern opposition was encountered, moreover, from Hugh Broughton, one of the most learned men of his day, who had ably advocated revision, and who, but for his impracticable temper, would have been called to aid in the work. But it gradually and steadily won its way to popular favour, and gained a hold on the people which none of its predecessors had had. The question of a further revision was mooted in the long Parliament in 1653 and again in 1657, but the Parliament itself was dissolved before anything had been done in the matter.

The Authorised Version is in many respects open to improvement, and not the least valuable part of Dr. Eadie's noble work is that which he devotes to the "Revision of the New Testament." We should have been glad if he had not limited himself to the New Testament, for the need is not less great in the Old, though the discussion of it has not been so thorough and so frequent, the explanation no doubt being that our Greek scholarship is in advance of our Hebrew. There are in the English New Testament, as in the Old, ambiguities, inexact renderings, and useless and misleading variations. The Greek article has often been disregarded, tenses are over and over again improperly rendered, the force of prepositions is frequently obscured, and proper names are given in several forms. An absolutely new translation no one pleads for, but a revision of the existing translation is imperatively demanded. Fears that it will unsettle the minds of unlearned readers, or that it will modify their faith in the great essential doctrines of the Gospel, are entirely groundless. Looking at the matter as calmly and as dispassionately as we can, we believe that the effect of such a revision

as is now in progress at Westminster will be incalculably good, that it will give us a truer, more complete, and more powerful representation of the words spoken by the inspiration of the Holy Spirit, and that so it will bring us nearer to the pure and unadulterated truth of God. We regret that it is impossible for us at present to go into this question at greater length (as we hoped to have done), but we are looking forward to an early opportunity of discussing it more adequately. The volumes we have now reviewed will render us valuable aid, and we very strongly commend them to the attentive perusal of our readers. We know of no contribution to this singularly interesting and important subject so copious in its information, so scholarly and yet so popular in its style, while large heartedness, combined with a well-balanced judgment, imparts to the criticism of the various versions a solidity and a worth which biblical students of every school will freely acknowledge.*

THE EXODUS AND THE WANDERINGS IN THE WILDERNESS. By Rev. Dr. Edersheim. London: The Religious Tract Society.

"THE World before the Flood" and "The Temple at the Time of Jesus Christ" have thoroughly established the fame of Dr. Edersheim as a learned and devout exponent of the Old Testament history and worship. In this

* Before our second review has been sent to press we notice in the papers an announcement of the death of Dr. Eadie. The event has occurred somewhat unexpectedly and will fill many hearts with sorrow. If we accept Dr. Cairns, who is greater as a metaphysician, we can fully endorse the statement of the papers that Dr. Eadie was the most learned man in his Church. He was, moreover, a man of kind and generous sympathies, his discourses on "The Divine Love" being, as we have heard it said, the expression not more of his faith than his life. He will be sorely missed by his congregation, and not less so by the students at the Divinity Hall. How strongly they were attached to him, only themselves and those who have mourned the loss of a revered teacher and friend can tell.

volume on the Exodus and the Wilderness, we have not only much light thrown upon the history of God's ancient people, but also upon the redemption and sanctification of the Church as they were symbolically foreshadowed in the former dispensation. The Biblical student will find invaluable assistance in this work, in which are blended and harmonised accurate erudition, modern discovery, and evangelical interpretation.

THE JUDGMENT OF JERUSALEM: Predicted in Scripture—Fulfilled in History. By Rev. Dr. Patton, of New York. London: The Religious Tract Society.

DR. PATTON has collected from Josephus and other historians a narrative of the destruction of Jerusalem for the purpose of showing with what completeness the language of the Saviour foretelling the event was fulfilled. The chapter in which he narrates the subsequent history of the Jews contains some important statements, and the book as a whole is a valuable compendium of the evidences of Christianity derived from Jewish history.

THE PROBLEM OF LIFE; OR, THE THREE QUESTIONS: What am I? Whence came I? Whither do I go? By the author of "The Mirage of Life." London: The Religious Tract Society, 56, Paternoster Row.

WE hail the appearance of this little volume with great delight. "The writer of it was at one time involved in the mazes of scepticism, and, having been mercifully extricated from them, he feels anxious to supply to others the clue by which he has been enabled, through Divine Grace, to thread his way out of the devious and winding path into which he had strayed." This task the author has accomplished with commendable skill, and the result of his labour is a work worthy of the

perusal of the most cultured and thoughtful readers. We could wish that it were in the hands of every young man who has been ensnared by the painfully prevalent unbelief of Divine truth.

THE TEMPLE. By George Herbert. Being a Fac-simile reprint of the First Edition, with an Introduction by the Rev. A. B. Grosart. London: Elliot Stock, 62, Paternoster Row.

MR. STOCK'S fac-simile editions of popular works form a new and interesting feature of modern bibliography. The original garb in which a great work appeared acts like a spell on the reader's mind. The inferiority of modern printing ink is the only detriment to the perfection of the fac-simile.

LÆTITIA: a Story of the Seventeenth Century. By G. M. London: Passmore & Alabaster, 4, Paternoster Buildings.

THIS is a pleasing story of the conversion of the daughter of a cavalier—the persecutions she endured and the blessing which followed her steadfastness. The incidents introduced from contemporary history are accurate, and the writer, although betraying a 'prentice hand, gives promise of future excellence in works of the class. *Lætitia* is a book which will be welcome to the young ladies in the families of our readers, and we wish it a large success.

THE HIGHWAY OF SALVATION. By H. K. Wood (A Glasgow Merchant). London: Hodder & Stoughton, 27, Paternoster Row.

THIS Glasgow merchant has a canny way of illustrating striking texts, and leading truths with short sharp stories

which make his pages gleam with light and sweetness. May he long be spared to pursue and commend the merchandise that is better than silver, and the gain that is beyond fine gold. We thank him for every sample of the articles he deals in—viz., “jewels, fine gold, wine and oil, pleasant fruits, goodly apparel, all rich and precious spices,” and we trust that he and his customers may mutually share the rich gains and profits of the traffic.

CHINA'S MILLIONS. May, 1876.
Price One Penny. London:
Morgan & Scott, 12, Paternoster
Buildings.

THIS record of the labours of the China Inland Mission is always full of interest. The number before us contains the names of a hundred and twenty-seven agents of this prosperous Society.

Intelligence.

RECENT DEATH.

THE LATE MRS. BLAIR, WESTON-SUPER-MARE.

We regret that our brief obituary notice of this excellent Christian lady has been crowded out of our pages for the last two months. Mrs. Blair had nearly completed her seventieth year at the time of her death, having been born in 1806. The current of her life flowed very evenly throughout, so that there are no remarkable incidents or events to record respecting her personal history. A few happy years she spent in Leeds as the wife of Dr. Williamson, closed in by the loss of both husband and child within a very short period of each other. In 1848 she was married to the Rev. James Blair, who was then engaged in evangelistic work in Scotland in connection with the Baptist Union. They resided about two years in Stirling, Mr. Blair having taken pastoral oversight of one of the churches there; and at the close of this period they removed to Dundee. In both places Mrs. Blair threw herself heartily and earnestly into Christian work, and proved herself a true help-meet to her husband. Evangelistic labour was not then so popular as it has since become, particularly in the form of open-air preaching. Mrs. Blair gave her full sympathy to her husband in this department of his work, and greatly rejoiced in the fruits of it. On the failure of Mr. Blair's health in 1853, they retired to the pleasant village of Bridge of Allan, where they occupied a house which commanded the finest scenery of central Scotland, from Ben Lomond in the west almost to Arthur's Seat in the east. Here a few chequered years were spent, with their share of suffering, but made happy by the Christian friendships, the charities, and the varied usefulness opened up to her in Providence, and by the hearty interest she took in the labours to which her husband devoted the closing years of his life. In the early part of 1859, after a protracted period of anxiety, she was again left alone in the world. She deeply felt the loss of her husband, but went on with patience in the way which the Lord in His providence had opened up to her. To the many she was known as a large-hearted giver, while those who had the privilege of her friendship esteemed her highly for her rare Christian intelligence and worth. Living in a style of great simplicity, it was her practice, and a source of much joy to her, to devote the greater part of her income to philanthropic, benevolent, and Christian purposes, according to the best of her judgment. While a lover of good men of every name, and ready

to contribute to every good work, she was profoundly convinced of the importance of our denominational principles and earnestly sought their extension, her membership in the Stirling church being no mere nominal connection, but one which implied the heartiest interest, shown in all ways possible by her. The continuance of severe illness compelled her to seek change of climate, and she at length found a suitable home in Weston, where she connected herself with the Bristol-road Baptist Church, under the pastoral care of the Rev. Robert Lewis. The nature of her illness latterly precluded much intercourse with others, and to a considerable extent she was withdrawn from society, and unable to set her own hand to work in which she had formerly taken so much pleasure; but her interest in the Saviour's cause was sustained to the last. She rejoiced to hear and read of the Lord's wonderful works, and her place in the sanctuary was occupied with remarkable regularity to the very Sunday preceding her death. The summons came at midnight, and ere day dawned she was "with the Lord."

News of the Churches.

NEW CHAPEL OPENED.

Glasgow, Cambridge Street, June 4th.

INVITATIONS ACCEPTED.

Hughes, Rev. H. (Wem, Salop), Gountesthorpe.

Fayers, Rev. A. (Regent's Park Coll.), Armley, near Leeds.

Roberts, Rev. R. C. (North Wales Coll.). Pembroke Dock.

RECOGNITION SERVICES.

Rochdale, Rev. R. Lewis, May 30th.

Watford, Rev. J. W. Goadby, May 24th.

King's Sutton, T. Bray, June 13th.

RESIGNATIONS.

Norton, Rev. J., Pendle Hill, Saddington, Lancashire.

Lawrence, Rev. W. P., Gillingham. Dorset.

Stovall, Rev. C., Lincoln.

THE BAPTIST MAGAZINE.

AUGUST, 1876.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

VII.

I DISCOVERED this morning that Mrs. Wheelbrook was very much annoyed that Spelman should have been witness to the interview between Transome and our Congregationalist friend. She knew that Spelman would be pretty sure, in his reckless, bantering way, to turn the circumstance into an argument against Congregationalism, as carried out in country villages.

I think women are much more sensitive to what affects appearances than men are. They are more influenced by the public opinion of their circle, and less able to repay its criticisms with indifference. A man will narrate with infinite glee, as if it were an achievement to be proud of, the blunders he made with his bad French, and the scrapes he got into with hotel proprietors during his tour in France, while his wife, good body, is sitting on pins and needles, and wondering within herself, "What *will* they think of us?" It probably never occurs to her that the neighbours, whose ridicule she dreads, have done just as foolish things themselves, and that their French is just as shaky as her own. I was as certain as could be that Mrs. Wheelbrook was tormenting herself with fear lest the story of that church-meeting, in the vestry of the Congregational chapel, should get round to the rector's wife. "Wouldn't it be a rare morsel for the church people?"

I was not at all surprised, therefore, when she remarked this afternoon as we were standing under the mulberry tree on the lawn—

I am afraid Mr. Grainger must have been a little imprudent. Don't you think so?

O. C. M.—Very likely, ma'm. It is given to few men to be so wise as not to be imprudent sometimes.

Mrs. Wheelbrook.—I think it is such a pity when a little difficulty occurs in a church that it should be spoken about outside.

O. C. M.—When it is peculiar to the one church in which it arises, yes: family misunderstandings should be confined to the family residence. Or when it affects the character or reputation of individuals, then again, yes. But when it springs out of a system of government common to many churches and reveals a danger to which they are all equally exposed, then it is better to speak about it openly. The Apostle Paul published the difficulties of the Corinthian Church for the instruction of all the world.

Mrs. Wheelbrook.—I regret it chiefly because it furnishes a handle to Church people. They like to get hold of these little stories which seem so discreditable to Dissent; and they regard them not only as a reproach to Nonconformity but as evidence of its impracticability.

O. C. M.—Which may prove that they are anxious to turn attention from the gross evils of their own church by exposing the shortcomings of others.

Mrs. Wheelbrook.—People are so unreasoning. You cannot get them to distinguish between the system and the men who must administer it.

O. C. M.—Very true. Therefore be comforted. The opinions of unreasoning people need not seriously disturb you.

I intended saying a good deal more on this point had not our conversation been suddenly interrupted. I should probably have pointed out the undesirableness of speaking and acting as if the controversy between Dissenters and Churchmen could be settled by discussing the comparative advantages of established and free churches. I should then have shown that the difficulties of Congregationalism are only, or mainly, such as are incidental to societies which permit the free play of individual opinion and feeling; and such as can only be avoided by the suppression of personal liberty. Here I should have produced some telling illustrations from history, showing that while there is and must be more friction in free governments than under a strong despotism, yet it is better to be free than well-governed. I should then have clenched the whole by enlarging somewhat on the undignified attitude we take up when we show ourselves narrowly sensitive about the good-will of our opponents. But as I have remarked, our conversation was interrupted, which I very much regret, as so good an opportunity may not occur again of saying the weighty things I had in mind.

And this leads me to observe, by the way, how frequently one's best thoughts are lost to the world. I doubt if I ever said an original thing in my life; but this, I am persuaded, is because the opportunity of utterance and the presence of the thought never happened to be coincident. For instance, a knotty subject clears itself up and presents itself in striking and original aspects after the time for discussing it has gone by. Or the essential weakness of an opponent's position and the fallacy of his reasoning are suddenly made obvious, and a crushing reply comes to hand after he has quitted the field with the honours of victory. Or a most appropriate theme, a splendid piece of wit, a capital anecdote, an apt quotation, a fine peroration present themselves to mind after one has sat down from making a dull

and pointless speech. Or you sit for hours fruitlessly poring over a subject that for some inscrutable reason *wont* open up, until, exhausted and despairing, you resolve to go to bed, hoping that rest will renew the mind and matters be improved in the morning. But the question wont be left behind. It instantly changes from flight to pursuit, follows you to bed, and having put you *hors de combat* by persistent retreat, it now persistently hangs on to every faculty you have. You roll over and resolve to count five hundred, but only get as far as thirty-six when the numbers melt off into the argument and the brain goes thump, thump, thump over the old wearisome theme. You try constructing comical parodies on "How doth the little busy bee," until the third line gets itself entangled in an undistributed muddle, and you are once more grinding away at the old hopeless task. At last you make a grand effort to shake off the haunting spectre. You resolve to find out what a farthing invested in the year one, at five per cent. compound interest would produce in eighteen hundred years. By the time you get about the middle of the second century you begin to doze, then, presto! back comes the old question, but in entirely new form, clear and well-defined like the sharply outlined picture that emerges from the cloud in a dissolving view. Arguments the most resistless, illustrations the most brilliant present themselves. Thoughts come trooping after thoughts, they march in battalions. Your vocabulary is miraculously enlarged, words and phrases most choice and meaningful roll over each other. Images of startling beauty entrance the imagination, until you fairly rise into poetry—poetry which is saved from rhapsody by the coherence of the thought and the trenchancy of the logic. Don't move! Past experience teaches you that it wont do to get up and try to secure the splendid vision by writing. Like an image in water it disappears with the slightest disturbance. So you wisely lie still and resolve that you will fasten the whole scene in the memory—thought, illustration, argument,—and write it down in the morning; then you fall asleep. Alas, for the waking! The splendid sermon, the masterly essay, the eloquent speech is gone! Nothing remains but a provokingly dim recollection of departed glories, like ashes on the hearth which tell of yesterday's fire.

Well, all this brings up the wider question of the apparent enormous waste of resources in Nature, besides suggesting some most perplexing psychological problems. Wont Mr. Matthew Arnold, who knows everything in heaven and earth, explain these things for us? It would be a fine field for the display of sweetness and light.

The interruption of our conversation came from Wheelbrook's housemaid, who rushed up to her mistress exclaiming, "O, Mum, they says as how Master Transome has been an' gone an' got drowned."

The intelligence was sufficiently startling, although we felt that it was probably not true. It was useless, however, to expect further information from the frightened domestic who stood gasping with excitement and was incapable of further articulation. Inquiry in the house elicited the fact that the news had been brought to the door by

a seaman. The only additional particulars we could glean were that the sad accident had occurred about an hour previously, at a part of the shore known as "Malin's Cove," where Transome was accustomed to bathe. Wheelbrook and I started at once for the spot. On our way we met a man who somewhat relieved our anxiety by telling us that it was not Transome at all but a stranger who was drowned. A little farther on, however, we were informed that Transome had gone to the rescue of the stranger, who had been seized with cramp while bathing, and that both were lost. Presently afterward we learnt that the stranger was Spelman; that Transome and he had gone out in a boat, taking Miss Hutton with them; that Spelman's oar had broken, and the boat, caught in the swirl of the bay current, had struck the Squirries rocks, and all three had perished. It was impossible to know what to believe in the midst of such a conflict of evidence; but it was tolerably clear that something had happened, and our fears suggested the worst. From all sides people were flocking down to the shore. The dismay on every face, and the eager, anxious inquiries constantly made, showed the profound respect in which Transome was held by his neighbours, but showed also that they were as ignorant as ourselves as to what had really happened. Presently a tremendous shout was raised by a group which had first reached the scene of the accident. We hurried down, and there was Transome himself, lying under the shadow of a rock with the last number of *The Atlantic Monthly* in his hand, and looking comically bewildered at the interest he excited.

"Whoy! beant ye drowned, zur?" asked a rough farm labourer, springing forward and seizing Transome's hand, as if to assure himself it was not a ghost he saw.

"No, I believe not," answered Transome, hardly restraining his laughter. "Never felt less like drowning in my life. But why do you ask? What is the matter?"

"Whoy, ye zee, zur, we heard as you was drowned; an' all the parish be turned out to fish you up."

"Very much obliged, I am sure. But I don't think I shall require much fishing up to-day. I cannot imagine how such a story could get afloat. I fear some one must have been perpetrating a cruel hoax on us all."

"We heard as dree on ye had gone out i' Wentley's boat, an' 'ad run on the Squirries rock."

"No: Mr. Spelman and I had arranged to go out in Wentley's boat, it is true, but found ourselves unable to do so, and Mr. Spelman is gone to Cranton."

"Then ye haven't been i' the water at all, zur?"

"Yes, I have. I got fourpence this morning for saving a man's life," and here the speaker burst into an uncontrollable fit of laughter, in which everybody joined. When he could proceed, he said, "I will tell you all about it, for I daresay the circumstance itself is at the bottom of this mistake. About three hours ago a gentleman came down to the shore to bathe; as I saw he was a stranger, and felt that

He probably knew but little of the locality, I ventured to tell him that the shore just here was exceedingly dangerous, and that unless he was perfectly acquainted with it he had best not enter the water. He did not, however, reply to me either by word or look, and presently after plunged in and struck out for the Squirries rock. He was a splendid swimmer too, but a man had need have the strength of an ox who would cross Malin's Cove with an ebb tide. I called out to him not to make the attempt, but he paid no heed to me. I watched him for about ten minutes; then I saw that he was labouring hard. The current was too powerful for him and was carrying him out to sea. He saw it, however, and putting forth an immense effort he succeeded in reaching the lee of the rocks, but too tired to climb to the top. After hanging on for a few minutes, he seemed to lose confidence in himself and shouted to me for help. I had been ready for some minutes, and although I had never ventured to cross the bay with an ebb tide, it was impossible to see a human being perish without an effort to save him; so I plunged in, and, by keeping well in shore for half the distance, managed to reach the rocks, and, in the good providence of God, we both reached the shore in safety."

"It wor a good deal harder work nor it sounds, zur," remarked a fisherman. "I wouldn't swim to Skirries wi' an ebb vor vive pund."

"It was not easy, certainly. Once I was obliged to let him go, when he sank at once. When he came up I saw that he had lost his presence of mind, and I immediately went under to avoid his clutch. Coming up just out of his reach as he was going down the second time, I caught him by his hair, and so we both came to land. He did not seem much the worse. He sat for a few minutes on the shingle, then dressed and went away, I dare say, wiser."

"I hopes he thanked ye, zur?"

"No, I'm bound to say he did not," replied Transome, with a droll twinkle in his eyes. "In fact he never spoke to me after he came ashore; but when he was dressed he put his hand in his pocket and gave me a fourpenny piece."

"Which you took?" queried Wheelbrook.

"Which I took. It is not much, I grant, but possibly it is quite as much as the gentleman's life is worth. At all events that seems to be the value at which he puts it, and of course he is the best judge. But I don't know that I should have undertaken the work if I had known that it was only a fourpenny job."

"Yes ye 'ood, zur; ye'd do it vor love's zaake."

"Or for humanity's sake, yes; but that is a different thing. I am quite sure that everyone of us is ready to help a neighbour in distress, but we don't want to be paid for it."

It does not need anything very startling to throw a village into a tumult, and I am afraid not much work has been done in Quinton to-day. Transome himself has had work enough for the last three hours in receiving the congratulations of his neighbours, who seem quite unable to get it out of their minds that he was really drowned this morning and has been somehow strangely restored to life.

Biblical Studies.

IV.

A HINDRANCE TO CHRISTIAN FAITH.

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”—JOHN vi. 44.

IN these words our Saviour evidently makes the Jews responsible for their unbelief. Faith, as He here views it, is a duty incumbent on all men—a duty which they may discharge if they will. There is no valid explanation of their continuance away from Christ which does not ultimately recall His own words: “Ye will not come unto Me that ye might have life.” A large number of those who reject the Saviour will at once admit this to be the cause of their alienation. The burden of estrangement rests entirely with themselves, and whilst some feel it to be their shame others boast in it as their glory. Yet it is at once the shame and the guilt of all, and it will necessarily place us under the ban of God’s condemnation, and exclude us from the honours and the joys of His Kingdom. Unbelief is guilt. For Christ, in demanding our faith, does not insist on any arbitrary requirement, or on any with which as moral beings we are not bound to comply. He gives us ample testimony to the Divinity of His mission, and satisfies every just demand of the reason and conscience. Evidence, in proportion to its strength, ought to gain our assent, and where there is integrity and earnestness of purpose it will do so. But if we are unwilling to submit implicitly to it, and strive to bring it into harmony with our own will, its design will be defeated and our unbelief will continue. When we take a partial view of a subject, or refuse to examine it earnestly and without prejudice—when we overlook or underrate proofs in favour of it, and consider only objections against it—we are sure to arrive at a false issue. The result of inquiry depends, not only or even chiefly on external evidence, not only or even chiefly on our power of reasoning, but also and in a much higher degree on our moral condition or the state of our heart. The affections bias the judgment. Evil desires and purposes warp the decision of the intellect, and involve us in darkness and error. And therefore are we responsible for our unbelief, for the indifference, the partiality, the self-will, and the love of human praise by which we may have been prevented from prosecuting the search after truth, or have been led to prosecute it only in pretence, because in a false and unfair spirit. When our disposition is out of harmony with truth “how can we believe”? It is impossible, and we ourselves have rendered it impossible.

Such was the condition of things among the Jews during our

Saviour's life on earth. He set before them His claims to the Messiahship, and demanded their allegiance. Witness had been borne to Him by John the Baptist, whom the majority of the people regarded as a prophet. Witness was borne to Him by His own works, by the purity and perfection of His teaching and His life, and the miracles with which all were familiar. The Father Himself had also proclaimed in a voice from heaven that He was His beloved Son whom men should hear; whilst the Scriptures, which the Jews regarded as the foundation of their faith, pointed most explicitly to the advent of Jesus of Nazareth, and He was prepared to stand or fall by the evidence which they afforded. Yet all this manifold testimony was of no avail. It had no power in itself to convince unwilling hearts, which were bent on their own course. And the Jews had in them no sympathy with the Word and will of God, no desire for His approval as their supreme reward, and therefore Christ was rejected. "How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?"

The principle underlying these words is illustrated by many examples among ourselves, and it may therefore fitly claim our most thoughtful consideration. The subject naturally divides itself into two parts—the disposition described, and the influence of that disposition on our relation to Christ.

I. The disposition described: a love of human approbation and a corresponding indifference to the approbation of God. These Jews in all their converse with the Saviour were actuated by a party-spirit. They had formed themselves into a confederacy, and always acted on such principles as had been previously agreed upon without any further consideration of right or wrong. The standard of their conduct was not the law of God, but popular and conventional practices, and the former was adhered to only in so far as it coincided with the latter. None of them wished to disagree with the others, however strong the moral necessity for a disagreement, but each was in a manner bound by the common consent. And thus the Saviour's claims to the Messiahship were viewed through a false medium and under the influence of pre-existing determinations. Everything was subordinated to the opinions and purposes of the party as a party, and whatever entrenched on its position, whether it was intrinsically right or wrong, was vigorously and persistently repelled. The proofs in favour of Christ's mission might be numerous and decisive, but these men cared more for the concurrence, the approbation, and the support of their class, and dreaded its opposition and reproach.

We are all of us more or less under the influence of this principle. We do not care to stand alone, but desire the sympathy and encouragement of others. Our social nature renders us to some extent dependent on our fellow-men. Harmony and peace are a source of pleasure and strength, and we not unnaturally dread discord and estrangement.

The honour we seek may be that of the multitude at large. We

may wish to have a good name with all classes. Or we may be content to move in a narrower circle, satisfied with the approval of those with whom we come into immediate and necessary contact—our companions in the workshop, the members of the religious denomination to which we belong, or the associates of our leisure hours. Many who are indifferent to the opinion of the “populus,” have yet no courage to resist that of a small *coterie*, but are completely fettered by it. We may be in abject vassalage to the tyranny of one or two men as well as to the tyranny of the public. And there are not a few instances in which the decisions of a man’s own mind have been neglected, and the promptings of his conscience opposed purely from fear of exciting the displeasure of his companions. A course of conduct has commended itself to him as right, but he has been too cowardly to pursue it, because it would sever him from the sympathy and co-operation of his old and familiar associates. He dare not break existing ties, stand in the strength of his own convictions, or brave the opposition such convictions would incur, and he is thus enslaved to “the honour which cometh from men.” And in a proportionate degree the authority of God is ignored, heaven is veiled from sight, the will of the All-perfect is set aside, and truth and holiness are made subservient to the claims of a selfish expediency.

This disposition is one of the chief obstacles to our acceptance of the Gospel, and the fulfilment of our duty. It is more subtle and insidious than we know, and can invent for itself many plausible excuses, nor is there any principle of our nature more tenacious in its hold. It meets us at every turn, assumes a variety of forms, and can be conquered only by firm and resolute action sustained by living trust in God.

Under certain restrictions it is right to desire the esteem of our fellow-men. As the principle is an original element of our nature, it should be our aim not to destroy but to guide it. As far as possible, we should live peaceably with all men, cultivate friendly feelings towards them, and do nothing to merit their disrespect. We should not needlessly differ from them either in belief or in practice. It is utterly unworthy to aim at singularity, or opposition to established customs for their own sake. They are justifiable only when dictated by fidelity to our conscience, but when so dictated they are an imperative necessity. We are to be kind, courteous, affectionate, in all our relations with men, and earn for ourselves, if we lawfully can, an honourable name. But we must, at the same time, remember that this principle is of secondary and not of primary importance. For the sake of human praise we are not to destroy the light which is in us, to render of none effect the verdict of our conscience, and to throw away the significance of our individuality in pitiable weakness at the feet of others. Are not they weak and fallible even as we? Do they possess a right to rule us? And is their approbation worthy of our acceptance if it destroys the approbation of our conscience and suppresses the noblest elements within us? Above all, is not the

authority of God supreme over them and us alike? We should permit no man to step in between us and our Maker, and must be careful not to forfeit His regard. He is the only true source of glory, the only source of spiritual life and blessedness, the enjoyment of whose favour is heaven itself, and whose condemnation is hell. It matters little what our standing is in the sight of men if we are ultimately found to have "come short of the glory of God." Such a failure will involve us in the direst ruin, and class us among those who shall awake "to shame and everlasting contempt."

II. The influence of this disposition on our relation to Christ is pointed out in the words "*How can ye believe?*" It is impossible for the votaries of such an idolatry to judge and act correctly in reference to the duties and interests of the spiritual life. Even in the lower range of secular interests, we require calmness, impartiality, and earnestness to guide us aright. Our career is largely determined by personal feelings and prejudices, by our social connections, by our anticipations of the future, &c. And much more must this be so in the higher and more supremely momentous matters of religion. In no other respect are the interests at stake so great and awful as in relation to religion, for it touches all that is deepest and most essential in our nature, and calls into play hopes and fears, aspirations and yearnings, wishes and anxieties, over which other subjects are absolutely powerless, and of which it is impossible for us to lose sight when we give ourselves to its consideration. And on this account, religion will be intensely loved or hated according to a man's moral condition. Every form of piety that we have cultivated as piety will have a strong and subtle hold upon us, and will make itself one of the great determining forces of our lives. The Jews, *e.g.*, had been trained in a religion which was now venerable in age and authority, and which had unquestionably been the source of their noblest blessings. It had distinguished them from all other nations, and they deemed themselves in consequence the favourites of heaven. At the period of Christ's ministry they were in political bondage to Rome, but were in eager expectation of immediate deliverance as a prelude to their universal pre-eminence. Now the religion of Jesus necessitated an entire change in their belief and an abandonment of their peculiar position. It put an end to their imaginary and exclusive greatness, shattered their political hopes, swept away their myriad traditions, and abrogated the costly and elaborate ceremonial of their religion, substituting in its stead a worship of unparalleled simplicity. And therefore by large multitudes the disciple of Jesus was branded as not less an apostate to his religion than as a traitor to his country. And therefore also an inquirer who valued the praise of men more than the praise of God would be insensibly biassed against Christ, and under a very powerful temptation to oppose and reject Him. All prudential motives and considerations of worldly expediency would combine to disrobe Christ of His royalty. Those who regulated their conduct by the ideas of others could not expect to follow unfalteringly in the

path of truth, and, as a matter of fact, they did the reverse. Before we can safely make the approbation of men the rule of our conduct, they must be perfect, in complete harmony with that law to which as moral beings we are all bound. But how few are so! Nay, are there any to whom we can afford thus implicitly to surrender ourselves? It is wiser, manlier, more faithful, to look directly to the revealed authority of the Most High, to aspire after His approval, and to "follow Him as dear children." Doing this our mind will be kept calm and undisturbed amid the commotions that surge around us, the evil tendencies of our nature will be restrained, we shall be fortified against every form of temptation, and assimilated in all the elements of our character to the glorious image of God.

It should always be remembered that moral and spiritual truth is apprehended by the heart. It can only be rightly discerned and appreciated by a nature in sympathy with it. The work of the heart precedes and regulates the work of the intellect, and enforces conclusions agreeable to itself. The heart is a man's "self," and determines everything about him. If it is pure and holy, the mind will be free to work in its own strength, without the imposition of an unworthy restraint, or, if there be any influence exerted, it will be altogether in favour of truth, goodness, and fidelity. But if, on the other hand, the heart be corrupt, the mind will be in a state of bondage. Objects will be viewed through a vitiated medium, and they will appear in a colouring which is not their own. If the mirror within be smeared, whether by prejudice, pride, or impurity, it can give back no clear and perfect image of truth, but one distorted and indistinct. Superior cultivation of our mental powers does not alone preserve us from error—nay, if it be not itself guided by integrity of purpose, it will lead us into deeper and more dangerous falsehoods. The perverse conclusions which men have reached are frequently owing, not to the want of mental grasp or activity, but to the disingenuous and sinful affections of their hearts.

A desire for human glory is very likely on this account to impair our vision of truth. We cannot herein serve two masters, and if we are attached to the lower we shall be disloyal to the higher. We might indeed be in accidental agreement with truth though it were our supreme desire to secure the honour of men, but that can only be so far as truth is generally accepted and popular, whilst so far as she is opposed we shall be arrayed against her. Besides which, it is not a superficial or outward conformity that is required of us, but the service of the heart. And the man who is not in heart loyal to truth, who does not love her for her own sake and without any ulterior aim, is not in a condition to receive spiritual enlightenment, and must from the necessity of the case abide in darkness. The love of praise will act on us both consciously and unconsciously. It will saturate all our thoughts and plans. The mind will be constantly under its power, always ready to yield to it. And in addition to this, we shall be perpetually asking ourselves with regard to every great subject of

inquiry, "How will it bear upon my social relations? What will be thought of it by those whose esteem I desire? Shall I, on its account, meet with ridicule or respect?" Who does not see that this is as the throwing of a veil over our eyes; or the breathing on a glass, which must falsify our view of the landscape and envelop it in clouds and mists; or as the raising of dust, which weakens our sight as well as conceals the object on which we should reverently and anxiously gaze. Oh! it is easy to ignore and underrate proofs, and to invent objections against the truth. In some conditions of heart we have a fatal propensity to it, and an expertness quite surprising. "If the human intellect," says Lord Bacon, "hath once taken a liking to any doctrine, either because received and credited, or because otherwise pleasing, it draws everything else into harmony with that doctrine and to its support, and, albeit there may be found a more powerful array of contradictory instances, these, however, it either does not observe, or it contemns, or by distinction extenuates or rejects." So again it is not a theological professor, but an advocate of scientific agnosticism, who has warned us that "a favourite theory—the desire to establish or avoid a certain result—can so warp the mind as to destroy its power of estimating facts. I have known men to work for years under a fascination of this kind unable to extricate themselves from its fatal influence. . . . Their intellects were so blinded to the perception of adverse phenomena that they never reached truth." (Professor Tyndall in "Fragments of Science.")

And if this law holds good in purely speculative inquiries, much more must it hold in the sphere of practical Christian morality. Christ demands from us something more and nobler than the mere assent of the mind—even the submission of the heart and the life. He is our Lord, and we are His servants. The Gospel consists of precepts to be obeyed as well as of truths to be believed, and this practical part of our duty is to most men more difficult than the theoretical. It requires a superior energy and decision, a greater amount of activity and endurance, a willingness to let our convictions be known, and to stand by them at all risks. Then whilst others may be disposed to overlook differences of opinion, so long as we keep strictly within the sphere of opinion, they will not so willingly tolerate the practical expression of those differences in action. Our diversities will then be more broadly manifest; there will be open collision, and a stronger provocation to separate. And whilst we might feel undisturbed by the amount of opposition created by mere difference of sentiment we could not so lightly endure the desertion and hostility which would probably result from a manful avowal of our belief and the earnest consecration of our powers to its practical realisation.

It is therefore evident that the love of praise must be detrimental to upright and holy conduct in a world so sinful as ours. Being in opposition to the conduct of the majority it isolates us, and they who make the praise of men the rule of their life will be in captivity to the dread of this isolation, nor can it fail to bias their minds and

cramp their energies. It will thwart their best purposes, repress all high aspiration, and bind them in ignoble conformity to the world. There were many in the time of Christ who would have rejoiced to acknowledge Him as their Redeemer and King but for their miserable bondage to this principle. "No man spoke openly of Him for fear of the Jews." For "the Jews had agreed already that, if any man did confess that He was the Christ, he should be put out of the synagogue." And "many among the chief rulers also believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." In our own day there are proportionately as many who act in the same spirit with the same injurious results.

We do indeed thankfully acknowledge that the hatred of men towards the Gospel is neither so fierce nor so dangerous as it formerly was. The Gospel is, among us, associated with all that is pure and honourable, and a profession of Christ is no longer esteemed disgraceful, but worthy and right. But is the description given of his own times by the illustrious Howe altogether inapplicable to ours? "It is with us a reproach not to be *called* a Christian, and a greater reproach to be one. . . . Not to be professedly religious is barbarous, to be so in good earnest ridiculous. In religion only it is accounted absurd to be and do according to its known agreed principles, and he a fool that shall but practise as all about him profess to believe." Yet Christ requires us to live as we believe, and to show the sincerity of our faith by appropriate fruits. Not knowledge alone, but knowledge combined with action; not profession, but obedience; not form, but reality—these are the things He requires.

The principle of which we have spoken is extensively at work. But who can rationally enslave themselves to it? What, after all, is the praise of men worth? They are feeble even as we, and it cannot be wise to seek the honour which they bestow in preference to that which cometh from God. And how frequently do men commend us for that which in our inmost hearts we do not revere, and for which we cannot commend ourselves. Such honour is essentially worthless, and it is moreover of short duration. Soon, at the latest, it will have vanished from our grasp, and then we must bitterly regret having so eagerly sought it. The judgment of God standeth fast, and we must at length see that He is right, and wish that we had from the first obeyed Him. A few years more and all our earthly interests will have become a thing of the past. We shall be removed to a world in which the pleasures and honours of the present can play no part, except as they live in memory and as they have contributed to the formation of our character. We and our fellow-creatures alike must appear at the tribunal of the Supreme God, and be estimated at our true worth. And what shall we then give for the praise of our companions if the voice of God be against us? Shall we then place their caprice above the judgment of Him who cannot err? The glory we now prize so highly will fade utterly from our sight,

and we shall know it to have been a deception on our ignorance and sin. Every votary of this idol will feel that he has committed a blunder no less than a crime, and that he has madly brought on his spiritual and eternal ruin. The most solid monuments of human ambition for which many have bartered the blessedness of heaven will crumble into dust, and everything which has estranged us from God will call forth our lamentation as the cause of our direst loss, whilst, on the other hand, we shall yearn most earnestly for that word of approval which on earth we contemptuously despised and cast from us for the sake of the feeble and fickle applause of men. We shall then prize character more highly than renown, and reality than appearance. We shall long above all things to be among those who on earth were perhaps scorned and persecuted, but who were nevertheless faithful to their God, and each one of whom is now greeted by the hearty welcome, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Be it ours to aspire after that perfect trust in God which will give to us a noble and manly independence and enable us to set aside all evil solicitations and contemptuous sneers, if they should ever be levelled at us, with a calmness and strength that nothing can move. "With me it is a very small thing to be judged of you, or of man's judgment. Yea, I judge not mine own self . . . but He that judgeth me is the Lord." J. S.

Memoir of Mr. Christopher Bassett.

BY THE REV. J. P. MURSELL, OF LEICESTER.

THE word "Thorpe," which sometimes occurs as attached to places, and that not infrequently in the county of Leicester, is Saxon in its origin, but is often the appendage to some prefix which it is not easy to trace. There is, however, not far from the central town of the county, a considerable lordship that bears the name of Ullesthorpe, on which local history throws a little light, since it tells of a distinguished person or family bearing the name of Ullah, resident there as a feudal lord some ten centuries ago, from whom, as some suppose, sprung the name of the district. At no great remove from this vicinity, and somewhat nearer the county town, we become acquainted with the names of Bruntingthorpe, and Countesthorpe, and others, on whose distinctive prefixes local story (so far as the writer is aware) sheds no light. They owe their origin most probably to the fierce conflicts and sudden seizures and transitions of property and power which characterised and harassed the feudal times.

There are names and homes familiar to those of us who reside in Leicestershire that seem to be indigenous to its very soil—lands and family ties which pass in succession along a line which change and

death appear to sanctify, but which they are powerless to destroy. Such are those of Humphrey, Orton, and Bassett in the vicinity of Countesthorpe, the birthplace of the esteemed but now lamented friend who is the subject of this brief but affectionate tributary notice.

The late Mr. Christopher Bassett was born at Countesthorpe, October, 1796. In early life he was placed in a draper's establishment in Leicester, from which, as circumstances rendered it distasteful to him, he was soon removed. After spending some time as an apprentice in his native village, a wider sphere opened out before him in the cultivation of land and its relative pursuits. As he advanced in life there was no agriculturist in the wide circle in which he moved whose judgment was more highly appreciated or whose counsel was more frequently sought in all that related to the calling he so studiously and assiduously pursued; no one thought light of his opinion or had reason to repent vigilant conformity to his advice. The confidence placed in his judgment, not only as a practised cultivator of the soil, but as an upright and benignant citizen, was indicated, among other ways, by the numerous trusts which deceased persons solicitously and confidingly committed to his hands.

Nurtured in early life amid circumstances favourable to the development of youthful piety (for he was the child of a devout, anxious, and judicious mother), he was, in the comparative morning of his days, no stranger to those convictions which favour the observance of Sabbath ordinances, while he was accustomed to refer his deepening religious impressions to the ministry of the Rev. Mr. Vaughan (brother of the judge of that name, and the father of the distinguished clergyman of the Metropolitan Temple Church) who was for many years the vicar of St. Martin's parish, Leicester, and afternoon preacher at the village of Foston, situate not far from the residence of our esteemed but now departed friend. "Many a time" (he has been heard to say) "have I left that church to go and pray in the fields."

As his judgment matured and as habits of thoughtful reflection became grafted on his well-balanced mind, he cherished a decided preference for nonconforming principles and worship, and, becoming convinced of the scriptural character of believers' baptism, was received, in conjunction with his esteemed brother, Mr. Richard Bassett, who still survives him, into communion with the Church at Arnsby, the scene, for so many years, of the ministry of the celebrated Robert Hall, senior, and the birthplace of his still more distinguished son. This favoured spot, with its plain but commodious chapel, formed the centre of a number of villages and hamlets from which, in the absence of other means, the worshippers might be seen on the Sabbath morning wending their way, by carriage or on foot, to the unpretending but commodious house of prayer; thither indeed "the tribes went up to give thanks unto the name of the Lord." Nor was any face for a series of years more familiar to the worshipping and united company than that of the subject of this hasty sketch.

With a countenance always bright and radiant, with a carriage at

once self-respectful and unassuming, with a spirit in which native cheerfulness and sacred devotion were most happily combined, and with a heart as tender as it was manly, he moved for years among his companions in the faith of his Divine Lord, diffusing a silent but potent influence, the virtue and the fragrance of which remains to be more fully realised through the separating stroke of death.

Through the kindness of my esteemed friend and brother, the Rev. W. Fisk, the present pastor of the church at Arnsby, I have been favoured with the following minute from its records:—"January 3rd, 1838.—Brethren C. Bassett and William Walker having signified their acceptance of the office devolved on them by the suffrages of the church were acknowledged as deacons by its pastor, who then delivered an address on the duties of the deacons and members of a Christian church with regard to each other." This minute occurred in connection with the pastorate of Mr. Webb, now filling an important position in one of our northern educational institutions.

A small chapel existed at Countesthorpe the resident village of the deceased as well as of several families which were connected with the Arnsby church and congregation, in which it was usual to hold Sabbath evening and occasional week-day worship. As the population of this village increased, and as some of the members of the parent communion resident in this district were advancing in years, it was deemed expedient to form a distinct church and to realise the superintendence of a resident minister, but the esteemed subject of this hasty memorial retained his connection with the Arnsby fellowship and was a constant attendant on its ministry. In the language of the Rev. Mr. Fisk: "His attachment to Arnsby was deep and firm; he loved the very walls of that house of God. He was regular in his worship till the May of 1872, when he was first taken ill. Once after this, and only once, did he come to Arnsby again. It was on the first Sunday in July of that year. He had worshipped with us in the morning, and stayed to the ordinance of the Lord's Supper at its close. After the distribution of the elements, he stood up as he wished to say a few words. It was the last time. His words were few and well spoken, uttered with feelings of the deepest emotion, too deep for all he had to say. He felt and we all felt it was a final farewell. Tenderly did he commend the church to God. It was too much for the esteemed veteran; he sat down weeping like a child."

Men of the world, as the phrase is (by which generic term is meant, here, those of whatever temperament or outward position who do not attach supreme and therefore appropriate importance to the culture of personal piety), could not fail to respect and honour the deceased, while enlightened Christians of all denominations held him in unqualified regard; nor can I close this brief but affectionate tribute of Christian esteem more appropriately than in terms which were used when called in company with other esteemed brethren in the ministry, and a multitude of sympathising friends, to commit the remains of my deceased and valued friend to the silent grave:—

"Were I to consult my feelings on the present occasion, I should

take my place among the mourning family and friends, rather than occupy an official and more conspicuous position, since, in the decease of the late Mr. Christopher Bassett, I feel that I have lost not only an intimate acquaintance, but an esteemed and beloved brother and friend. Half a century has rolled away since I first visited this village, and since, therefore, the names of Humphrey, Bassett, and Horton became gradually familiar to me. For many years I was accustomed, on the evening of Shrove Tuesday, to visit it, and to occupy the pulpit for an hour in the old chapel, now superseded by this neat and more commodious house of worship; and, on such occasions, to be the evening guest (in company with others) of our departed and beloved associate. The precious moments spent beneath that hospitable and almost sacred roof, will be hallowed to memory as long as life endures.

“Our departed friend was a man of no ordinary qualities and endowments. His perception was quick; his understanding clear; his judgment sound; his principles enlightened and fixed; his heart warm and tender. He could be joyous without being frivolous, respectful without being servile, and resolute without being stubborn. He appeared to me to combine the moral excellencies of the man with the diviner graces of the Christian, in an admirable and unusual degree. His loss, in the sphere in which he was accustomed to move, will be deeply felt; his memory affectionately cherished; his virtues long fragrant; and none that knew him (who reverently revealed truth) can hesitate to cherish the belief that ‘though absent from the body he is present with the Lord.’”

The deceased, who for many years appeared to enjoy robust health, fell a victim to partial paralysis, and after lingering for some time, withheld from the usual exercise of his eminently social qualities, fell asleep in the hands of that adorable and Divine Redeemer, to whom he had habitually and prayerfully committed the keeping of his soul, leaving a mourning widow, who had been his affectionate and faithful companion through a long and happy pilgrimage, with four attached sons and one daughter, to mourn his loss, and to emulate his bright but unostentatious example. His elder brother, Mr. William Bassett, a useful and devoted servant of the Divine Redeemer, preceded him some few years to the “Father’s House” above. In the death we deplore, not only the bereaved family that mourns his loss, the Christian fellowship to which he belonged, the inhabitants of the village in which he resided, but the still far wider circle in which he moved has been deprived of one of its most useful but unobtrusive ornaments.

Some time must elapse before the plaintive tidings of the death of a judicious and affectionate parent can meet the ear of the eldest son of the deceased, who has, for a few years past, been resident in the distant colony of Australia. But sacred associations, maxims of true wisdom and prayerful solitudes, are independent of the outward accompaniments of our being; they hold their sway and assert their gentle and sacred influences, regardless alike of time and of space.

The solemn report will carry its momentous lessons with it. The tear of sorrow, the humble but firm resolve, and the voice from the tomb, are alike regardless of the winged tempest or of the foaming billow. The hallowed review, the heartfelt sigh, the tremulous prayer, the devout purpose (passing by the merely circumstantial accidents of our being), belong to the stricken race, the realm of thought, and the solemnly fleeting generations.

Amidst these pensive and desolating ravages of decay, and the disruption of endearing family ties, who can fail to be impressed with the sublime but characteristic apostrophe of the great John Foster:—"Who is that destroying angel," he exclaims, "whom the Eternal has appointed to sacrifice all our devoted race, advancing onward over the whole field of Time? He hath smitten the successive crowds of our hosts with death, and to us He now approaches nigh. Some of our friends have trembled and sickened and expired at the signals of His coming; already we hear the thunder of His wings, soon His eye of fire will throw mortal fainting on all our companies, His prodigious form will to us blot out the sun, and His sword sweep us all from the earth; for the living know that they must die."

Bells and Pomegranates ;

OR, THE GOSPEL AND ITS FRUITS.

IN sorrow or in joy, men have found a use for bells. When a soul was hasting away into the unseen, the passing-bell was wont to announce to the neighbourhood the solemn fact; and when, "the bitter parting over," a dead body is being carried to the narrow house appointed for all living, the tolling from the church steeple declares that all flesh is grass, and that the healthiest and strongest should prepare for the certain change. The merry ringing of bells, again, sounds out the gladness of hearts when the marriage of people of consequence is celebrated, or a national or local event of a happy kind transpires.

For alarm, nothing is more exciting than the fire-bell, at midnight pealing out its dreadful message; and for inviting sweetness, what more delightful than Sabbath-bells calling on us to go up into the house of the Lord?

" Say, how canst thou mourn ?
 How canst thou rejoice ?
 Thou art but metal dull !
 And yet all our sorrowings,
 And all our rejoicings,
 Thou dost feel them all ! "

Who invented bells we know not, but probably they were devised,

at a very early period of the world's history, by the musical genius of Jubal, who is called, in the fourth chapter of Genesis, "the father of all such as handle the harp and the organ." In Holy Writ there are but two special references to the use of bells. In the Prophecy of Zechariah, it is foretold that in the coming millennial days there is to be inscribed upon the bells of the horses "HOLINESS TO THE LORD." We find little of this kind of employment in our land for such instruments of music; but in a great continental city I have observed almost every horse employed for draught purposes, bearing a bell hung below or about his neck, and jingling as he trotted along. The prophecy I have referred to points to the time—would that it were come!—when every kind of traffic shall be carried on in a manner becoming the Gospel, and when Jehovah shall be recognised as "God over all, blessed for evermore."

The other scriptural reference to bells is in the description of the dress of the high priest of the Jews. (Exodus xxviii. 31, 35.) His outer garment was called the ephod. It was a coat most magnificently embroidered with gold and blue and purple and scarlet, and fine twined linen. Bound round the waist with a curious girdle or sash as richly wrought as itself, the ephod had above itself, on the breast of the high priest, an embroidered square of a similar pattern; and set in gold, and fastened on that square, were four rows of precious stones, three in each row, on which were engraved the names of the twelve tribes of Israel. The ephod covered only the trunk of the high priest's body. Worn underneath was a large garment, reaching down to his knees; it was called the robe of the ephod, and was all of blue. Round its bottom hem there was a strange fringe, composed of a golden bell and the imitation of a pomegranate, time about. The representations of pomegranates were made of blue and purple and scarlet wool; but the golden bells were real, and as the high priest went about his work, they rang in pleasant harmony. Especially was it incumbent on the high priest to wear this garment when he went into the holy place. As there he discharged the appointed service, the sound of the golden bells heard without, attested his being alive and active, and accepted in the intercessory work to which he was appointed. Pleading for the people, according to the will of God, the worshippers outside were emboldened to send up their supplications to Him who dwelt above the mercy-seat, when they learned, from the ringing of the golden bells on the robe of the ephod, that their advocate within the veil was prospering in his appeal on their behalf.

The Mosaic ritual was figurative throughout of the Gospel dispensation yet to come. In many parts it typified the person and the work of the great high priest, who was to appear and offer up a sacrifice sufficient for the sins of the world. The Jewish high priest, especially in his duties and his official dress, pictured to faith's eye the Redeemer who was to finish transgressions, and make an end of sin, and bring in an everlasting righteousness. Did he enter into the holiest of all with the blood of a victim whose body was then being

consumed amid the fire on the brazen altar? He spoke of the Messiah who should, in the fulness of time, with His own blood enter in once for all into the presence of God in heaven, having obtained eternal redemption for us. Did he wave the golden censor to and fro before the mercy-seat, and fill the place of the Divine presence with the perfume of sweet incense? He told of the great Intercessor who was to present the prayers of all humble supplicants before the throne on high, smelling sweet with the fragrance of His own perfect obedience to the death. Did he dress at times only in white? It was a foretelling of the absolute purity of Immanuel, and the spotlessness of His life. Did he bedeck himself in his beautiful robes? He was prefiguring the excellency and unequalled beauty of the Lord our Righteousness in the sight of Jehovah. The precious stones on the high priest's shoulders, with the names of the twelve tribes thereon, exhibited in figure how Christ should bear up with His almighty strength all who are His people; while the breastplate, with the same twelve names on its twelve jewels, was a prophecy of the infinite grace of the great Mediator, bearing on His very heart every one that hopes in Him.

What meant then the golden bell and the pomegranate, time about, fringing all round the hem of the robe of the ephod? The sound of these bells was very pleasant to the worshippers in the court of the tabernacle or temple of Israel, telling as they did of the advocate within the veil, who was acting for them and prevailing according to the will of God. We have a better High Priest, one who can never die, and who, having entered into heaven itself, now appears in the presence of God for us. And may we not well believe that the golden bells on His robe are those melodious declarations of love and those alluring promises which give life and gladness to the soul, and which have all their value and significance only as they are connected with Him who is the substitute and surety of sinners, and whose blood cleanseth from all sin?

If the joyful sounds of grace to sinners were prefigured by the golden bells on the robe of the ephod, we shall not err greatly in supposing that the pomegranates were types of the results which always follow a right hearing of the sweet melody of the golden bells. As every golden bell was followed by its pomegranate, so every Gospel message is, when welcomed, succeeded by its appropriate fruit. The pomegranate is not only beautiful to the eye, but richly luscious to the taste, and full of seed to extend the blessings already possessed by itself. So with the fruits of grace. Not one of them but is lovely to the sight of God and man. In themselves refreshing and delightful, they carry spiritual seeds for propagation of the same rich joy which they enwrap. Blessed, they give forth blessing: just as on the other hand the fruits of sin are cursed, and scatter seeds to spread the destructive malady all around.

Let us hearken to the tinkle of some of the golden bells upon our great High Priest's robe, and observe the fruits which follow. The melody of the whole combined is love,—sovereign, rich, and free; but

every one of them is articulate, and sounds out its own special message of tender grace. Every one, therefore, produces its own particular fruit; though truly, like the pomegranates on Aaron's garment, they have to God's eye, as it were, but one appearance: love in the creature, answering again to the manifestations of love by the Father of all.

Faith Cometh by Hearing.—A young man, a private teacher in the South of England, had become anxious about his soul.* His anxiety was deepened by the question put by a friend, "Are you a Christian?" He thought he had a right to answer, "Yes," because he had been baptized, and was a regular attendant at church. His friend tried to undeceive him, and showed him that unless he was truly a believer in Jesus, the Redeemer of the soul from wrath and from sin, there was no safety for him. Days and weeks passed by. The gloom thickened around him. He realised that he was yet without Christ, without God, and therefore without hope. He went to church, but his mind was absorbed with his own misery. He prayed, but relief came not to his wounded conscience, and he knew not how to escape from the horror of great darkness which hung around him. At length his spiritual ear caught a sound, as he was reading in the fifty-third of Isaiah. It was the ringing of one of the golden bells on the robe of the great High Priest; and sweeter far than any melody of earth did the words seem to him: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." In a moment he understood that Jesus had died for sinners: the one, perfect, and all-sufficient Sacrifice; and as his mental eye was turned to behold Him on whose robe the golden bells are ever ringing, he forgot his fear; he was absorbed in the contemplation of love and grace Divine; he cast his soul on the Saviour. Then another bell rang in his ear; a counterpart of the first sweet utterance of grace: "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Ah, those bells have been sounding in his ear, more or less distinctly, ever since. Sometimes, when the din and the bustle of earth for a little dull their sound, he no doubt becomes faint and weary; but he has only to stop the outer and open the inner ear to obtain reviving and strength. When those two golden bells which first calmed his troubled heart are heard again, clear and distinct, his step heavenward becomes firm, his eye brightens, the joy of his spirit is seen on his countenance, and his voice echoes the melody in the words, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

* The facts are taken from Tract No. 62 of the Monthly Tract Society.

*Zeal and Courage added to Faith.**—A missionary had long toiled among a tribe of the savages of South Africa. Shut out from fellowship with all Christians, in a barren and miserable country, where he had often to employ the "fasting girdle" (a tight bandage round the stomach) to mitigate the gnawings of hunger, his endurance was severely tested. But later on in his history came a more fearful and trying crisis. Rain had been long withheld, and gaunt famine stalked through the land. Hundreds died, and hundreds more crawled about like living skeletons, digging roots or trying to seize worms and other creeping things for food, in order to sustain their fast-flagging life. The priests of the heathen declared that the want of rain was occasioned by the residence among them of the servant of Christ. A chief and twelve attendants appeared before the missionary, and ordered him and his to leave the place at once, or violent measures would be employed to make him. Behind the missionary stood at the moment his wife, with an infant in her arms. Her husband quailed not: he boldly faced the armed band, and calmly replied, "We were unwilling to leave you. We are now resolved to stay at our post. As for your threats, we pity you, for you know not what you do. We have suffered, it is true, and the Master whom we serve has said in His Word, 'When they persecute you in one city, flee ye to another.' But though we have suffered, we do not consider that what has been done to us amounts to persecution. It is no more than we are prepared to expect from those who know no better. If resolved to get rid of us, you must take stronger measures to succeed, for our hearts are with you. You may shed my blood, or you may burn our dwelling. As for me, my decision is made. *I will not leave your country.*" Baring then his breast, and fearlessly confronting them, he added, "Now then if you will, drive your spears to my heart, and when you have slain me, my companions will know that the hour is come for them to depart." The savages were astonished. They could not execute their purpose: they felt that the doctrines which the missionary preached must be true.

And what could sustain the bold, unflinching courage which quailed not at such a trying moment? Only the sound of the bells on the robe of the heavenly Intercessor. "Fear not, for I am with thee; be not dismayed, for I am thy God. I will never leave thee nor forsake thee!" So rang the chimes in Robert Moffat's ear, and he feared not though thousands ten should set themselves against him. For fifty-two years he marched and toiled in Africa to the sweet music flowing from the skirt of his Master's robe; and still he is labouring, under the same cheering inspiration, with the view of sending out to the scene of his life-work a complete edition of the Scriptures, in one of the languages most extensively prevalent there.

Love to the Brethren.—In one of the same missionary's early journeys in Africa, he and his companions were sorely distressed for want of food and water. After a toilsome day they had arrived at a

* The materials for this and the two succeeding illustrations were obtained from "A Life's Labours in South Africa."

heathen village; but neither appeals to the compassion of the inhabitants, nor the offer of what little payment they could make, could procure the slightest relief. Nay, the missionaries were ordered not to come near the village itself; and, exposed to wild beasts,—hungry, thirsty, and weary,—they were compelled to remain in the open field. At sunset they observed a woman approaching. She carried a bunch of sticks on her head, and a vessel of milk in her hand. These she laid down beside the strangers, and hasted away. Speedily she approached again with a cooking vessel on her head; in the one hand a leg of mutton, and in the other a pot of water. Kindling the fire, she put on the meat, and prepared a meal for the travellers. Not a word had she spoken all this time; but at length, in answer to the loving questions of the grateful strangers, she said with tears running down her face, “I love Him whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, and therefore I cannot speak the joy I feel to see you in this out of the world place.” This poor African woman was the only Christian in that heathen village. When a child, her tribe had been sojourning near a Dutch settlement in the Cape Colony. There she had found her way to a school, and learned to read Dutch. The teacher had presented her with a Dutch New Testament; and though she had been constrained by her people a number of years before to remove with them far from any European habitation, the truth as it is in Jesus was the comfort of her life. The New Testament she always carried about in her bosom. Drawing it thence as she told her history, she said, “This is the fountain whence I drink; this the oil which makes my lamp burn.”

It is delightful to the follower of the Lamb to hear of such a hidden one hearkening continually to the joyful sound, and walking in the light of the Lord’s countenance while all around her were sitting in the very shadow of death. It was the bells on the Great High Priest’s robe which first attracted her heart and ever after sustained her, filling her with love to all her Master’s friends. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” This sweet sound drew her after Jesus; and then she heard another bell ringing: it said, “Love one another, as I have loved you.” Her heart, possessed by the love of her God and Redeemer, could not but obey; and as she laid her gifts at the feet of the brethren of Jesus, still another gladdening tinkle met her ear: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Peace and Joy in Death.—If happy hope, and unflinching boldness, and devoted love are awakened in human hearts by the ringing of the bells of which we are speaking, their notes are likewise enough to sustain the soul in the trying hour of death. Dr. Moffat tells of another African woman, who was fast hastening to her last home on earth. “Calling together her husband and their friends, she said, ‘Behold, I am going to die!’ Some started, others wept. ‘Weep

not,' she said, 'because I am about to leave you ; but weep for your own sins and your own souls. With me all is well. Do not suppose that I die like a beast, to sleep for ever in the grave. No : Jesus has died for my sins ; He has promised to save me, and I am going to be with Him.'"

Not less confident was the utterance of Hornel, a French Protestant pastor, who suffered martyrdom in 1683. For forty-four hours had he been tortured because of his unflinching confession of Christ. Every limb, every bone of his body had been broken, but he would not deny his Master. It was demanded of him whether he would acknowledge himself a Roman Catholic. Boldly he answered : "How, my Lords ! Had it been my design to have changed my religion, I would have done it before my bones had been thus broken in pieces. I wait only for the hour of my dissolution. Courage, courage, O my soul ! Thou shalt presently enjoy the delights of heaven." Shortly before the executioner relieved him from his agony by a death-stroke with his sword, the martyr turned his eyes towards his wife, who had been permitted to approach. "Farewell once more, my well-beloved spouse," said he ; "but know that though you may see my bones broken to shivers, my soul is replenished with inexpressible joys."

What could bear up the spirit under death in any form, but more especially under such dreadful anguish as Hornel and other martyrs for Christ have endured, save the sound of certain bells on the robe of the Royal Priest at God's right hand ? One of them rings out clearly this reassuring word : "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me ; for thou lovedst me before the foundation of the world." And another answers, "Let not your heart be troubled. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am there ye may be also."

Such cordials as these sweet words, heard by the ear of faith, excite a joyful expectancy in the soul, and buoy it up even amidst the waves of Jordan. And if, when all personal fears have thus been dissipated, there are anxieties about those to be left behind widowed and fatherless, there is a bell of which the sound once realised, dispels all such distress : "Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me." Often have I heard from the lips of one, who is now herself for ever at rest on the bosom of her Saviour-God, of the last hours of her mother. There were gathered round the couch a large family, mostly very young. The dying one had indeed been a model manager, devoted to her children, and toiling unceasingly for their welfare. Long had she trusted in and loved her Redeemer, and walked in the light of His countenance. When, however, the last trouble came upon her, and hope of recovery had to be abandoned, though ready to depart so far as she herself was concerned, the thought of her dear babes, and their future without a mother, sorely burdened her heart. The struggle was severe but not long.

Perfect peace soon again reigned within. It was the sound of this bell on the Great High Priest's robe that calmed her perturbed soul. With tenderest kisses and words of blessing she bade each little one farewell, not a tear fouling her cheek; and then she calmly laid her down, and breathed out her soul into the hands of Him who had promised to preserve her, and those whom He called her to leave for a time behind.

Comfort to the Bereaved.—Whoever has hung over a grave's mouth and heard the dull rattle of the earth as it fell and covered up the remains of a beloved relative, can comprehend the need of consolation at such a painful moment. Ah, there I have seen a strong man weep who never wept before; and when all was over, and it was needful to return to the desolate hearth, what a bitterness was life, bereft of all that could render it a joy! At such an hour, there is only one instrument of music that can be endured,—only one that can dispel the horror of great darkness brooding over the soul,—it is the chime of bells on Christ's garment, speaking of immortality and resurrection and the glory of the redeemed. Harken to the symphony: "Thy brother, thy sister, thy father, thy mother, thy wife, thy husband, thy son, thy daughter, shall rise again. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Fear not: I am the First and the Last: I am He that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of death and of the unseen world. Blessed are the dead who die in the Lord. They hunger no more, neither thirst any more; neither doth the sun light on them, nor any heat. The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

As the heart listens to this sweet melody, its pain is soothed, its empty aching removed. The thought of the happiness of the departed becomes a comfort to the one left behind. Murmuring is changed into resignation; the bitterness of parting into the anticipation of a joyful re-union; and the traveller girds himself again for his journey heavenward,—lonely somewhat, but not without consolation, because of the cheering notes which fall from the fringe of the great Intercessor's robe.

It was the sounding of these bells, telling of immortality and unfading joys, which led one to say, as he gazed on the cold, marble-like face of his dearest earthly friend, "Though the turning of a straw would recall him to life on earth, I would not turn that straw." Another declared that the delight which he experienced, as he listened to these bells on the morning after a dear son had breathed his last, was so great, that if he had had children to lose, he would willingly have parted with one every week to obtain such heavenly comfort. And assuredly if faith's ear were unstopped, and on the alert to catch the notes, how often would the bereaved Christian be like the Highland mother, who, singing the high praises of God, helped to carry the body of her drowned boy into her now childless home!

Conclusion.—Every bell has, as we have seen, its appropriate fruit, and there are bells to meet every need and every sorrow of life, and to make them productive of results glorifying to the Lord and good to man.

Here is one over-burdened with anxieties, arising from the pressure of family responsibilities and fears as to his own or his children's future. He catches the notes of one clear-ringing bell, which says, "Cast all your care upon Him, for He careth for you;" and the peace of God, passing all understanding, enters in and keeps his heart and mind.

Another is bowed down under a succession of disasters, and is crying, almost in despair, "Hath God forgotten to be gracious?" He hears a low sweet melody from the bells: "For a small moment have I forsaken thee, but with great mercies will I gather thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee." Like oil on heaving billows fall these words on his agitated spirit, and lo, there is a great calm.

A third is peevish and irritable, ready to take revenge, or apt to say harsh things, that rankle long in the minds of others. A bell, thrilling because of its unearthly tenderness, is heard, saying, "Walk in love, as Christ also hath loved us, and hath given Himself for us." And the meekness and gentleness of Christ steals into the heart, and there is a Sabbath in the soul and soft words on the tongue.

Selfishness tempts another. He shuts up his bowels of compassion. He grasps all he can for himself, and is unhappy in the indulgence of his greed. He is told of the unspeakable gift, and embraces his Redeemer; and as he lays hold of the "rich Almighty Friend," he hears a bell on His garment, which declares, "It is more blessed to give than to receive." The churl becomes liberal, and enters in a measure into the very joy of his Maker, the bountiful Giver of every good and perfect gift.

At times the believer in Jesus grows slack in the heavenward race, and feels the power of temptation to slumber or to wander. What shall rouse and nerve him that he may hasten on to the goal and win the crown? Let him but hear the bell which reminds us that "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness;" and the love of his dear Redeemer quickens the pulses of his affections, and casting off every weight, he arises and follows Christ. Or let him, as his strength is flagging, hear that other divinely musical and quickening utterance, "To him that overcometh will I grant to sit with Me in My throne," and his feet become "swift as the hinds," and bound onwards in the difficult upward way.

Providence with some may seem to be adverse: friends may be rapidly disappearing; disease may be weakening the frame, and the world be really receding fast; but if they with the ear of faith hearken

to the bell which speaks of "Jesus Christ the same yesterday, to-day, and for ever," they will have reason to triumph in the darkest hour. Whatever, indeed, may befall the humble believer, he has this one all-comforting bell, this effective charm to dispel gloom and drive off heart-trouble. Possessing Jesus, he has every spiritual blessing; and by His almighty power, Jesus will make "all things work together for his good."

Sad, beyond all words to describe, is the state of the man who has not received the Saviour's love into his heart of hearts. Whatever else may have been attained, he is in jeopardy every hour. To die without a living union to Christ is to perish eternally. But the Redeemer is knocking still at the door. He is beseeching sinners to accept Him as their salvation. When there is joy in the presence of the angels of God over their yielding to Christ, there will follow joy in their own souls,—a joy that will increase for ever. They will understand the sweetness of that bell on their trusted High Priest's robe, which tolls out the gladdening notes: "He is able to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them."

In the case of all who have really closed with the Saviour's gracious offer, the pomegranates in good time grow—the fruits of the Spirit assuredly appear. They spring, they flourish, however, only as the bells are heard,—as the love, and grace, and precious promises of the Lord are realised. Often ought the believer to listen to the sweet melodies, and satiate his soul with the music of these golden bells. Love, joy, and peace, long-suffering, gentleness, and goodness, will then grow apace upon him; and his Father in Jesus will be glorified, because he bears much fruit.—From *The Highway of Salvation*. By H. K. Wood—Religious Tract Society.

The Present Condition of the Jews :

A TESTIMONY TO THE TRUTH OF CHRISTIANITY.

THE existence of the Jewish people is an unanswerable argument for the truth of the Bible. Look at them. Where is there a parallel case to be found? Read the many predictions of the Bible concerning them; then read their history as written and delineated by their own and Gentile historians, and note the exact fulfilment. Emphatically they are "the nation that living shall die, and dying shall live; that trampled on by all, shall trample on all; that bleeding from a thousand wounds shall be unhurt; that beggared

shall wield the wealth of nations; that without a name shall sway the councils of kings; that without a city shall dwell in all kingdoms; that scattered like the dust shall be bound together like the rock; that perishing by the sword, by the chain, by the famine, shall be imperishable, unnumbered, and glorious as the stars of heaven." Such is the prophetic and the retrospective history of this wonderful people. As they are scattered over the earth, and are a distinct people among all nations, so they are the imperishable monument to all the world of the truth of the Bible. Nay, more, they are the imperishable though "involuntary monuments of the truth of Christianity, and of the Divinity of the Messiah whom their fathers crucified."

No man can read what the Bible says of the Jews, and with candour collect the testimonies of history, and of facts all around him, and remain an unbeliever. He must admit the truth of the Bible. If true, how momentous are its teachings to every individual! For it is not more certain that the Word of God concerning the Jews has been fulfilled than that every declaration of God will be accomplished. The truths of history, of philosophy, and of science men may neglect with but little harm; but the eternal destiny of every man is fastened, with more than adamant chains, to the great truth of salvation revealed in the Bible. For, saith the Lord God, "The word that I have spoken, the same shall judge him in the last day."

It must be obvious to every student of the past that God has held forth the Jewish nation as the model from which other people are to learn the principles of His moral government. In them He shows that natural causes are only instrumentalities in His hands for the development of the principles of His government. "Who gave Jacob for a spoil, and Israel to the robbers?" saith the prophet Isaiah. The response is specific, "Did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law." And by the prophet Jeremiah He saith, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel." "Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, . . . Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good." "And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them."

Secular historians rest in natural and political causes to account for the fall of nations. The true causes lie farther back. The natural and visible ones are only the instrumentalities which God uses to consummate His own purposes. The fire that destroyed Sodom and Gomorrah was not the original cause, but only the instrumentality,

for the Lord has told us that the true cause was their wickedness. It is thus that God teaches that the true cause of extinction of nations is their sin. The historian who goes no farther back than visible natural agencies, has failed to state the true and efficient cause for the ruin of nations,

From the treatment which the Jews have received all nations may learn their danger. They were the people of God's choice, and with them He made a covenant; but remember His treatment of them when they sinned. Though in the progress of the ages they "have been spoiled," "hid in prison houses," and "for a prey" and "a spoil," still they are not wholly destroyed, because of God's covenant. Why have they been cast off for these eighteen hundred years? The Apostle Paul replies, "Because of unbelief they were broken off;" not annihilated, because of the covenant and the promise of their restoration.

Now look at the nations where the Gospel was first published. What has become of them? They sinned, and they are wiped out. Other nations will also disappear. This is the danger which threatens the people proud of their power, or wealth, or freedom. All are in the hands of God.

The question naturally arises, Why did God thus severely treat the Jews? He has dealt so with no other people. When the old world, by reason of its great wickedness, was doomed to destruction, the flood was the executioner, and the sufferings endured were not protracted. When Sodom and Gomorrah were blotted out, fire made short work with the guilty city. When Babylon and Nineveh, Tyre and ancient Rome were destroyed, mercy was mingled with the judgment. Why this difference of treatment? for they all have sinned. Christ has clearly laid down the principle which justifies this discrimination: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The principle thus emphatically stated is that men are responsible in proportion to their advantages, and that consequently their guilt and their punishment must be in proportion to the privileges they have neglected or misused. The Jews had privileges and advantages given to no other nation. God was pleased to enter into covenant with them, promising the highest prosperity and happiness to them whilst they were obedient to His laws, and threatening the severest punishment in case of their disobedience. From the beginning of

their nationality He did more for them than for any, or for all other nations. He established them in the land promised to Abraham, their progenitor, as a theocratic commonwealth, giving to them the privilege of self-government, under judges of His appointment or of their own choice. He revealed unto them, through His prophets, His will; chastened them when they rebelled, and when penitent restored them to favour. He gave them the knowledge of the true God, and made them the depositaries of His law. His Providence was ever vigilant over them,—they were His constant care. The same sin in them was far more criminal and aggravated than it possibly could be in any other people. Hence the severity as the just recompense.

But why should it fall on that generation? As the light and privileges increased from generation to generation, so the sin became more intense and cumulative. This last generation, instead of condemning the sins of the past, approved of and practised them. Said our Lord: "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them (the prophets), and ye build their sepulchres." That sin rolls with accumulative power, and concentrates itself upon the last approving generation, our Lord thus asserts: "Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." God had borne with them for many ages; all proper methods for their reformation had been tried. They waxed worse and worse, until the cup of their iniquity was full; then forbearance could do no more, and the Saviour closes up this statement of their accumulated sin with this memorable lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

They had resisted all the evidence which Christ gave of His Messiahship,—they ascribed His miracles to satanic agency,—they persistently rejected Him,—they hated Him with murderous hatred,—they had deliberately determined upon His death by crucifixion. This for the time sundered the strong bonds of the covenant, and placed them beyond its protecting shield; it left them to the awards of justice, and the execution of that ancient threatening, "And I will bring a sword upon you that shall avenge the quarrel of My covenant." How avenge it? The immediate context adds, "And when ye are together within your cities, I will send the pestilence among you, and ye shall be delivered into the hands of the enemy." The Saviour, knowing that the time for the avenging of "the quarrel of the

covenant " was nigh again, wept over Jerusalem as He lifted His voice in lamentation, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

It is often asked, Why is this beautiful world the theatre of so much and such intense suffering? How is it consistent with the benevolence of God? Until we are so situated as to gather up and comprehend the results of God's government of this world, we cannot, by reason of our short experience and limited knowledge, accurately judge. At present we see only a part of God's ways, and that through a glass darkly. A time will come when we shall see the results, and shall understand how all the suffering is consistent with the benevolence of God. Even now we know that in every well-regulated human commonwealth, law with its penalty must be supreme. It is benevolence that forms and executes right laws, for justice is one form and outgrowth of benevolence. It is benevolence which builds the strong massive walls of the prison, and shuts up there those who outrage the rights and happiness of the virtuous. It is the province of benevolence, in the form of justice, to protect the good and obedient. If this works wisely and truly among men, imperfect as our laws are, how more perfectly must it work in the unerring hand of God!

This world, be it remembered, is hardly a speck in the vast material universe; and that all the inhabitants, from the beginning to the end, are scarcely an item in the countless myriads upon myriads of intelligent and accountable creatures whom God has called into being. Yet every intelligent being in the universe is personally and eternally interested in manifestations of Divine justice which are being here displayed. Hath not God so revealed: "And to make all men see what is the fellowship of the mystery (or truth), which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

Here it is the avowed eternal purpose of God, by means of the church, gathered out of this sinful world, and purged from sin by the blood of Christ, to make known his manifold wisdom to the principalities and powers in heavenly places. Why make this manifestation? Not for His own gratification, but their benefit. For here in this world, as nowhere else, is the true and unalterable nature of sin demonstrated. When the rebel angels were cast forth from heaven, the holy ones saw the meanness and the baseness of sin, also the deep abhorrence of God. But they could not then know its virulent malignity. They could not then know what might be the effect of forbearance on the part of God. Who could tell that they would not repent and return to allegiance if a solitary ray of mercy had lighted their intense darkness?

All these and many other things are settled by the demonstrations

made on this earth. God has shown to these holy ones that He was not cruel when He hurled the devils into their prison. He means to settle for ever the true nature of sin by demonstrating, through ages of diversified treatment, that it takes advantage of the patience and long-suffering of God to do still more wickedly; nay, worse than that, it pushes its way on with increasing determination through mercies planted thick along its pathway. Even at the cross, when God in mercy is offering up the sacrifice of His only-begotten and dearly-beloved Son, that He might save the guilty, then the deep and horrible malignity of sin was manifested in the sneers and taunts and mockery of the illustrious Sufferer. Such is sin. It takes advantage of the patience, the forbearance, the love, the mercy of God to go on to deeper depths of malignity and hatred.

All this lies open to the view of the heavenly principalities and powers, and they can have no misgivings as to the certainty of the malignant nature of sin, as to the degraded and viciously-selfish character it always involves, and of the inevitable misery which it produces. They must see, and with adoring wonder acknowledge, the manifold wisdom and benevolence of God in His treatment and final disposition of the incorrigibly wicked. And when the grand consummation shall come, and the redeemed from all time are gathered to the realms of the blessed, then it will be found that "where sin abounded grace did much more abound;" that, counting in all who have died in infancy, and including the long ages of the millennium, when the whole world will be densely populated, then I think it will be found that the overwhelming mass of all the earth's inhabitants will have been saved from the penalty and power of sin by faith in "the blood of the Lamb slain from the foundation of the world;" whilst, on the other side, the number of the impenitent and incorrigibly wicked, though great in themselves, is so comparatively small as only to illustrate the malignant character of sin and of necessary punishment. Then will the Lord say to His redeemed multitude, so great that no man can number them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The victory over sin will be complete and eternal. The principalities and powers in heavenly places, who watched and aided in the conflict, will share in the joy of the victory. And all the servants of God will be confirmed in holiness for ever.

But what, on the other hand, must be said of those reiterated declarations, so common in the present day, of the Fatherhood of God, as though He were so meekly merciful that He will not maintain His law or punish sin? God, as the moral Governor of the universe, must assert the claims of justice. And that He will do so the history we have passed in review establishes beyond the possibility of doubt. To whom does the Fatherhood of God apply? In its strict and full sense only to those who have entered into covenant with Him. "As many as are led by the Spirit of God they are the sons of God." It is only those who "have received the Spirit of adoption" who can cry,

"Abba, Father, . . . and if children then heirs; heirs of God, and joint-heirs with Christ." With them the covenant is sure, and cannot be broken. But no such words are spoken to the wicked. Our Lord said to such, "Ye are of your father the devil." They are "the children of the wicked one." And again, "He that committeth sin is of the devil." From their moral unlikeness to God, they cannot, in any true or real sense, be His children. Having chosen their part with His enemies, they must hear the terrible sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." The terrible doom which overwhelmed the ungodly and impenitent amongst the Jews may convince us that this is no empty threatening, no unmeaning menace.

Out of Christ there is no possibility of hope for any human being. Only in Him can we escape from the curse of a broken law and the ruin of sin,—a curse and a ruin more fearful far than that which came upon the doomed and guilty city. In Christ the atoning Saviour, the risen and interceding High-Priest, we escape from eternal death, and rise to heavenly blessedness. "Turn ye to the stronghold, ye prisoners of hope," and flee at once, before the judgment overtake you. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."—*Dr. Patton's Judgment of Jerusalem*—Religious Tract Society.

Short Notes.

THE WAR IN THE EAST.—The Eastern question, which for more than a year has been agitating Europe with the fear of commotions of which it was impossible to foresee the limit, has at length culminated in a war between Turkey and her Christian feudatories. The origin of the conflict must be familiar to all our readers. The provinces of Bosnia and Herzegovina, under the Government of Constantinople, unable any longer to endure the oppressions under which they had long groaned, resolved to endeavour to obtain redress by force of arms. Down to the present time the Turkish Government has been unable to subdue the revolt. The six powers of Europe have been engaged in a long series of negotiations to endeavour to procure the redress of these grievances without impairing the integrity of Turkey, but they have come to nothing. The neighbouring provinces of Servia and Montenegro, allied to the revolted provinces in blood and religion, had deeply sympathised with them, and after having long threatened to espouse their cause, proceeded at the beginning of last month to open hostilities with their Turkish oppressors. The Turkish Cabinet has

collected all its military resources to meet the crisis, and has called upon its feudatory, the Khedive of Egypt, to furnish his contingent—and a war of large dimensions is now raging in European Turkey. It is a conflict between the Crescent and the Cross; a war of creeds, in which the strongest religious sympathies and antipathies are enlisted, and which is likely to be of internecine rancour. The redress of the grievances of the Christians, which the powers of Europe were in hopes of obtaining by pacific means through their combined influence at Constantinople, appears now to be beyond hope. The Turkish Government was indisposed to grant it before the Servian outbreak, but will be less likely than ever to make any concession since the national feeling of hatred has been exasperated by the hostilities into which the Porte has been dragged on so large and so expensive a scale. It is repugnant to the spirit of the Mahomedan to cease to oppress where the power is in his hands, and the atrocities perpetrated in Bulgaria—feebly controverted by Mr. Disraeli—foreshadow the sufferings of the Christians if the Turks should be victorious. It would be out of place to speculate on the issue of the campaign. The enthusiasm of the Christians is opposed to the fanaticism of the Mahomedans. The Turks are numerically stronger than the insurgents and can bring a larger force into the field, but they want the sinews of war. They have been draining the country almost to the last mite, and have squandered the two hundred millions they raised by loans from the infidels in Europe, and are now insolvent and cannot obtain another farthing from the most credulous. It is by no means improbable that the Christians may be obliged to succumb, and although the great powers in Europe have resolved not to interfere in the contest the condition to which the Christians will be reduced in that case may arouse the sympathy and the indignation of the Slavs in Russia, and oblige the Governments to interfere for their protection.

The deep interest which the Eastern question has excited, more especially in this country, arises from the dread lest it should issue in a European war, in which England might find herself involuntarily involved as she was twenty years ago. Every effort was made to draw from the Prime Minister the true position in which the question stood after all these negotiations and conferences and meetings of Emperors; but the Sphinx was mysteriously silent. Happily, in the middle of last month, the public anxiety was relieved by the frank statements of the Foreign Secretary to a deputation which waited on him to press on the Government the necessity of maintaining a strict neutrality at the present crisis. He stated that "so far as it was possible to forecast the future of events, it was the most improbable thing in the world that in consequence of anything that is now passing within the limits of the Turkish empire, a general European war should ensue. It is an object with all the European powers to avoid a conflagration. The true guarantee of tranquillity was to be found in the fact that those who were supposed to be most interested in disturbing it, could not and dared not. Independently of the fact

that the Emperor of Russia was essentially peace-loving, from financial and other difficulties an aggressive policy was at the present time utterly unsuited to Russia." Her trade has fallen off to an alarming extent; her funds are at a low ebb; her public securities have fallen some twenty per cent., and many on the Exchange affirm that, notwithstanding the unexampled abundance of money she could not at the present time raise a loan except at a rate of interest not to be thought of. "But," said the Foreign Secretary, "the doubt was that however desperate an enterprise war might appear to the Czar and Russian statesmen, they might be forced into it by a portion of the Russian people." Lord Derby calmed our apprehension on this point when he stated: "I own that there is among a large part of the Russian population a very strong sympathy for the insurgent movement which is now going on in Turkey. There is, I will say, a powerful party there which desires, not, as is often said, mere relief from oppression of a province here or a province there—that is not the question at issue—but a party which desires the formation of an important Slavonic empire under Russian guidance and direction. But it is one thing to say that the party exists, and another thing to say that the power of action exists in its hands." It is, in fact, the dread of Russia's taking advantage of the present events to obtain the supremacy on the Bosphorus, if not the actual possession of Constantinople, which is the source of European anxiety, for such a consummation could not be effected without a European conflict, and it is satisfactory to learn that in Lord Derby's view the current of Slavonic sympathy in Russia may be kept completely under control by the Government.

CONSTANTINOPLE.—The present hostilities in Turkey which may be considered to all intents a religious war have led to various speculations as to the future of that country, which may not be undeserving of attention. One of the most important of these is the expulsion of the Turks from Europe, and the establishment of a Christian and Slavonic empire at Constantinople under the auspices of Russia. There can be little doubt that such a substitution of a Christian for a Mahomedan Government—though not, perhaps, under the auspices of Russia—is eventually not only probable but inevitable; but at present the accomplishment of it appears very remote. There are few, however, who appear to have contemplated the effect on the Mahomedan mind throughout the world of the substitution of the Cross for the Crescent on the battlements of Constantinople. Few events are more memorable in the progress of modern events than the rapid and vigorous revival of Mahomedanism in the East and in Africa. In India followers of the Prophet have hitherto been supposed to comprise one-eighth the population, but the census taken three or four years ago—the most accurate we possess—shows that they are one-third of the inhabitants, and that they number forty millions. That number is continually on the increase. The creed is

making further progress under an infidel Government than it did with all the rewards and encouragements of a Mahomedan proselyting Government. Without the able machinery of Missionary societies, through the unpaid but not altogether disinterested agency of their religious men, the number who annually transfer their allegiance from the gods to the Prophet is indeed extraordinary. The motive which lies at the bottom of these conversions would form an interesting and useful subject of inquiry. The progress of proselytism in Africa is said to be equally remarkable. All these millions of Mahomedans in all parts of the world regard the Sultan at Constantinople as the successor of the Khalif and their spiritual head, entitled to the same devotion and obedience as the Roman Catholics manifest towards the "successor of St. Peter." Within the last four or five years Yakoob Beg has expelled the Chinese from the province of Chinese Tartary and established an independent Mahomedan Government in its stead, and one of his first acts was to send a mission to Constantinople to seek a confirmation of his title from the successor of the Khalif. On the accession of the present Sultan, after the deposition of the late Sultan, Abdool Asiz, no sooner was the event known in India than the Mahomedan subjects of the Crown hastened to do homage to the new Khalif. The wire which he touches at "Room," as the Mussulmans designate Constantinople, vibrates from the borders of Tartary to the interior of Africa with scarcely less effect than the mandates of the Pope are conveyed from Rome to the bishoprics in the interior of China. The Mahomedan world regards Constantinople as the capital of their commonwealth, and any movement which might endanger the possession of it, still more which might entail the loss of it, to Mahomedans would create a universal feeling of fanatic rancour, and would expose the lives of all Christians within their reach to danger. Mahomedan fanaticism is inflamed by the annual pilgrimage to Mecca, where after the loss of their "Room," that feeling would be raised to a pitch which could not fail to imperil the peace of the world.

ROMISH TACTICS.—A considerable sensation was created last month by the abduction of the second son of Earl Nelson who has been surreptitiously induced to join the Romish communion. The Earl stands in the foremost rank of High Churchmen, but, however strong his sympathy with the doctrines and practices of Rome, has a strong antipathy to joining its communion. About three years ago he discovered that a nun had obtained access to his second son, then seventeen, who was preparing for Cambridge, with a view to entering the Church of England. She lent him books, appointed to meet him at Roman Catholic services, and carried on a correspondence with him unknown to his family. This produced a feeling of sadness in the youth, and his father, tracing it to the tendency of his religious opinions, placed him in the hands of an Anglican clergyman, in the

hope of having them rectified. The clergyman confessed him, and soon after assured his father that all was right. His mind was thus set at rest, and for three years he indulged the idea that his son was happy in the bosom of the Established Church. The priest who completed his abduction stated that the young gentleman who was supposed for three years to be preparing for ordination was all this while systematically using Romish manuals of devotion, and that the Anglican clergyman who was his spiritual adviser had encouraged him in the practice. He had been more especially studying a book prepared for the express purpose of training converts for the Church of Rome. He had informed the priest, Mr. Bowden, that his parents were alive, but as he had encountered their displeasure three years before, on account of his tendency to Rome, he had not acquainted them with his having adopted every point of Romish doctrine, and being about to make profession of its faith. He was about to leave London for a few days, and the priest, fearing to lose sight of him till he was safely lodged within the fold, informed him that as the only reason for his past hesitation was the fear of his father's displeasure, he was prepared to receive him without his knowledge, but, at the same time, strictly charged him to acquaint Earl Nelson with the fact of his reception on the day of its completion. The Earl left London on Saturday, and on his return on Wednesday found that his son had been received into the Romish Church at the Oratory at Brompton. The priest states that he never advised, still less encouraged, any deception of his father, but that, on the contrary, he strictly enjoined on him the duty of apprising him[†] of his reception the first time they met. Such is the Jesuit morality of the Vatican for which it expects applause. Earl Nelson complains of the indecent haste with which the deed was consummated, and the priest replies that inasmuch as the youth had been for three years studying Romish books of devotion and had been a Romanist in heart and sentiment, there could have been no such indecent haste as the Earl reprobates. He states, moreover, that neither he nor the tutor nor the spiritual guide was cognizant of the fact, and Mr. Bowden taunts the Anglo-Catholic with the imitation of Romish practices, and the use of Romish books of devotion. The ignorance which the Anglican clergymen plead of Mr. Nelson's being on the way to Rome while under his spiritual direction is doubtless true, but it is simple to an amusing degree; for what can be a more useful preparation for the Roman Catholic Church than the teaching of the Anglican clergy, as may be shown by hundreds of instances. Anglicanism is not, as formerly, the half-way station to Rome, only because it has been moved so much nearer to it; and the chief difference now existing between an Anglican clergyman and a Roman Catholic priest is merely a matter of consistency.

NONCONFORMITY IN THE NAVY.—The conduct of the First Lord of the Admiralty in reference to the discord between the captain and the

chaplain of the *London* has been made the subject of a debate in the House of Commons. It was introduced by Mr. Ashley, who stated that Captain Sullivan was a distinguished officer of thirty years' service, and the chaplain, the Rev. Mr. Penny, belonged to the High Church party, and was, in fact, of the very highest order of priesthood. It was scarcely possible for such discordant elements to be pent up for many months in a vessel at sea without producing an explosion, and there were constant dissensions from the time the vessel left London. The first cause of discord appears to have been the commander absenting himself from communion, as he refused to receive it from the hands of the chaplain. This need have given no umbrage, as a Roman Catholic or Presbyterian captain would have done the same. Captain Sullivan had, moreover, directed that the service, which was held on Sundays on the quarter deck, should be shortened by limiting the amount of chanting, so as not to interfere with the working of the ship. He likewise directed the week-day service to be limited to prayers. The chaplain was greatly annoyed at this interference, and manifested his displeasure by cutting the captain and behaving to him in so disrespectful a manner as to incur the displeasure of the Admiralty. The chaplain had also embellished his stole with three gold crosses, to which Captain Sullivan objected as a "non-regulation uniform," and as not being sanctioned by the Admiralty. On the arrival of the vessel at the Cape, the captain made his complaint on these matters to the Commodore, who sent them on to Admiral Cummins at Calcutta; he refused to grant, as solicited, a court of enquiry, and only directed the chaplain to discontinue wearing the three gold crosses, but he refused to comply with the Admiral's order. The Admiral then referred the matter to the Admiralty, and stated that in his opinion Mr. Penny had not acted in a manner due from one officer to another. The Admiralty refused to pass any order on the subject, which afforded a triumph to the chaplain. He also had written to the Admiralty in reference to the order of the Admiral to discontinue the use of the crosses, that he could not consistently obey it, that he had worn them for ten years and given no offence to anyone but Captain Sullivan, omitting to mention that there were also *fifty-two* Nonconformists on board. To this refusal to obey the order of the Admiral, which he repeated in his communication to the Admiralty, my Lords made no order, but said that, in a matter so indifferent, he should give no unnecessary offence to anyone, and the difference was thus left to rankle to the destruction of harmony on board the vessel. In consequence of these transactions, on a recent occasion, the chaplain, when seated at table, refused to rise as all the officers did on the entry of the Admiral—and this on board a man-of-war—saying that he had nothing to do with the Admiral and was under the Lords of the Admiralty. They disapproved the conduct of both parties, and at length came to the conclusion that so long as these two officers remained together there could be no chance of harmony, and they had decided to remove both. Before

leaving the *London*, Captain Sullivan addressed the Admiralty, making formal complaint against Mr. Penny of gross misconduct and again demanded a court martial, and the Admiralty called upon the Chaplain for an explanation. In his explanatory letter, he brought the grossest accusations against the captain; but the letter of explanation was not sent to Captain Sullivan, and he never saw it before the morning preceding the debate. This disgraceful attack on his character by one who holds an appointment from the Crown in the Royal Navy, rendered it still more imperative on the Admiralty to grant him the opportunity of vindicating himself through the usual medium of a court martial, which he has thrice demanded without success. The denial of it is an act of injustice, more especially as while he has been removed from his command, and punished by a heavy pecuniary loss, the chaplain is still continued in his position.

The Admiralty was defended by the First Lord, Mr. Ward Hunt. The speech was not distinguished for much vigour, and the only charge brought against Captain Sullivan was that on one occasion he had risen in the midst of the sermon and walked away; a circumstance which he explains by saying that the chaplain was preaching at him. Mr. Hunt endeavoured to disprove this by saying that as it was an old sermon it could not be correct; as if an old sermon might not contain as offensive an innuendo as a new one, or as if an innuendo might not be inserted in one a year old as easily as in one not a week old. Mr. Goschen closed the debate, and maintained that if in the course of these dissensions the captain had been led to use indiscreet expressions, it was not necessary for the discipline of the Navy to remove him from his command and subject him to a heavy loss; a reprimand would have been sufficient. But the superior, he said, had been punished, and the inferior, who had adopted "the newest form of the Church of England service," had been left. The motion submitted to the House was—"That in the opinion of this House Captain Sullivan should not have been removed from the command of one of Her Majesty's ships for any alleged error, shortcoming, or neglect of duty without having been given him, if he desired it, an opportunity of explaining or defending his conduct before a competent court." The motion was supported by all the naval officers, and the House showed its disapprobation of the proceedings of the Admiralty by a narrow majority of twelve in a Conservative Parliament.

THE CLERGY AND INTEMPERANCE.—Last month the Archbishop of Canterbury brought before the House of Lords the memorial he had received with the signatures of 10,000 of the clergy, soliciting the appointment of a Select Committee to investigate the prevalence and also the alleged increase of habits of intemperance, and to inquire whether they have been affected by recent legislation. The memorial simply supplied the information within the reach of the memorialists,

without encumbering it with any suggestions regarding the means of checking them, which might have given rise to premature controversy, and the inquiry was granted by the House, although some of its most eminent members seemed to think that it could not result in any good, and would be altogether useless. The ultimate result of any such inquiry must, of course, be expected by its promoters to be some diminution of the pernicious habit, and there can, therefore, be no lack of opponents to any such agitation in a country in which twice the amount is consumed in drink as the whole revenue of the year amounts to. To stifle inquiry some deny the increase of habits of intemperance, while others affirm that all the efforts hitherto made by Parliament to control drink have proved abortive, and it is therefore useless for it to enter upon any fresh investigation which cannot fail to agitate the country and to disturb the large interests involved in the liquor traffic; but these statements only serve to point out the propriety of an inquiry which shall rectify misconceptions and mis-statements, and enable us to form more correct views of policy. It is just possible that drunkenness may not be on the increase, and that there may be fewer palpable instances of men who make themselves amenable to the police by being openly "drunk and disorderly;" but no one questions the extensive and deplorable existence of intemperance, or denies that "most people drink too much, and that a fearfully large portion of them drink themselves into workhouses, hospitals, gaols, lunatic asylums, miserable dependence, and untimely graves." All this wretchedness and this national degradation is due to intemperance, and it is an imperious duty to endeavour to check it. If it be true that Parliament has hitherto worked, and worked in vain, that is no reason why it should fold up its hands and allow this national evil to take its own course to the bitter end. It does not act thus in the case of smallpox, or cholera, or any other disease.

It used to be observed that the condition of the lower classes must be improved before we can expect any diminution of these habits. Within the last twenty years their condition has been improved, the wages of the working man have been raised to a higher rate than has ever been enjoyed before in Great Britain, and his leisure has been increased by a diminution of the hours of labour; but this has only increased the profits of the publican. In scarcely one instance in twenty has the family dwelling been rendered more decent and comfortable by this improvement in the means of living; but while the home becomes more wretched and repulsive the public-house becomes more garish and attractive. There can be little doubt that, with the increase of our population, and of heavy and oppressive occupations, the comforts of the poor have been grievously abridged. As well observed by a weekly contemporary, the arrangements of our social life are changed for the worst. "Our ancestors had playgrounds or dancing grounds in all villages, and open spaces for play in all large towns. In those places, men, women, and children could healthily amuse themselves; racing, ball playing, cricketing, quoiting, dancing

till they were tired and found nothing so pleasant as going home to sleep." But these appliances are no longer available, work is increased, and the comforts of relaxation are diminished. After a day of severe toil, the artizan and mechanic goes back to his wretched hovel, where everything has an aspect and a feeling of misery, and he resorts to what may be called his club, the public-house, which has been fitted up to attract him, and there he finds cheerful association, and the temptation to drink becomes irresistible. The public-house must be supplanted by some powerful rival before we can expect it to be abandoned; and that rival must be found at home. Parliament may not be able to effect such a social and domestic reform, which would be the most effectual remedy; but the inquiry instituted by the House of Lords cannot fail to do good, if in no other way, at least in rousing the attention of the country to this important question, and the 10,000 clergy who, amid the bitter theological controversies of the day, have taken an interest in it deserve much credit for their exertions.

A proposal was made in the House of Commons to be associated in the labours of the Select Committee of the Upper House, but it fell to the ground, which is much to be regretted. It is too late in the session to bring up the subject again, but it would be beneficial to the interests of sobriety if an effort were made early in the next session to secure the appointment of an independent committee to make the same investigation which is now in progress in the House of Lords. On a question of such great national importance a double inquiry would not only not be superfluous, but might be advantageous, more especially as there would probably be a double discussion of any proposal which might grow out of the inquiry.

We venture to throw out a suggestion that the Dissenting ministers should follow the laudable course of the clergy, and prepare a memorial to bear the signatures of all denominations, and to be presented at the opening of the next session to the House of Commons, praying that they would likewise appoint a Select Committee to inquire into the prevalence and alleged increase of habits of intemperance, and whether they have been affected by recent legislation. Even if the petition should not altogether effect the object proposed, it would show the Parliament and the nation that the Nonconformist pastors take as deep an interest in the suppression of intemperance as the clergy of the Established Church, and this is a most desirable object. The free churches of England are, we believe, sufficiently strong in numbers to furnish as large a list of signatures as the clergy obtained for their memorial, and the approaching autumnal meetings of the various denominations afford a suitable opportunity for obtaining united action in the circle of each one.

The Ecclesiastical Establishment in India.

To the EDITOR of the BAPTIST MAGAZINE.

SIR,—I exceedingly regret that, owing to my having changed my place of residence, I did not receive a copy of the BAPTIST MAGAZINE for June till towards the close of the month. Had it reached me earlier I should have asked you to correct, in your issue for the current month, what I deemed very serious misrepresentations in the "Notes" of that number, with reference to Ecclesiastical Establishment in India. Although it is now rather late to do so, I trust the importance of the subject will induce you to permit this communication to appear in your next number.

The writer of the "Notes" contends that the chaplains in the service of the Government of India have always been considered "an appendix to the military department; they are designated military chaplains, and their rank and pensions have been regulated accordingly, and their appointments, moreover, are made to military stations." He contends, in fact, that there is no Ecclesiastical Establishment in India, and that the Bishop of Calcutta and the other bishops are but chaplains-general to the forces. The facts of the case, however, are all against this contention. The control of the chaplains is not vested in the military department, but in the bishops and the local Governments; Roman Catholic priests who receive Government pay are designated "military chaplains," but I do not find that the Church of England chaplains ever bear this name, although some are styled "civil chaplains;" the Bishop of Calcutta is not a military subordinate, but a civilian of high rank, who receives a salute of but two guns less than the Commander-in-Chief, the second in rank and importance of all the great men in India; and as to the chaplains being appointed to military stations, let me give you, as a sufficient comment, a list of the State-paid clergy in the City of Calcutta:—

St. Paul's Cathedral . . .	Bishop, Archdeacon, 2 Chaplains.
St. John's Church . . .	1 Senior Chaplain, 1 Junior Chaplain.
St. James' Church . . .	1 Chaplain.
St. Peter's Church . . .	1 Chaplain.
St. Stephen's Church . . .	1 Chaplain.
St. Thomas' Church . . .	1 Chaplain.
St. Thomas' Church (Howrah) .	1 Chaplain.

Of not more than two of these churches, and these having one chaplain each, can it be said that they are maintained for the sake of, or that they are frequented by, the military.

The writer, after this, seems to shift his ground a little when he says that "the clergyman employed by Government are intended to give religious instruction to its servants, and not to its subjects."

Here the word servants does not mean soldiers only, but civil officers as well. It is true that the chaplains are not allowed to evangelise among the natives, and what a comment on the State Department of Religion this restriction furnishes! But the writer must be aware that the European and the East Indian community, not connected with Government, is now, in the presidency and some other towns, a considerable fraction of the population; and, among these people, the chaplain moves and works in precisely the same arrogant, meddlesome, despotic spirit as his priestly brethren manifest in rural districts in England. The chaplain of St. James's Church ministers to a congregation similar in nearly all respects to mine in Circular Road, with two important differences—that ours is the poorer congregation, and that we maintain the fabric and the ministry at our own cost, while they have everything done for them by the Government.

Much is attempted to be made of the fact that "Roman Catholic priests are paid for their religious ministrations to Catholic soldiers, and the Presbyterians are supplied with the ministers of the Kirk." But Roman Catholic chaplains hold no official rank in India; and, as to Presbyterians, it should be borne in mind that there are no chaplains of that communion except those belonging to the Established Kirk of Scotland. The object of the writer appears to be to show how fairly Government distributes its support among different sections of the Christian Church; but a reference to official lists will make it evident what an impossible task he has attempted. For, according to one of these lists before me, there are but five Presbyterian chaplains, of whom two are attached to Highland regiments. The number of Church of England chaplains in Bengal is fixed at ninety. Can it be maintained that the proportion of Presbyterians to Church of England members in the service of Government is as ninety to five?

But supposing it could be shown that the Government is perfectly fair in this matter, and provides for all the different religious views of the Christians in its service, what is gained as regards the question before us? Nothing, Sir, nothing; for the fact that the spoil is equally divided does not lessen the injustice of taking it from the poor Hindus and Mussulmans of India.

I suppose it was to prove this spirit of fairness that the fact is also noted that Dr. Marshman was offered a suitable pecuniary acknowledgment for his services to the company's soldiers at Dum Dum. We have heard of similar offers having been made since; but why did the writer add concerning this that it was not necessary to say it was declined? By that refusal Dr. Marshman protested against State pay for religious services, and as the writer mentions his act with apparent approval, he cannot consistently blame us for the efforts we are putting forth to restrict, if not to put an end to, the maintenance of this Establishment out of the revenues of India.

To show, I presume, the exclusively military character of the

chaplains, the following statement is made: "At the ordinary civil stations the spiritual wants of the community are supplied, at their own expense, through the agency of the Additional Clergy Society." The looseness and incorrectness of this statement appear on the surface; for, if it is strictly true, what need is there for the Society? and what need is there for civil chaplains? But there is something, Mr. Editor, in the background, which should be known. The grants from the Society and the collections at the different stations are largely supplemented by grants from Government—a most insidious way of increasing the power of the Church of England, without letting it appear that there is any augmentation of the number of chaplains.

There are other reasons besides their military character for continuing to maintain the chaplains, which the writer proceeds to state. The Church of England differs so much from the Ecclesiastical Establishment in India in other points, as to make it wrong and impolitic to adopt "that course of action on the banks of the Ganges which may be perfectly appropriate on the banks of the Thames." And, in the first place, he states that "while the emoluments of the Established Church in England are calculated to amount to eight or ten millions, the pay of the Government chaplains and the three bishops and three archdeacons at Calcutta, Madras and Bombay, does not exceed £150,000 out of a revenue of fifty millions." The English reader would not perhaps notice here that the writer speaks only of pay; nothing of pensions, travelling allowances, the building and repair of fabrics and other incidentals of a Government establishment. The pension rules are liberal, and pensions may be drawn after only seven years' service; after seventeen years' service chaplains are entitled to more than one-third of their pay. As to the cost of building and maintaining church fabrics, it is almost impossible to speak with certainty, for these are, even in stations occupied by the Additional Clergy Society, under the care of officers of the Public Works Department. If we could ascertain the cost of materials, native labour, &c., we could not ascertain how much should be debited for supervision and control. And though the amount may be small, yet for a country so poor as India is—a country already taxed beyond the power of the people to endure it—the sum is a large one. There are certain items of expenditure in connection with every Government which cannot be avoided, and these are by far the largest. When taxes press heavily, and economy is the order of the day, these larger items can seldom be reduced. But there are a number of other items, small in themselves, but amounting to a large sum in the aggregate, which can be reduced or altogether swept away. It is by lopping these lesser branches off that taxation is lightened.

After all, the smallness of the amount has little or nothing to do with the principle. Theft is theft, whatever the amount stolen may be, and the injustice of taxing the people of India for the support of those who minister in holy things to Europeans resident but for a time in the country—men alien in race and religion—is injustice,

whether the amount be one hundred and fifty thousand pounds or one hundred and fifty shillings.

The next point insisted upon is the difference between the position of the Church in England and that which it has in India. I must quote the writer's own words here, as it is likely our friends of the Liberation Society will have some fresh light thrown by them on the question of their objects and aims:—"The Established Church of England has an antiquity of ten centuries and more, and enjoys corresponding influence, and is invested with venerable and lofty dignities and claims to take precedence over the State, inasmuch as the firm is Church and State, and not State and Church. The bishops are peers, and sit in the House of Lords, and the primate ranks next to the royal family. It must be disestablished before there can be perfect religious equality between Churchmen and Dissenters. In India the small body of chaplains* has no higher rank than the other departments of the public service. There are no canons or prebends, or any of the numerous offices attached to a cathedral, and even the metropolitan receives a salute of two guns less than the commander-in "chief." There may be some childish enough to put forth a claim, such as is here referred to, on behalf of the Church of England, even in our day; but the readers of the BAPTIST MAGAZINE do not, I hope, require to be informed that it is not any supremacy of the Church over the State that Liberationists desire to abolish, but the unholy alliance which entitles the State to exercise precisely the same control over the ministers of the Church in England as is exercised over the chaplains—that degrades the minister of Christ by making him, even in the performance of his ministry, to be but the servant of the State. And as to position and dignities, are the cases really different? The chaplains have no *higher* rank than those belonging to other departments of the public service, but they *do* rank *as high*; the archdeacon taking rank with major-generals and civilians of twenty-eight years' standing, senior chaplains with lieutenant-colonels and civilians of twelve years' standing, and junior chaplains with captains and civilians of four years' standing. These civil and military officers are the nobility of India, and the chaplains rank with them in virtue of their State-pay and State-connection. Even the natives have learnt to distinguish the chaplains from the vulgar herd of Christian ministers by the title Lal Padre the red, *i.e.*, the grand Padre; and the salute and other honours paid to the bishop have taught them to speak of him as the Lal Padre—the Lord Padre.

The reason why the chaplains treat the missionaries with superciliousness is not, it is asserted, the connection of the former with the State, but it is to be found rather in the growth of Ritualism. I believe ritualism has increased the arrogance and bigotry of some of the chaplains; but the lives of early missionaries show that, before the rise of Ritualism, their State privileges were used by the chaplains to

* The reader will please remember that they number 154.—A. W.

thwart many good men in their efforts to impart spiritual instruction to their fellow-countrymen in India.

In support of the advice tendered to the Disestablishment Association in India to "reconsider their new policy," two arguments are brought forward in the "Notes." The first is that it involves the introduction into India of all the bitterness of religious antagonism which rages in England. This cannot be true, for it is already there; State-paid clergy carry it with them wherever they go. When the present Ecclesiastical Establishment of the Government of India has been abolished, we hope to see it greatly diminished.

The second argument for this advice is, "That the prospect of extinguishing what is called the Ecclesiastical Establishment in India is utterly hopeless, at least in the present generation." I read these words with grief, and astonishment mingled with indignation. The organs of obstructive parties have made us familiar with this style of argument in reference to almost every struggle for freedom, and every noble effort put forth to put an end to great and long-established abuses; but it is something new (and very saddening) to see it paraded in one of our own periodicals. Why, Sir, if there were no prospect of our cause succeeding for centuries to come it would be no less our duty to protest against a scandal and a wrong.

As to the 60,000 European soldiers "drawn from the lower ranks of society," we have no fear that they will be left "to indulge, without any religious restraint, in every kind of excess," even if the stipend of the chaplains were at once withdrawn—and, be it remembered, we urge no hasty or violent measures. Already these soldiers are cared for in many places by earnest Christian men and women, who give their time and energy, without contributing to perpetrate a wrong upon the natives of India in the name of Christianity. I have yet to learn that they are less successful than the chaplains in keeping the British soldiers from sinful excesses; but I have heard of some of them being hindered in their work by restrictions that are directly traceable to the official positions of the chaplains.

How much did Havelock's saints lose by being withdrawn from the spiritual care of the Government chaplains? Did they "indulge in every excess and bring Christianity into contempt before the natives?"

As to what is said about the missionaries being sent out "not to minister to European congregations, but to preach the everlasting Gospel to the Hindus and Mussulmans," and that "the functions of the Government chaplains cannot interfere with their labours," I will only remark here that every misrepresentation of Christianity, every scandal in connection with Christianity, every wrong perpetrated in the name of Christianity in India is a hindrance to them in their work, and, if it were not so, it would be their duty as true "friends of India" to lift up their voices against such. I rejoice to know that they are not unmindful of their duty; but when the writer states that "the Dissenting missionaries at the Bengal presidency have formed themselves into a Liberation Society," he manifests the same bold

disregard of facts that is characteristic of the whole of this astonishing "Note." They have not "formed themselves" into such a society, but they have helped nobly in forming one, and I have too much respect for them to allow of the belief that they will take the advice which is given them. There is nothing new that is also true in the arguments advanced. We heard them all at a meeting held in Calcutta towards the close of the year 1874, and the result of that meeting was the formation of a Liberation Society for India!

I do not know whether any missionary society forbids its agents to minister, to some extent, to European congregations. If any society does so, I think it acts wrongly and foolishly. I went out to India for the purpose of ministering to a congregation composed entirely of Europeans and East Indians. I therefore felt myself free (and would have done so even if I had previously read this "note") to move at the first meeting of ministers and laymen which was ever held in Bengal, in reference to this movement, a more radical resolution than the mild one some friends had contemplated. This was carried, and it was to the effect that we deemed it desirable that steps should be taken to put an end to the present Ecclesiastical Establishment of the Government of India. I hope I may be spared to return to India next autumn, and I promise you, Mr. Editor, to do all I can to further the interests of the new association. The perusal of this Note will make me more zealous, as it is the chief object of the association to create an interest among the friends of religious liberty in England in this question, to diffuse information about it, and thus to correct such misrepresentations as those to the propagation of which the BAPTIST MAGAZINE has, for once, however unwittingly, lent itself.

ALBERT WILLIAMS,

Minister of Circular Road Chapel, Calcutta.

[*Mr. Williams's letter reached us too late in the month for reply until our next issue.—ED.*]

Reviews.

JOHN THE BAPTIST: a Contribution to Christian Evidences. The Congregational Union Lecture for 1874. By H. R. Reynolds, D.D. Second Edition. London: Hodder & Stoughton. 1876.

WE cordially welcome this new edition of Dr. Reynolds' able and learned lectures on John the Baptist. Our second perusal of them has greatly

deepened our sense of their solid and abiding worth, and we are thankful to the author for directing attention to a subject of commanding interest, though unfortunately it is little studied. There are many misconceptions as to the nature of John's mission, and his place in the Divine dispensations, even among well-informed Biblical students, and there are very few who will not learn many things and, at least, acquire clearer

and more consistent ideas of John from these valuable lectures. Their scope is wider than may at first sight be imagined, inasmuch as they discuss, not only the life, the character, and the work of the great forerunner, but all his external surroundings, political, social, and religious, and dwell on all the circumstances which throw light on the meaning and effect of his wonderful career. A book richer in information, and showing a more perfect mastery of its subject, it has rarely, if ever, been our lot to read. The third lecture, on "John the Exponent of the Old Testament Dispensation," though necessarily discursive, is a masterly dissertation on the origin and growth of the most important institutions of Judaism—the priesthood, the prophetic order, the Nazarites, and the Essenes. The toil involved in the preparation of this lecture must have been immense. Dr. Reynolds is thoroughly familiar with all the authorities on the various branches of his subject, ancient and modern, Jewish and Christian, orthodox and Rationalistic, and has brought to the study of their works a fine critical and historical insight, and a rare breadth and soundness of judgment. He is equally at home with the Jewish, the Roman, and the Oriental schools of philosophic and religious thought, and has powerfully traced the influence of each in the many-sided life by which John was surrounded. John's own position as the connecting link between the old economy and the new is vividly sketched. We do not, of course, endorse our author's views on the question of baptism; they seem to us to lead to the entire abrogation of this ordinance as well as of the Lord's Supper. But, this apart, the work has given us profound satisfaction and delight. Its apologetic value is, moreover, as great as its historical and doctrinal, and, indeed, in these and all other respects it is, and long will be, the book on this fascinating and important branch of New Testament study. Let us add that it is well worth reading for its chaste and scholarly style. There is in it a refinement, an eloquence, and a force which give to it an altogether exceptional charm.

MESSIANIC PROPHECY: its Origin, Historical Character, and Relation to New Testament Fulfilment. By Dr. Edward Riehm, Professor of Theology, Halle. Edinburgh: T. & T. Clark. 1876.

THIS small volume is an expansion of three articles which appeared some years ago in *Studien und Kritiken*, and the re-publication of which has been loudly called for by many German theologians of note. The author has acted wisely in complying with the request so urgently pressed upon him, and the translator (the Rev. John Jefferson) has laid English readers under great obligations in introducing the work to them. It is on a subject of acknowledged importance, and a mastery of which is indispensable to a comprehension of both the Old and New Testament Scriptures. Dr. Riehm is a bold but reverent student, and has conducted his elaborate investigation in a free and truth-loving spirit. Messianic prophecy he regards in the wider of the two senses in which the term is used, i.e., as "including all the Old Testament predictions concerning the final completion of the Kingdom of God and the connected glorification of His people." He endeavours honestly to show the extent to which the Old Testament anticipated the facts and doctrines embodied in the New, and dwells in detail on the more important predictions. He lays great stress (and rightly) on our ascertaining both the sense in which the Divine Spirit intended a prophecy to be understood, and the sense in which the prophets themselves understood it. The local circumstances and colouring are taken into account, the historical meaning evolved, and the fulfilment of the various predictions indicated. The author's method seems to us to be a wise and effective one, and its adoption saves us from the strained and arbitrary interpretations into which many Evangelical theologians have fallen. He writes with a deep sense of the greatness of his theme, with large and varied learning, with acuteness and soberness of judgment, and he has, therefore, produced a work

which will materially contribute to a more intelligent understanding of this momentous branch of theological science, and we are pleased to observe that he contemplates the publication of a work on the entire theology of the Old Testament.

THE UNSEEN UNIVERSE; or, Physical Speculations on a Future State.
By B. Stewart and P. G. Tait.
Fourth Edition. Revised and Enlarged. London: Macmillan & Co. 1876.

It speaks well for a work of this class that it should, in the short space of twelve months, have reached its fourth edition. We gave a brief summary of its main position immediately after its first appearance, and expressed our conviction that it would prove to be one of the most

valuable contributions to the controversy with scientific unbelief which recent years had seen. That conviction remains unshaken. We do not now any more than formerly agree with all the theological principles of the authors, or with all their interpretations of Scripture, but their learning, their reverence, their candour are conspicuous throughout, and they have, as it seems to us, shown that even on scientific grounds we must believe in an unseen and eternal world. The main features of the new edition are the avowal of the authorship, and an introduction of some twenty-two pages, in which the authors state more fully their main design, and answer some objections which have been urged against their work. It has throughout been revised, and in some places considerably enlarged, and as it is now published at a greatly reduced price it will doubtless command an extensive circulation.

News of the Churches.

INVITATIONS ACCEPTED.

Braine, Rev. A. (Winchester), Chard.
Blake, Rev. J. H. (Bow), Park-street, Luton.
George, Rev. D. (Lumb), Milnes Bridge, Yorkshire.
Hart, Rev. J. (Stantonbury), Potter's Bar.
Mills, Rev. A. F. (Neath), Glasgow.
Payne, Rev. W. H. (Bugbrook, Northamptonshire), Lyndhurst.

RECOGNITION SERVICES.

Chepstow, Rev. W. L. Mayo, June 21st.
Christchurch, Hants, Rev. J. Thompson, June 20th.
Shrewsbury, Rev. J. Berry, June 20th.

RESIGNATIONS.

Blackmore, Rev. J. B., Cannon Street, Birmingham.
Williams, Rev. J., Abergavenny.

DEATHS.

Evans, Rev. W. W., formerly of Calcutta, at Waterloo, Liverpool, July 16, aged 74.
Marriott, Rev. T., Milton, Northamptonshire, June 14th, aged 87.

THE BAPTIST MAGAZINE.

SEPTEMBER, 1876.

An Erastian View of Disestablishment.*

IT is quite possible that the fussy zeal and loud self-assertion of the Ritualistic clergy have given to their cause a degree of importance out of all proportion to the number of its adherents. However this may be, it is quite certain that, by forcing into prominence the two chief parties into which Churchmen are divided, they have tended to conceal from public attention the small, but still very important, section of Erastians. And yet the party that is represented by Dean Stanley among the clergy, and by the *Spectator* among journals, is probably not weak either in numbers or intelligence. Our own persuasion is that it is the only party within the Establishment that is really increasing in power. It may be despised but it cannot be ignored, and will have to be reckoned with in any future settlement of Church questions. It is a small matter that it has few adherents among the clergy; for the time is fast approaching when such questions will be taken out of clerical hands; and then it may be found that an important section of laymen are neither Puritan nor Sacramentarian, are equally at war with Ritualism and Evangelicalism, care nothing at all for the differences between the two; while, at the same time, they are strong enough to thrust both aside, and impress their own character on the Church.

This is not a prospect to rejoice in. To most people perhaps, to all, indeed, who believe in the eternal, irreconcilable difference between truth and falsehood,—Erastianism will appear utterly immoral and debasing. And so it is. It degrades religion into a mere engine of State-craft, making even its principles dependent on the caprice of

* "Disestablishment; or, A Defence of the Principle of a National Church." By George Harwood, M.A. London: Macmillan & Co.

politicians and the exigencies of political circumstance. It breaks down the wall of separation, not only between Protestantism and Popery, but between Christianity and Paganism, and pronounces religiously right whatever is politically expedient. It subordinates the Bible to the Statute-book of the nation, and makes the Word of God of less authority than an Act of Parliament. "We have no king but Cæsar" is the cry with which it brushes aside the sovereign claims of Christ. It is of necessity fatal to religious enthusiasm; for it is fatal to religious truth and fidelity to conscience. What is left to be enthusiastic about when the truth of to-day may be the error of to-morrow, if the legislature so ordain? If it is indifferent what a man believes, so long as he holds his faith in due subordination to the State, the faith itself cannot be worth the expenditure of much warmth either for propagation or defence.

To "High" and "Low" Churchmen alike Erastianism is quite as much an abomination as it is to ourselves, but, possibly to its prevalence, at least in its milder form of Broad Churchism, among the laity of their own Church, they owe the continuance of that connection with the State which they so highly prize. It is certain that neither the supremacy of the Church over the State, which extreme Ritualists long for; nor a Church in enjoyment of State patronage while free from State control, which High Churchmen desire; nor an exclusive sect in alliance with the State, which Evangelicals desiderate, would be tolerated for a month by Parliament, which, in this matter, fairly represents the weight of lay opinion in the nation.

In support of our estimate of "the comprehension scheme," we need only refer to a most remarkable book now lying before us, "A Defence of the Principle of a National Church," a book "written by a young business-man in his leisure." It is the fullest, frankest assertion of Erastianism that this generation has seen. The author neither trims nor hesitates, neither smooths down nor apologises. He boldly commits himself to a principle and accepts all its consequences. The union of Church and State and the supremacy of the State over the Church *must* be shown to be argumentatively defensible, therefore a theory must be constructed on which a self-consistent argument can be raised, and here it is:—*The Church and the nation are identical: the Church is the Nation in its religious capacity; as Parliament is the Nation in its legislative capacity; the War Department, the Nation in its military capacity; or the Home Office, the Nation in its judicial capacity. But the Church must of necessity be subject to the State, which is simply the aggregate of all the departments.* That is, the Church is just the Ecclesiastical branch of the Civil Service; a contrivance of the State for inculcating religion, precisely as the Education Department is a contrivance of the State for securing secular instruction.

Of course, such a theory is nothing more than the result of an effort to find a logical basis for Establishment. Its supporters are particularly careful how they make their appeal to Scripture or to

history. Mr. Harwood, it is true, has introduced the argumentative part of his book by a sketch of the history of the connection of Church and State in England, and a sketch of the history of Dissent. But he will permit us to say that both sketches are written, however unconsciously, in support of the theory; and that he has by no means escaped the danger which he foresaw when he began his work, and which he so aptly expresses when he says, "Catechising history is like catechising an echo; we generally get back the answer, whatever that may be, which we have already spoken to ourselves."

We are free to confess, however, that on no other theory than that which Mr. Harwood espouses can the establishment of religion by the State be logically justified. We are thankful, therefore, for his spirited book, not only because a frank, outspoken opponent who has all the courage of his convictions, and dares to say all that is in him, is a man after our own heart; but because he has shown, more forcibly than the agents of the Liberation Society ever could have done, the utter impossibility of much longer maintaining the present relationship between the Church and the State in England. No doubt nine-tenths of the clergy and most of the laity will recoil in disgust from his position, for it is as decisive a vindication of National Mohammedanism, or National Buddhism, or even National Infidelity, as of National Christianity. If the nation, by its Parliamentary representatives, should resolve to-morrow on the establishment of "the worship of Reason," Mr. Harwood's book would not require the alteration of a single line to make it an ample vindication of the work. That we do not misrepresent our author's opinions, a few quotations from his book will sufficiently prove:—

"It must first be understood that no attempt is made in these pages to discuss the religion to be taught by the State. That is a totally distinct question to be handled by the theologians and settled by the people's convictions. We start with the assumption that the people have a religion, and we have only to consider whether or not that religion should have a National Church. Most of the arguments here advanced in favour of the national principle would be equally good even though the religion to be so professed were Mohammedanism or any other system of belief."—P. 164.

"People will persist in talking as if the State and the Church are each something distinct from the nation as well as from each other, whereas in reality they are only two different aspects of the same object; the State means the nation as a political organization, and the Church means the nation as a religious organization."—P. 151.

"It sounds very well, and has the additional advantage of assuming the whole matter in dispute, to describe the control of the State as a fetter from which the Church should be relieved, but it would be much more correct to speak of it as the wisp which binds up the sheaf of corn. Cut that wisp and although the stalks which composed that sheaf would be there the sheaf itself would be gone."—P. 148.

"We must repeat that a National Church is not in any sense a 'sect,' or a 'body,' or a 'denomination' at all, and neither has, nor can have, any existence whatever apart from the State."—P. 258.

"We may then define a State Church as a Church under the control of the State, and we may describe the Church of England, which is a State Church, as that part of the organization of the State whose duty it is to offer the appliances of religion to all without forcing them upon any."—P. 149.

Every organization deserving the name of a Church must have a supreme authority lodged somewhere. . . . This supreme authority for the Church of England has always been lodged in the State, and it is the Church it is, merely on account of that fact. Convocation may be destroyed, as it has frequently been suspended; bishops may be abolished, and the whole machinery of Church discipline may be changed, but as long as this organization remains under State control it will continue to be the Church of England, and it will cease to be that Church as soon as it is removed from that control; in fact the organization itself will cease to exist."—P. 147.

"A National Church means a Church teaching the religion which the Nation actually holds, and not that which the Nation ought to hold."—P. 212.

"A National Church is not a Church of the parsons, but of the people; it exists for the benefit of the people, and is under their control; therefore it is for them to decide what latitude ought to be allowed in it."—P. 247.

The existing connection between Church and State in England, which Mr. Harwood so graphically, and we think correctly, describes, is also one which he heartily approves. In fact, so deep is his reverence for a National Church, and so thoroughly is he convinced of the duty of the State to have one, that we cannot glean one sentence from his book to show that if the State should establish Mormonism to-morrow, he would not hold himself bound to become a Mormon. If this is thought harsh, let another quotation or two prove whether we are very far wrong:—

"But doctrine is not the governing principle of endowments to a National Church. He who endows such a Church is really making over so much to the State, to be used by it for religious purposes. He may hope that those purposes will include the promulgation of certain doctrines, but he must naturally expect that some changes will be made in the course of time, for no endowments can be held absolutely to forbid all change. The condition requisite is that such changes shall be made in substantially the same way as they would have been made at the time the donor was living, that is by the State. Faith is kept so long as the endowments given to a National Church continue to be used by the State for the purposes of religion, the character of such religion to be determined by the State."—P. 177.

We are accustomed to the idea that Christ is Head of the Church, and Head over all things unto the Church; a faith which we hold in common with almost all Christendom;—for even the Papal Church professes only to regard the Pope as the *vicegerent* of Christ. With us indeed the Headship of Christ is an axiom which we should deem it almost superfluous to prove and profane to doubt. But those who imagine that our author is to be restrained by any reverence for "the crown rights of Emmanuel" from pushing his arguments to their logical conclusion, have mistaken his courage, or his temerity. Thus, for instance, after defining the word "Church" as meaning either a "Spiritual Brotherhood of those who hold the same faith," or "An outward organization for religious purposes," he proceeds to say, among other things, "It is necessary to keep this distinction clearly before the mind, for one of the objections to a State Church is that Christ alone should be the Head of His Church, which is quite true when the word is used in the first sense, but manifestly absurd when it is used in the second sense."—P. 144.

That is to say, the supremacy of Christ extends to the aggregate of

Christian churches, but not to the individuals. Each separate organization is a sovereign State, owing allegiance to no authority outside of itself. Christ is Head of the Church, but not of the churches! Of course this is nothing more than the logical issue of Establishment. We have always maintained that the union of Church and State was treason to the sovereignty of Christ; but then Churchmen have always warmly repelled the charge as a serious impeachment of their position. We hardly expected to find it distinctly recognized and quietly accepted. That this was no slip of Mr. Harwood's pen will be proved by another reference to his book; though it may also prove that even the most uncompromising of Erastians is a little in doubt whether he is not pushing his principles too far when he denies the claim of Christ to be Head of the Churches:—

“We are told that as Christ is Head of His Church no other is needed, and that by making the State the head of the Church we commit an act of disloyalty to our Master. This objection arises from confusing the spiritual meaning of the word Church with its organic. Considering the Church as a spiritual society, Christ is, of course, the head of each Christian Church, or rather of that one great Church of which all such Churches are merely parts; but to say that He should be the managing Head of all Churches, considered merely as temporary organisations, is to talk nonsense and to make Christianity ridiculous. It would be as reasonable to say that we need no political government because Christ is Head of the world, and that as He is the Bread of Life we may give up all material provision. Indeed, both of these mistakes have frequently been committed. The Fifth Monarchy men under Cromwell fell into the first, and at the present day there are several societies in America and England founded upon the second. The national principle so fully recognises that Christ is Head of the Church, that it objects to the degradation of that Headship by His being expected to perform the duties of the hands and feet and rest of the body as well.”

We wonder in what sense Mr. Harwood can call any organization a Christian Church which repudiates the supremacy of Christ. He clearly does not know, or, if he does, he has strangely ignored the fact, that to Protestant Dissenters at least, the essential idea of such a Church is that its organization, articles of faith, and methods of action are adopted with entire deference to Christ's exclusive authority over its polity and conduct. There may be variations of polity and procedure, as there are variations in our interpretation of the Master's will; but if a community deliberately ignore the Will, or set it aside, it may be a club or a department of State, but it is sheer trifling with language to call it a Christian Church. Mr. Harwood will reply that he does not deny that Christ is in some sense Head of all churches; but this amounts to nothing; for unless we totally misunderstand him, he carefully strips that Headship of all its meaning: Christ is Head of the Church, but not Ruler; He is King, but not Governor.

We cannot congratulate Churchmen, either “high” or “low,” on their champion. “A bull in a china-shop” is a feeble phrase to express the havoc he makes of their most cherished beliefs.

How will they like his out-spoken doctrine (pp. 152-3) that the clergy are and ought to be the servants of the State? It is true, of

course; "For in no other way can we hold a consistent theory of a National Church the nation resolves to have an organization for religious purposes, as it has one for military purposes, and it lays down the conditions in each case which those who enter its service must obey." Quite true; but then it is a truth about which the clergy are very sensitive, and which they do not care to have openly avowed and unceremoniously thrust upon them. And it must be terribly galling to have it so rudely pushed to the front by one who comes to champion their cause; and all the more galling because it is incontestably true.

On the question of Church Discipline, Mr. Harwood is as candid and as broad as on any other part of his theme. There ought to be no such thing. Any attempt to separate between the godly and the ungodly would transform the church into a private sect. "In a National Church there is no 'in' or 'out,' for, as named before, such a church is merely an organization for religious purposes." If "the national principle" encourages nominal Christianity, that is a matter of small account; for "if large numbers of the population are now called Christians who possess no religion at all, it does not follow that harm is done. For we must remember that these people are presumed to be actually irreligious, and therefore no name we give them makes them more so"; and of course there is no danger that by giving them the name and the status of Christians, we may encourage them in a fatal self-delusion! In fact, "in applying the term Christian with charitable freedom, there is chance of much good. The Church prefers to call people according to what they should be rather than according to what some of them actually are; thus there is kept before them a testimony of the great inheritance to which they are born and a reminder of their duty respecting it." Call them what they demonstrably are not, and they may become what they are called. Therefore, "The word Church should be used very mercifully, so that the chances of its influence may be as wide as possible."

We had marked several other features of Mr. Harwood's book to which we intended to refer. But our space is exhausted, and we reserve their consideration for another article.

In our strictures thus far we trust we have done him no injustice. We are aware of the fatal possibility of misrepresenting an author even by quotations from his work, but we believe we have escaped a danger against which we have tried to guard ourselves. Mr. Harwood specially addresses himself to those who object to the union of Church and State in the interests of religion. Of these he thinks "Dissenters claim the most attention, as it is from them the Church has most to fear, for it is the spirit of Puritanism which animates their opposition. And no candid reader can fail to acknowledge that this spirit has for the last two hundred years been as the salt of English history; it has reformed us religiously, socially, and politically; to it we are more indebted than to any other single cause for what has been manliest in our national achievements and for what

is now sturdiest in our national character ; it has brought us safe and hardy out of many dangers in the past, and to it we must chiefly look for salvation in the future." With this passage before us we are constrained to ask our author if our acceptance of his teaching would not be a complete renunciation of our Puritanism ? He will permit us, speaking as frankly as himself, to say that the position to which he invites us is the simple negation of Christianity. His theory of a Christian Church is of the earth earthy. Indeed we cannot imagine why he should call it Christian at all ; we are unable to distinguish it from legalised indifferentism. Turn the question as we may it is simply a demand that we shall hold our religious faith in subordination to political considerations ; piety must wait on patriotism. Consenting to this we must be traitors to conscience.

That a Christian Church is a voluntary association of avowed believers on the Lord Jesus Christ ; that in such an association Christ is the only Head and Master ; that the Word of God is the only foundation of our faith and rule of our practice, whether as churches or as individuals ; that none have right to the fellowship of the church but those who give credible evidence of spiritual life ;—these are fundamental with us. Are they not also *essential* characteristics of "the spirit of Puritanism" ? What then becomes of that "salvation in the future" when we have destroyed this spirit, to which, on Mr. Harwood's showing, we must chiefly look ?

We admire the catholicity of his spirit and his enthusiasm for his ideal, but we are sorry he has wasted his time in writing a book which is practically worthless. His reasoning can have no weight except with those who have lost all faith in religious truth. Conscientious Nonconformists will be unaffected by it, for it ignores their fundamental beliefs. There is no common standing-ground between him and us. We start from different premises, pursue different aims, travel on different lines, and arrive at opposite conclusions ; and, as he himself acknowledges, "argument is impossible when there are no common premises." We can only marvel that one who was "bred and born among Dissenters, and who has always been favoured with the intimate friendship of many of them," is not better acquainted with the manner in which they hold their religious convictions than to suppose that they could be influenced by a plea for Erastianism. Not until we have ceased to believe in the sacredness of conscience, the authority of the New Testament, the spirituality of religion, and the sovereignty of Christ can we pass over to the position to which he invites us, and unite with Erastians in forming a Church that shall be "truly national," and then the Church so formed would come under his own scathing but righteous censure ; for "an Established Church could only exist on such a basis amongst a nation falling into the decay of hypocrisy, and those who are most in favour of the national principle would be the first to reject such an institution. If a religion has ceased to be believed in, it is much the best to face the fact boldly ; for to reclaim an institution whose spirit is gone is only like trying to

persuade ourselves that our friends are not dead by keeping their embalmed corpses by us. No surer method can be adopted to kill any life there may still be left in religion and to demoralise the nation than the keeping up of an Established Church which rests upon a sham."

G. V. BARKER.

Niton, Isle of Wight.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

VIII.

JOHN TRANSOME is the hero of the hour in Quinton. The details of his adventure have become much more fully known than he intended; and it turns out to have been, as it was suspected to be at the time, a far more serious affair than he in his modesty represented. Mr. Hutton witnessed the whole affair from the cliffs, and he speaks of it as one of the most desperate and daring deeds he ever saw, and thinks Transome can only have been saved from drowning by a miracle; not for a thousand pounds, he declares, would he endure the excitement of watching such a scene again. Transome himself so far confirms this as to confess that for the last hundred yards of his swim he had scarcely any hope of being able to come to land, while his heart beat with fear that the terror-struck man he was trying to save would clutch him round the neck, and send them to the bottom together. The most singular result of the whole piece of business is that Mr. Hutton has taken to attending the Baptist chapel. Transome's unpremeditated act of self-forgetful heroism seems to have charmed him out of his objection to Nonconformity. It has not escaped public attention, you may be sure; nothing ever does in a village. There will be no objection to his marriage with Ruth now, "everybody says." But I am not so sure about that. Mr. Hutton is not a man to yield too many points at once.

Of course, what was on everybody's lips was sure to be talked of, more or less, around the ingles, by the members of the "Ecclectic Club;" but I am not going to chronicle mere chit-chat. I shall take up the conversation of our last meeting at the point where it had undesignedly swung round to a talk about some difficulty or other in a neighbouring church:—

Mrs. Wheelbrook.—The truth is, I suppose, that no church is without a crooked stick in the shape of a discontented or troublesome member.

Spelman.—But why put such a man in office, as it seems they did at Stranton?

Transome.—It is not often done. Churches have generally a sound judgment on questions of character and fitness for office; and it is very seldom they elect to office a man who does not commend himself as a private member. I have heard, as, I'm sure, we all have, plenty of hard things said about deacons, and plenty of poor jokes perpetrated at their expense; but my own conviction is that, on the whole, the deacons constitute the cream of the churches. I have never seen but one marked exception, and in that case the man was chosen at the very urgent request of the pastor, against the sounder opinion of the church. Now and then, as must happen, a mistake is made, and the wrong man appointed.

Wheelbrook.—That was our own case at Quinton, when we chose Mr. Jobson. He had been for several years the standing difficulty of the church. Fussy, meddlesome, fond of pre-eminence, and full of self-conceit, he was always critical and censorious. At church-meetings, he was invariably the chief speaker, and as invariably in opposition. At last he was chosen a deacon, mainly, I believe, because the church hoped that, when invested with the responsibilities of office, he would be more tractable. It was a great mistake. The appointment only fed his vanity, and made him more troublesome than ever. He's quieter now, because he is rather afraid of Mr. Transome; but his removal would be no loss.

Transome.—O, Jobson is not particularly troublesome as a deacon. He is only one of five, and the other four are too strong for him. He has learnt, too, that he must confine his criticisms of official measures to the deacons' meeting; and, although I have no doubt he sometimes chafes at a regulation which deprives him of opportunities of making speeches in the church, he is too fond of office to risk it by violating the regulation.

Spelman.—What is that? I don't think I quite understand.

Transome.—It is a rule with us that no question shall be brought before a church-meeting which has not been previously laid before a meeting of the deacons and minister; and that, in a church-meeting, no deacon shall express his dissent from a course recommended by a majority of his brother deacons.

Spelman.—And suppose they arrive at a decision in which it is impossible for one of their number to concur?

Transome.—He must resign his office before he can express his non-concurrence to the church. But such a case will rarely happen. With regard to Mr. Jobson, I confess I should like to see him removed from the superintendency of the Sunday-school, for which he is utterly unfit. The school is suffering from his incapability.

Mrs. Wheelbrook.—Whom would you put in his place?

Transome.—That I hardly know. I expect I must fill it myself for a time.

Spelman.—But I thought your hands were already full.

Transome.—So I thought, too. But it is not easy to say when one's hands are full.

Spelman.—For some people. But I have a notion that I know people, even ministers, whose hands are miraculously small, and their power of complaining miraculously large. Still, we have a number of men who do a great deal of work; in town, in fact, we work our ministers very much too hard.

Wheelbrook.—Worry them too much you mean. Those who think that a town pastorate is more laborious than a country one know not much about it. I know something of both, and my conclusion is that for real hard work a minister should select a village in preference to town.

Transome.—Well, the truth is that the village pastor must constantly do, single-handed, what the town pastor would do by a number of committees. He is alone, and must depend on his own resources. It is not that there is more work to be done, but that there is only one to do it.

Wheelbrook.—In town there is more of wearing excitement, more friction, more social dissipation, more unhealthy publicity and superintendence of

multiplied agencies; in all of which there may be as much worry as work. In the village all that yields to the burden of personal labour. If a man is willing to work, and inspires confidence in his judgment, he will find that no one will move and nothing go on without his personal supervision. He must be ready to every good work.

Transome.—Neighbour Smith superintends the Sunday-school, conducts prayer-meetings, Bible classes, and two music classes; and during winter an English history class at the Mechanics' Institute, of which he is secretary and motive power. He is secretary for the British school, and last week he prepared plans and specifications for the re-building of the schoolroom, saving the managers at least twenty pounds in architect's fees.

Spelman.—And all that, I suppose, is intended for my benefit? Very much obliged, I am sure. Henceforth I will try to believe that country ministers are the most hard-working men in the world. Are Smiths rather numerous among country ministers? It is not an exceptional case, of course.

Mrs. Wheelbrook.—If you can take the Sunday-school in hand, I think it is desirable. Mr. Jobson is well-meaning, but he does not inspire public confidence, and, consequently, cannot collect efficient teachers round himself.

Spelman.—If I'm not mistaken, Sunday-schools, as hitherto conducted, are worn-out institutions. You may give them a spurt, or galvanize them into a spasmodic life, but their day is over.

Transome.—An over-hasty conclusion. The Sunday-school system is too powerful an instrument to be abandoned. If it were given up by the Church to-day, it would be instantly adopted by the agents of unbelief.

Spelman.—Of course, I don't know very much about it; but from what little I do know, I judge that it is but ill adapted to the times. I question if it has at all kept pace with the educational progress of the country. The day-school is no longer what it was when the Sunday-school was begun. Few could read and write, and the Sunday-school did the work of the day-school by giving to multitudes the elements of a secular education. In such cases the qualifications of a Sunday-school teacher were quite of a different kind from what they ought to be now. Spiritual life was a subordinate matter. Ability to read, write, and cast accounts, was indispensable, and the man who possessed it had to be taken for the duty of teaching, irrespective of religious character.

Wheelbrook.—Excuse me a moment. I beg pardon for interrupting you, sir; but it strikes me we are getting into a long question, and a vastly important one. I should like to have it thoroughly discussed. Mr. Spelman, I think, has some decided opinions on it; and if he will consent to throw them together in a short paper, I will invite the deacons of the church, and the teachers, to discuss the questions raised. What think you?

Transome.—I should like it of all things. I know Spelman's opinions pretty well. They are rather "advanced," and he is disposed to be hard with Sunday-school teachers. I am afraid his own scheme is impracticable, too, but only good could come of its discussion.

Mrs. Wheelbrook.—We will make a pleasant party of it. Mr. Transome shall send out the invitations, and I will have tea prepared in the long room.

Wheelbrook.—A capital idea. Let the meeting be on Wednesday week. Mr. Transome will inform those who are invited what is the special object of the meeting. But does Mr. Spelman agree to accept the part we are so unceremoniously assigning him?

Spelman.—What must be, must. But Transome may find that his Sunday-school teachers don't quite relish my opinions.

Transome.—Medicine is rarely toothsome, but often beneficial. Never mind a wry face, if you cure your patient.

Memoir of the Rev. W. W. Evans.

BY THE REV. C. M. BIRRELL.

WILLIAM WATKIN EVANS was born in the neighbourhood of Oswestry, in Shropshire, in the year 1802, of parents who had the wisdom to give to him and their other children a sound Christian education.

After leaving school, and passing through a course of special training in London, he entered upon the duties of a teacher, in Liverpool, at the early age of seventeen. At this time he was nominally a Churchman, and attended the ministry of the first evangelical clergyman who preached statedly in that town, and for the selection and appointment of whom the people were indebted to Mrs. Gladstone, the mother of the ex-Premier of that name. Young Evans became thoughtful under the responsibilities of his work; and the early instructions of his mother, called into action by that and a variety of other favouring circumstances, were blessed by the Divine Spirit to the renewal of his heart. Under the direction of a clergyman, who took much interest in him, he began to shape his studies with a view to the ministry of the Established Church; but his mind becoming exercised upon the question of baptism, he was thrown upon a course of investigation which ended in his baptism, as a believer, by the hands of the late Rev. Samuel Saunders, pastor of the church in Byrom Street Chapel. Soon after his union to the church, his pastor and other friends urged him to proceed, for ministerial study, to Bristol College; but he had become so much interested in his work as a teacher of the young, in which his forte really lay, that he declined the proposal. He had a high conception of this office; and he gave himself to its duties with so much spirit during the section of his life extending from his seventeenth to his thirty-fifth year, as to attain to a signal amount of usefulness. Many young men owed to him, not only a thoroughly-good education, but that upward direction of their lives which issued in permanent Christian excellence.

During this period Mr. Evans's interest had been deepening in the missionary enterprise; and it did not surprise his friends that, when the Baptist Missionary Society proposed to provide an assistant in the secretariat to the Rev. John Dyer, he should apply for that position. His application was entertained, and he was appointed to the office. That, however, proved but a step to a still closer connection with the Mission; for when, two years afterwards, the Rev. W. H. Pearce returned from India, to make a strenuous appeal for ten more missionaries, Mr. and Mrs. Evans were both moved by his representations, and, after much consideration, offered themselves, and were

accepted for Eastern labour. They had settled at Hackney, and become members of the church under the pastoral charge of the Rev. Dr. F. A. Cox ; and there, accordingly, an ordination service was held, which included, besides Mr. Evans, Mr. John Parsons and Mr. George Small. This was followed by an interesting farewell service at Pembroke Chapel, Liverpool, where Mr. and Mrs. Evans had long been known and loved. The missionary party embarked in the *Jessie Logan*, on the 20th of July, and reached their destination on the 20th of November, 1840.

They received a cheering welcome from all the missionaries on the spot, but shortly afterwards were grieved by tidings of the death of Mr. Pearce, whose ardent entreaties on behalf of the heathen millions of India had called them to the field. It was undoubtedly a fitting close to a life of great devotedness, and an incident well calculated to inspire those whom he had sent into his vacated place with a sacred purpose to labour in his spirit for Christ.

It is well known that one of the institutions founded by the zeal of the Serampore missionaries was what is entitled the "Benevolent Institution." It is, in fact, a school for imparting, through the medium of the English language, a good elementary education to the children of native Christians, and, indeed, of parents of all creeds and races. The support arises mainly from public subscriptions ; but, being under missionary management, the education, without being denominational, is thoroughly Christian. The maintenance of this institution in a vigorous condition being deemed an object of great importance, and Mr. Evans having had experience in tuition, he was requested to act as its superintendent. Upon this congenial undertaking he entered with great energy, adding to its exhausting duties the pastoral charge of the Lal Bazaar Church, taking his turn with others in preaching in the Seamen's Chapel, and applying himself to the study of Bengali and Hindustani.

The year 1844 was a peculiarly unhealthy one in Calcutta, and many natives, as well as Europeans, were swept away. The missionary staff, happily, remained unbroken to its close ; but, in the autumn of the year following, Mr. Evans was called to follow to the grave his beloved wife, who had not only sustained him in his own work, but had thrown her personal exertions with great fervour into the female department of the institution, producing, as it proved, a deep impression within the missionary circles of our own and other denominations in Calcutta, by her engaging manners and truly Christian spirit. Mrs. Evans was a native of Liverpool, and a member of a family well known among our churches, having been a sister of the late Rev. Joseph Baynes, of Wellington. Two other sisters, of kindred spirit, accompanied her to India, under the auspices of the "Society for promoting Female Education in the East," one of whom died after a short service, and the other becoming the wife of the Rev. John Parsons, of

had previously been much reduced by fever, was

overwhelmed by this domestic sorrow; and, on peremptory medical advice, sought restcration by a voyage to England. He arrived just in time to address the annual meeting of the Society, in Exeter Hall, in the year 1846; and then retired to the Channel Islands, in the hope of such recovery as would warrant his return to India. But this hope he was obliged to relinquish; and, after trying his powers by a short period of pastoral labour in Devon, he was called to the important position of secretary and superintendent of the Birmingham Town Mission. The missionaries, who at first numbered only four, increased until he had a staff of ten under his direction. The work accorded with his tastes and habits, and, to the close of his life, he looked back with gratitude to the seven years which he spent in diffusing, both personally and through a like-minded brotherhood, the blessed Gospel among the poor and suffering of his own land.

His sympathies, however, were still warmly with his brethren in the high places of heathenism. He had tasted their sorrows, and carried away with him a profound impression both of the difficulties and the glory of their enterprise. He hailed, therefore, everything which brought him nearer to them and enabled him by correspondence and personal exertion to give them help. It was this sentiment which led him at once to respond to an invitation to become the travelling agent, and eventually the secretary, of the Bible Translation Society. Upon this engagement he entered in 1856, and for the succeeding eleven years of his active life he pursued its duties with his whole heart.

At the end of that time, having completed the sixty-fifth year of his age, the Indian assaults on his constitution, which he had never quite overcome, began to tell with increasing power, and to point to the necessity of his retirement. It was, happily, practicable for him to yield compliance without inconvenience to himself or to others, for a small patrimony, managed with economy, enabled him to meet his moderate and simple wants.

It might have been stated earlier in this brief sketch, that after having remained a widower for three years, it was Mr. Evans's happiness to find, where he had found the first, another partner of similar character and spirit. This union contributed largely to the usefulness of nearly the whole of that part of his life which was spent in England after his return from India, and imparted to him support and consolation during the decay and suffering of his last days. Those days were spent at Waterloo, a pleasant suburb of Liverpool, lying on the right bank of the Mersey near the sea. It was his delight, as long as he was able, to take part in the devotional and other services of the various nonconforming congregations near him, with whose ministers he lived on the most fraternal terms; for, although decidedly attached to his own denomination, he had too much of the missionary temperament not to be unfeignedly Catholic.

During the spring and early summer of the present year he was a great sufferer, often clasping his hands in pain, and lifting up his eyes

to heaven in fervent petitions for patience. This gift, together with such revelations of redeeming love as served to keep his soul as in a garrison of peace, was mercifully granted to him. He seemed to the writer of these lines, who saw him during this trying struggle, eagerly to grasp the cross, and to press all its blessings to his heart; so that his life ended, as it had been maintained, in true fellowship with his Lord. It was when he had reached his seventy-fourth year that there came the full answer to the following prayer, found among his papers, and apparently written a good many years ago:—

“The Lord has greatly honoured me during the whole of my life. He has helped, instructed, guided, guarded, and blessed me; and my earnest prayer is that to my latest breath I may be employed in His blessed work—may be privileged with a serene evening of life and a peaceful and tranquil death, to be at length received of Him whom I have so imperfectly, yet earnestly, served in the Gospel, to everlasting mansions of blessedness and joy. The Lord grant this for Jesus Christ’s sake! Amen.”

Biblical Studies.

V.

“SAVED BY HOPE.”

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”—ROMANS viii. 24.

THE description of human nature given in the context of these words must appeal powerfully to every thoughtful man, and call forth a sympathetic and plaintive response, for we recognise in it a faithful portraiture of our own condition, and can, in a great measure, corroborate from experience all that it asserts. The doctrine of the fall is not in one view a peculiar revelation of the Bible. Whilst we there see most clearly its inmost significance and its results on the destiny of our race, the fact itself could scarcely escape observation. Even among the ancient heathen, it was in one form or another distinctly recognised. There were numberless traditions testifying of a happier and nobler past, a golden age which had since degenerated into a brass or iron age. Amid the prevailing vice and misery there glimmered, few and faint, streaks of a glory which had now vanished. Nowhere did God leave Himself without witness of a primal perfection and of a subsequent lapsing from that perfection?

The human heart could not rid itself of reminiscences which pointed back to a fellowship with God no longer enjoyed. The eye rested everywhere on signs of disorder. The harmony of creation was plainly disturbed, its music was interrupted and broken by the jarring notes and the harsh discords of sin. Among the heathen, not less than among the Jews, it was felt that "the creature was made subject to vanity;" that men are in "the bondage of corruption," and that deliverance sent from heaven is sorely needed.

Nor can we fail to observe that among ourselves also the feelings described in these verses are shared not only by those who have received the Gospel of Christ, but by those too who neglect and reject it. They are interwoven with the experience of all, though realized more largely and intensely in the experience of Christians. Leave out of account the fall, and man must be to himself an inexplicable riddle. The contrasts that are in him; the signs of greatness opposed by his equally evident littleness; the thirsting after knowledge whilst yet he is involved in doubt and perplexity; his high conceptions of duty so imperfectly fulfilled; his lofty aspirations ingloriously subjected to the power of sense; the consciousness of a commanding will, often fettered and helpless, so that he is the prey of all things; his yearnings after rest and happiness, yet no rest or satisfaction ensuing; his instincts of immortality overpowered and well-nigh crushed by the pleasures and anxieties of the present—all these are unmistakeable indications that things are sadly out of order, that the true sphere of our life has been abandoned, and that we have broken ourselves loose from the restraints of the law which alone can direct and bless us. All men feel this more or less. In many the feeling is vague and misunderstood, in others it is slighted and opposed. It is utterly absent from none. There come to every man in his calmer moments, glimpses of a better life than his present. He is haunted by dim and confused recollections of a worthier past, a dreamy mystic remembrance of what is now no more. He cannot avoid a feeling of dissatisfaction with himself, nor fail to see that the mystery which outwardly surrounds him is but the shadow of a darker mystery within.

This feeling is at once deepened and interpreted by our contact with Christ. In the holiness of which the divine law is the expression, and yet more thoroughly in the character of Christ, *we recognise the lost ideal of our nature*. That which is in Him should also have been in us. He is the embodiment of the excellence which we have disowned—the truth, the righteousness, and the love we basely ignored; and it is impossible to contemplate the image of God as it appears in Him, without having forced on us the conviction that as He is, so should we be. We discern in Christ the true type of our manhood. Our sympathies and affections, freed from the perverted bondage of self-will, turn the current of our being unto Him, and find in the imitation of His example their most congenial activity. The secret of the world's unrest and discontent is clearly disclosed by the revelation of Jesus Christ, and He explains the origin and meaning of those

vague reminiscences, and visions of superior excellence which never cease entirely to haunt us. For He is the perfect man, the type and standard of all true character.

Moreover, we not only recognise in Christ the ideal of our nature, but in our better moments *wish for conformity unto Him*. We cannot think of the degradation into which we have fallen without regret. We experience a sense of shame and guilt when we think of the purity, the benevolence, the devotedness to God which shone so brightly in His character and which should have illumined ours. A man of sensitive mind cannot fail to reproach himself for having sunk so far below the level of his nature. The conscience brands our defec-tion as ignominious, and utters the stern verdict of its condemnation. Our sorrow is not that of the unfortunate from whose hands his ancestral possessions have been wrested by force; but rather the bitter regret of the profligate, who has wasted his patrimony, alienated one part of his inheritance after another to gratify him in his career of vice, and gambled away the last fraction of his wealth. The consciousness of guilt renders men miserable, and should of itself become a powerful incentive to "newness of life." And there are none surely to whom there do not sometimes come desires after a nobler and manlier mode of life, who do not feel some promptings to rise in heroic revolt against the despotism of evil, to strike off the fetters of false and pernicious habit, and to aspire with all the energy of their nature after "the liberty of the glory of the sons of God." They must be tame and mean-spirited, indeed, who feel no incentives impelling them towards God and heaven, and are so steeped in sin as to have no monitions of a diviner call or no wish to obey it. The purity of the Christian life may be too severe, the atmosphere of holiness may be too strong and bracing for our enervated spirits to breathe. The process of reformation may be too self-denying and protracted to be relished by our languid and enfeebled powers. Yet we must wish that Christ's life were ours. You might as well expect a lion, the free and kingly roamer of the forest, to be content in chains, or the eagle, of bold and lofty flight, to feel at home in a narrow cage, as expect man, the child of God, with his reason, his conscience, his spiritual affections, and his instincts of immortality, to be truly satisfied with the earthly and the transient, or truly at rest apart from the infinite and eternal God. Nor is he so. In his ideas of moral obligation, his admiration of goodness, his regret at lost opportunities and wasted powers; in the dependence of his affections—"the unsufficingness of self for self;" in his passionate longings after an unattained good, his fears as to the future, and in various other signs, we see not only the wrecks of Paradise, but unconscious and misunderstood yearnings for God, for reconciliation, communion, and friendship with Him.

To reach this condition has been *the highest aim of every noble spirit*, nor can we fully estimate the toil and energy which have been expended upon it. Before the advent of our Saviour, the efforts of the strongest were marked by failure. Their perceptions of the beautiful,

the becoming, and the right were scarcely keener than their sense of insufficiency to fulfil them. Philosophy was powerless to lead men to God. Her sons and champions, with all their genius and culture, enraptured as they often were with her magnificent visions, no less than the uneducated multitude, were proofs of her inadequacy. There is a deep undertone of sadness in their writings, a plaintive yearning for that which could not be found for emancipation from evil and redemption such as we have in Christ, nor is it too much to assert that the highest heathen philosophy was "a sigh for Christ." All its plans were defeated, and had not He appeared there would have been established a universal dominion of fear and despair.

In Christ, however, we are saved. *He enables us to regain*, as well to recognise, the ideal of our nature, and effects a thorough amelioration in the condition of the world. Christ "makes all things new." Under the inspiration of His Gospel we may conquer the force of evil within and around us, and become "new creatures." He brings to us in God's name a message of forgiveness; the guilt of our past life is cancelled, and we are at once placed on a high vantage ground. Our efforts have to be directed, not to the propitiation of an incensed Deity, not to the making of an atonement, but rather taking Christ's sacrifice as ours; we are to work *from it* for the entire sanctification of our nature and for the glory of God. And they who in good faith surrender themselves to the spiritual power of Christ as a Redeemer, become increasingly freed from the bondage of sin and death, strengthened in their attachment to every form of goodness, and conformed in heart and life to the perfect image of God. As disciples of Jesus we are brought into a state of present communion with God, made "partakers of the divine holiness," and led to anticipate, as the consummation of our career, the immortal glory of heaven.

It must, however, be remembered that *the purpose of our Christian life is never fully accomplished on earth*. Our salvation is not perfected. The process of renewal is severe and protracted. The force of old habits is not easily or at once overcome, neither are new and holier habits easily and at once acquired. Progress can be ensured only by earnest and continuous effort. We must struggle our way to victory. Indolence, passion, pride, obstruct our course, and must be manfully resisted. We shall require to sacrifice self that God may be all in all. And when we have done our utmost we shall feel that but little has been accomplished. We may be surprised years hence to find that our attainments are so scanty that sin has still a subtle hold upon us, and that we have so little of the spirit of Christ. In respect to our enjoyment, also, there is the same incompleteness. We do not attain entire rest and happiness. The Gospel does not invariably bring to us the delight we anticipated, and notwithstanding its manifold consolations, we are frequently disquieted, unresigned, and thirsting for something more. We would not, indeed, turn from Christ unto another. "For His sake we count all things as loss." Still it remains true that we have not perfect and unremitting joy.

The case would, doubtless, be different were our holiness entire and our spiritual capacities thoroughly purified. But whatever be the cause of it, our experience is as we have stated.

In addition to this, we are still subject to various outward evils. Sorrow is an essential part of our heritage. Trial of a thousand kinds has to be endured. Death still stares us in the face, and no man can elude his grasp. We are, therefore, very far from having reached the ideal state of our nature; and although we have the first fruits of the Spirit, yet "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."

Hence it also follows that *we are saved by hope*, i.e., not by the immediate possession of the Christian reward and inheritance, but by the assurance of final possession. We were first led to trust in Christ by our expectation of receiving from Him whatever spiritual blessing we might need. Every new disciple sees plainly that some time must elapse before he can receive into his heart all the purity and peace and gladness which flow from union with the Saviour; but there is given to him an earnest of these blessings, and he is, therefore, attracted towards the Saviour, and is thenceforward devoted to His service. And as we are first drawn towards Christ by hope, so in like manner are we kept near to Him. Things are not altogether as we wish them to be, but we are preserved from disappointment and despair, by the conviction that they ultimately will be—that they are already advancing towards a glorious consummation, when the largest aspirations of our hearts shall be fulfilled. We have been taught not to expect perfection of any kind on earth; but He who cannot lie, and whose word cannot fail, has assured us that there shall be perfection of every kind in heaven; that even this sinful world shall be renovated, for "there shall be new heavens and a new earth wherein dwelleth righteousness"; there shall be a sinless, sorrowless world—a world in which universal peace and harmony shall prevail, whose myriad sons shall be all reconciled to God and to one another, their hearts united in eternal bonds of brotherhood, and their voices proclaiming the highest praise to the great "Lord of all."

The conviction that this is "the one far-off divine event, to which the whole creation moves," prevents our despondency, produces resignation to what would otherwise be intolerable, and breathes into us a spirit of patience and perseverance amid the difficulties we have to encounter. Faith, by its prospective glances, makes the distant near, and brings the power of the future to elevate and glorify the present. We realise so much of our final blessedness that in its pursuit we willingly endure toil, hardship, and loss, and when our hearts begin to droop and our steps to flag, the thought of heaven inspires us with new animation and vigour; lassitude and weariness are overcome, the seductive influences of the world are spoiled of their power, and, "forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus."

Where there is no anticipation of the future, no inspiring hope, there will be a tame and ignoble contentment with the present, a forgetfulness of our glorious destiny, and an absorption in inferior things. But the entertainment of a "living hope" destroys our self-complacency, and keeps before the mind a higher life than our present and a brighter world than we see. We cannot rest while our work is being neglected, nor turn aside from our path for the sake of transitory delights, and to the peril of all that we prize beyond esteem. Ever must we be attracted onwards by the words, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure."

It is often remarked that the youthful period of life is the most hopeful. There is a cheerfulness and buoyancy then which is generally lacking in our later years. It seems as if "Nature then put forth her power" to lure us from the dull and commonplace level on which the multitudes have toiled and drudged so miserably, that we may undertake a more heroic enterprise, pursue a loftier calling, and attain a grander reward. Who has not felt his heart thrill with some glowing expectations, and to whose eyes has not the future been gilded with bright and golden hues? There is, however, in our youthful aspirations a large amount of romance—an excusable extravagance which advancing years quickly remove. There comes a change. We pass from the shady bowers and enchanted walks of dreamland to the steep and rugged paths of actual life. Instead of sporting like children on a meadow, we must toil as men, grappling with the realities and bearing the burdens of responsible beings. The splendours of our youth-vision, obscured by the clouds and mists of manhood, vanish one by one from our sight, as if to rebuke our ambition and bid us be content with lowlier things.

There is much to effect this reversal. Thus, *e.g.*, we ourselves are not what we imagined. Our power is not by any means commensurate with our desires, neither are our desires so pure and lofty as they should be. We cannot accomplish what we would, neither can we "will" what we should accomplish. It is easier to resolve than to fulfil; to form plans than to execute them. Our purposes are often thwarted by our lack of wisdom and energy, by the fickleness of our inclination, and the loss of our zeal. In youth we are apt to overestimate our character and abilities, and to regard as within the range of possibility that which is far beyond it. After we have made practical trial of ourselves, we find that we are neither so virtuous nor so strong as we imagined, and on this account many of our expectations fail. Again, our circumstances seem to be against us. We are not masters of our time, but must devote the greater part of it to our sustenance. We cannot enjoy perpetual freedom, but are compelled to submit to various influences which rule us as with a ruthless tyranny. Temptations to indolence and indulgence every-

where abound; and if pleasure enervates, care distracts. We have often no time and are often too wearied to attend to the things we would, and have to sink perforce to a lower plane of life than we aspire to range. We started on our course with high-minded designs, but they have been crushed by contact with the cruel world. The edifice we sketched was admirable in its outline—a model of gracefulness and strength—but it seems incapable of completion, and we have reluctantly abandoned its construction. How many for this reason lose their early enthusiasm and surrender themselves to passive indifference, and even to gloomy foreboding and despair! Leave GOD out of sight, interpret life by any other light than that of the Gospel, and we see not how it can be otherwise. We must, in that case, be surrounded by dark shadows, and hear voices which chide our aspiration:—

“Fold, fold thy wings,” they cry, “and strive no more,
Faint spirit, strive no more; for thee too strong
Are outward ill and wrong,
And inward wasting fires! Thou canst not soar
Free on a starry way
Beyond their blighting sway,
At heaven’s high gate serenely to adore!
How should’st *thou* hope earth’s fetters to unbind?
O passionate, yet weak! O trembler to the wind!

“Fold, then, thy wounded wing, and sink, subdued,
In cold and unrepining quietude.”

Such are the strains in which a thousand melancholy and dissuasive voices forbid our heavenward aspirations. And many are they who, having started in life with high and bounding hopes, yet listen to them, and sink, in consequence, into commonplace existences. Indifference and despair are alike fatal to nobility of character, preventing the zeal and self-denial which are necessary to the prosecution of every worthy enterprise, and binding us down to a spiritless routine. How few of those who begin well their Christian course fulfil the expectations either of themselves or their friends. The promise of future excellence is nipped almost in the bud. They become cold, formal, conventional, in their religion, attempting nothing great, accomplishing nothing great. And very largely their failure is due to the fact that they lose sight of the objects of Christian hope—the glorious realities of faith. Their attention is diverted by the things around them; and, thinking of nothing better, they soon cease to yearn for it, and ultimately disbelieve in it—at least, as concerns themselves. Against this fatal tendency we must all be on our guard. Though the excitement natural to our youth must pass away, there should come in its stead a calm and sober earnestness, a firm fixedness of resolve, a steady, unswerving devotion to God. And this there will be, if only we keep in view the glories of our final state, and the consummation of all things in Christ. Doing this, we shall ever strive, in the strength of Him who “worketh in us,” to “work out our salvation.” The events

and circumstances of life, instead of hindering, will help us. They will no longer be our masters, but our servants. When our hearts are directed into the love of God, and into the patient waiting for Christ, we shall pursue our course with undeviating fidelity, and be stimulated to persevere even unto the end. The glory of heaven will be the goal we are resolved to reach, and thus shall we be "saved by hope."

The Gospel invests the life of every one of us with a peculiar significance. It comes as a message from God to each separate soul. His providence is over all alike, and He is as watchful of us as if there lived "No man nor angel else." The Gospel, with all its spiritual blessings, and all its aids to virtue and godliness, is intended for universal mankind. "Whosoever will" may receive it. The Holy Spirit is willing to sanctify every needy suppliant, to dwell in us perpetually, and to make us the temples of His praise. "If ye, being evil, know how to give good things unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him?" Apart from God and the Gospel of our salvation, it would be presumptuous vanity to think of reaching the purity and blessedness of heaven. But since He is the object of our trust, we lay ourselves open to no such charge; and to despair would be both unreasonable and profane. What though life brings trials, disappointments, losses? They shall but try our character, and, in trying, elevate and strengthen it. God has appointed them to purge us from folly and sin; to render us pure and disinterested, so that we may love truth and goodness for their own sake, and be immutably attached to them. It is not possible for beings such as we to be perfected in any other way. Let us, therefore, cherish the lofty hopes of the Christian's life as we are warranted to do. Greatness, according to the world's estimate, we may never have; but goodness, harmony with God and love to man, are well-springs of life and joy; and they are within the reach of all. There are numbers no more richly endowed or favourably circumstanced than we, who have achieved a worthy degree of success, whose experience of the Gospel has confirmed its promises, and whose hearts have throbbed with a delight that tells of their kinship with God and the glorified on high. This world has been to them as "the vestibule of the eternal temple," illumined with the light that streams from its inmost shrine. The sanctity, the peace and the joy of heaven, have entered their hearts, and already they know something of its infinite delights. To the same life we are called. By His Word and by His Spirit, by the invitations of His love and the discipline of His providence, by the experience of His people in all ages and conditions, by the exaltation of our crucified Lord, and the expectations whose fulfilment He awaits, God summons each of us to His own abode, with the blessed assurance—

"Come in, come in,
Eternal glory thou shalt win."

J. S.

the public, and they burned them before all men." So unjust Zaccheus would at once restore fourfold.

"And to him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Joshua, and all who were of his faith, were now to be clothed with a justifying Righteousness. "I have caused thine iniquity to pass from thee." Thus it is with all believers on the Lord Jesus Christ. The instant that their faith as lost sinners fastens on the person and work of the Lord Jesus, the non-imputation of sin, the free pardon of all their sins, and their acceptation before God in the imputation of His (Christ's) justifying righteousness takes effect. It is written, "I will rejoice in the Lord, for He hath clothed me with the garments of salvation, as the bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels;" and so it is in Paul's epistle, "Justified by faith, we have peace with God and rejoice in hope of His glory," and, again, "No condemnation to them who are in Christ Jesus." "Now it is of faith that it might be by grace," and "Justified from all things from which ye could not be justified by the law of Moses." And in Jeremiah, "This is His name by which *He* shall be called, The Lord our Righteousness," and *she*—the Church, the bride as well—this is the name whereby *she* shall be called, "The Lord our Righteousness." No wonder then we have these words elsewhere, "The iniquity of Jacob shall be sought for, but there shall be none"—*i.e.*, it cannot be found—God has, as He has said, "Cast it behind His back into the depths of the sea."

Here, then, is the change of raiment; here the white garments John saw, filthy once, but washed from every shadow of a shade in the blood of the Lamb. Nor is even this all—the splendour that adorns the justified soul transcends all glory.

Verse 5.—"And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

Verse 6.—"And the angel of the Lord protested to Joshua, saying, Thus saith the Lord of Hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

The least likely passage in these words to find any allusion to, or profitable conclusion drawn from, would be the "fair mitre." As referring to Joshua it, of course, means that strict conformity to God's law in his office would insure Joshua in the honour of an unchanging priesthood of which the *mitre* was the symbol and crown. But even believers in Christ are chosen now to this high dignity of priesthood, "Thou hast made us kings and priests to our God, and we shall reign with thee on the earth." Thus in Peter's Epistles, "Ye are a royal priesthood," and in Revelation the new song embodies the same sentiment, "Thou hast made us unto our God kings and priests." Nor are these empty titles or figurative expressions—for what is the

business of priests? Under the law, a chief part of it consisted in offering sacrifices on the altar of burnt offering or burning incense with intercessory prayer. True it is that such engagements should have ceased with the dispensation which called them into existence; still, however, the presentation of fruits of righteousness as expressions of grateful love to the deity and the offering up of *ourselves* as living sacrifices on the Christian altar remain, through all time, as obligatory on the disciples of Christ. But such services are peculiar to no specific class of individuals; they belong to all the Lord's people. The service of the ancient priesthood, conducted with solemn formality in dresses and manners according to the divine prescription, and accompanied with the sounding of trumpets, must have been very impressive, yet far inferior in effect to hundreds and thousands of *spiritual persons* offering up to God the Father, by Jesus Christ, hearts renewed by divine grace and sanctified by the Holy Spirit.

Vast numbers of professing Christians, distrusting this simplicity of worship, have invented imitations of the Old Testament ceremonial, more agreeable to worldly-mindedness, and more attractive to the carnal heart, but liable to the rebuke contained in the divine mandate "Who hath required this at your hand (*thus*) to tread my courts?" which stamps with disapprobation every departure from prescribed modes and manners of serving God, of human invention in opposition to the spiritual constitution of New Testament worship.

All the ritualistic forms of religious service in the Roman Catholic Church are but wretched mimicry of the abrogated system of Judaism, which, far from having been wholly expunged by the Reformation in Great Britain and Ireland, lingers still in many churches to the grief of many souls, perpetuating the bitterness of controversy which ever and anon shoots up, and alienating hearts which ought to beat one in love and harmony with one another.

The remaining portion of the section before us that sets forth the happiness here and the honour hereafter of Joshua's faithful attention to the duties of his sacred office, is replete with instructive monitions to us also. Verse 7.—"And the angel of the Lord protested unto Joshua, saying, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

The meaning of all this is, faithful adherence to all the commandments of God, and conformity to the Divine character in *His* ways and works studied and carefully observed with undeviating exactitude here, will be followed by exaltation, at death, to fellowship with the highest order of created intelligences around the throne of God, and the fruition and enjoyment of God Himself through all eternity. And is not this in substance the message of the Lord Himself to us in these days? Without doubt it is. If we "walk in His ways," and "keep His charge;" if we abide in Him; if we hold the beginning of our confidence to the end; if we are not moved from the hope of the

Gospel; if we continue to the end; if risen with Christ ye seek the things that are above; if ye keep My word unto the end; if ye are faithful unto death, "I will give you a crown of life;" "places with them that stand by to walk in" is plainly meant—sweet fellowship and mutual love among the High Princes of Divine Royalty that stand by the King of kings; in a word, to see Him in His beauty, to behold His glory, to have free access to His august presence, to enjoy in undisturbed possession His unveiled favour and undiminished complacency without intercepting cloud all the years of His eternity, and this in the Father's House of many mansions; at home here, to go no more out of a house spacious as infinitude, filled with the best society, the best accommodation, the best occupation, and where "God is all in all." Such, my brethren, are the prospects held out to aspirants for the heavenly world, all dependent, however, as is most meet and right, on growing holiness and steadfastness till the hour of release from this body of sin and death. "Work out, then, saith the Holy Ghost, your salvation with fear and trembling, for it is God who worketh in you to will and to do of His good pleasure." To backsliders, to turnaways, to them who forsake Christ, His house, and people, and ways—to apostates nothing remains, so continuing, but a fearful looking for of fiery indignation to devour the adversary.

The exposition of these words teaches—1st. How circumspect, how unblameably ought men and women to walk before God and man, who sustain this high distinction of being priests to the most High God. Standing before Him, employing themselves in the sacred work of intercession day by day for the world, for the church, and for their own personal and domestic affairs. Should not *their* garments be always white? never soiled by the spots of moral pollution, never venturing any further into the crowd of worldliness than is barely necessary for the discharge of important duties; least of all, never making lengthened stay there where the fine edge of the Christian temper and spirit becomes blunted and the soul's taste and relish for the spiritualities proper to a renewed nature are exposed to gradual diminution and even *extinction*. If believers, like the few in Sardis' declining Church, are to walk with the Lord in white hereafter, must they not be in character here? Ought not the hoped-for distinction impel us to "purify ourselves as He is pure"? "Be ye holy for I the Lord your God am holy." No wonder that many Christians are fearful of taking to themselves the assurance of faith and hope when their loose and unguarded temporising with worldlings by reducing the fervid temperament of the heart makes them chary in asserting their own confidence in ultimate safety and acceptance.

2nd. But if such be the requirements of true religion on its professors, and such the dangers pressing around them, or, in the words of an apostle, "If judgment is to begin at the House of God, if the righteous are scarcely saved, through the delusive and deadly power of temptation, where shall the ungodly and sinners appear!"

Ye who make no pretension to spiritual religion, nor to a priestly

character, probably you would be perfectly startled from your propriety were you asked to open your mouths with and for others in prayer to God. O let me ask what you will do when you are summoned into His presence to whom you never prayed, because you feared to do so, and you just moved on in the crowd taking your chance with them ; alas, for you called not upon God because you and He were at odds ; you were not reconciled to Him, and you knew well that He was angry with you. O if this distance is not made up now, and you meet Him when He rises up in the judgment to be avenged on His enemies, I say again, *What will you do ?*

Be entreated to be reconciled, and that without an hour's delay. Is He willing ? you ask. Aye, " God is in Christ reconciling the world to Himself, not imputing to them their trespasses. It is *ye* who are unwilling, not God. He it is who, knowing well the power of His inflexible arm of vengeance, warns, and beseeches, and wooes sinners to cease their controversy with Him ; tells them of His pity, and love, and grace, and mercy, and points to the Cross in proof of His veracity when " He spared not His own Son, but gave Him up for us all " to bear our burden of guilt and to offer His own blood as the ransom of souls. Do, then, do bend the unwilling knee. " Let the wicked forsake his way, and the unrighteous man his thoughts, let him return to the Lord who will have mercy, and to our God who will abundantly pardon," " for whosoever calleth on the name of the Lord shall be saved." Do so without a mortal confessor, without fuming incense, and without the water of sprinkling, of lying imposition ; rather away, away to the blood of sprinkling which ever speaks from yonder mercy-seat. O let a true belief lay its hand on *that* testimony " the blood of Christ cleanseth from all sin," and it is done ; nor shall you ever again cry, " What shall I do to be saved ? "

ALIIQUIS.

Notes of a Sermon

PREACHED ON THE SIXTIETH ANNIVERSARY OF THE
PREACHER'S MINISTRY.

"I say unto you, That every idle word men shall speak, they shall give account thereof in the day of God."—MATTHEW xii. 36.

"So then every one of us shall give account of himself to God."—ROMANS xiv. 12.

LET us meditate on—

- I.—The great fact of a day of judgment.
- II.—The cause of it.
- III.—The time of it.
- IV.—The minuteness of it; and,
- V.—The issues of it.

This was brought out first by Enoch, seventh from Adam: "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." That Enoch had it of Divine revelation is obvious from the number of the same testimonies emitted from age to age until the Divine witness Himself appeared, "Behold I have given *Him* for a witness to the people." "Ye shall see the Son of Man sitting on the right hand and coming in clouds with power and great glory." The bare statement of the fact one might suppose to be sufficient to paralyse the activity of the world, until "the crooked should be made straight" and all flesh be prepared to meet God. But so far from the announcement doing this, it either is utterly denied, or, if listened to, it is with a degree of curiously arranged and sceptical objections, so that it exercises no more moral power over men's minds than any well got up tale serving for present entertainment. But doubt in *our* minds there is none as to the certainty of the fact; therefore, to spend time in establishing that which is certainly true, or affirming what is undeniable were to waste our time and pains. We pass to the cause for a judgment day.

II. And reasons are not far to seek—they are all around us. Who can they be who are insensible to the inequality of things as they stand about us: feebleness and strength, perfect health and continuous sickness, deep poverty and easy affluence, successes in enterprise and almost unceasing misfortune, villainy that escapes detection and villainy that rides in smiling self-complacency. He who murders one man is sure to die, but he who kills thousands is a hero. And,

irrespective of the doctrine of individual responsibility and action, births come of those who are clearly born into positions of *predestined* existence, therefore, beyond all mortal control. Such a state of things, my brethren, plainly calls for some more satisfactory explanation than we are in circumstances to offer, and sufficiently corroborates the testimony of Scripture as in harmony with the existence of an all-wise and Almighty Governor and Judge of angels and men; "Who hath appointed a day in which He will judge the world in righteousness by Jesus Christ, whereof He hath given assurance to all men in that He hath raised Him from the dead," when the dark will be light, the crooked straightened, and the Divine government vindicated in view of the universe.

III. The time—the specific day of the age of the world, when this grand, this awful day in the world's history shall transpire!

There is the utmost wisdom in the concealment of this. Had it been foretold, what an opening then to the flood-gates of wickedness and vice in one of the classes of mankind, and what a temptation to indolence in the other. "My Lord delayeth His coming." The making known the year and day in the world's calendar would have been to throw all terrestrial things into "confusion worse confounded" than now we find them. It would have endangered piety, it would have rendered insolence a thousand times more insolent, it would have rendered human life unendurable in our present condition of being; whereas wisdom, goodness, and love shine illustriously through the impenetrable shade into which Divine revelation has thrown this subject. Now we are taught diligence, and zeal, and order, and self-government in coursing the round of daily duties, not knowing when the Great Master's footfall shall be on the threshold. Above all things, an opportunity is at once given a rebel world to seek and to hasten means of reconciliation and return to God. Time for this is given in mercy, and limited in mercy too; but the limitation of our knowledge is held back among things unknowable lest presumption should destroy itself by dashing against the fatal rock that has been the ruin of millions—*Time enough*.

Our Lord has said, "It is not *for you* to know the times and seasons," and another, "Secret things *belong* to God." True it is that the great outlines of the future lie before us on the prophetic page with light sufficient to excite universal attention, to inform our judgments, and to govern our conduct, but not enough to gratify vain curiosity or to encourage a taste for empty speculation. The concealment of *the day* for which, as the poet has it, "all other days were made," is the wisest provision for keeping heaven's servants at their duties on the one hand, and, on the other, for alarming the fears of the unprincipled and wicked, and proving in some measure an awful restraint on their otherwise unbridled passions. Nay more, even saintly men and women themselves are not insensible to the impulse of the thought, hence the frequency of its presentation in the Scripture: "The day of the Lord is at hand," "The Judge standeth at the door," "Behold, I

come as a thief," and "Blessed those servants who are found watching." "Be ye ready also, for the Son of Man cometh at an hour ye know not."

IV. The minuteness of the judgment.—This is strongly put forth in the text and its parallels:—"I say unto you, that every idle word a man shall speak he shall give account of in the day of God." "By thy words thou shalt be justified or condemned." "God requireth that which is *past*." "Suffer not thy mouth to sin, neither say thou before the angel that it was an error, wherefore, should God be angry at thy voice and destroy the work of thine hands;" and "God shall judge the secrets of men." To us this is a matter appalling in its nature, and utterly incomprehensible to our understanding. For how shall the Divine omniscience pursue the course of every individual's secret and true history from the first ray of mental consciousness to the last breath on which the spirit departs to its doom? We must confess to our great ignorance here; and, yet, you may make some small, very small, approach to a dim and distant conception of such a process, if you can conceive of a great roll, written by your guardian angel—written just as *you* thought, and reasoned, and spoke, and acted; and then sealed up at your death, and opened at the judgment; there produced, spread out before the throne, and, the exact *copy*, on a now-illuminated conscience, answering to every letter and every stroke of the other, and at once read by *the Judge* and by *you* with an accuracy that could not mistake, a celerity that could not be measured, and a sense of rightness of judgment and doom that carries *conviction* to your heart of the *perfect rectitude of the decision*. I say, my friends, something like a train of thought of this cast may give a very imperfect idea; but, apart from all attempt at illustration, the bare facts of recognition, identity, God and the soul in actual contact, and nothing too vast to be determined, none too high to be dealt with, none too mean, even as a Lazarus, and nothing too minutely small as to be left out—I say, these naked truths were enough to be known and believed to rouse the heart's dormancy, to clear off the conscience's incrustation, and to quicken the faculties of *us all* into self-searching, and self-examining, and self-application of the awful, yet joyous, Word of the living God, which is able to save our souls.

Brethren, this day, standing before God and you, the doctrine I am handling at the close of the sixtieth year of my ministry—the most appropriate I can think of—comes over me with terrible power. Must thousands of thousands of religious discourses, in all their words, and sentences, and expositions, and all the teeming world of thought that entertained, or rejected, or erred, or missed, or misplaced, or forgot, or misinterpreted, "the words of this life"—are all, all these to be made to rush before my awakened and enlarged vision and corrected judgment once more? The too much I have done in one way, the too little in another; the feeble reproofs, or the supineness, or the neglect of censure, or the defective motives, or the evil motives or unfaithfulness from the highest to the lowest matter that ever demanded

attention ; done so little for Christ, given so little to Christ, all mistakes, all shortcomings, all seasons of dulness, darkness, deadness ; all omissions of occasions of usefulness, or fear of man or man-pleasing. And on *your* part, this, too, the enquiry, how you have heard the Word, how you profited by it, why you did not ; the grievous imperfection on both sides, why coldness, why lukewarmness, why back-sliding ? Yea, judgment will go into the house, the dining-room, the drawing-room, the bed-room, the kitchen, the warehouse, the counting-house, the manufactory, the school, the college, like a fiery Inquisitor, searching for sin anywhere, everywhere, in master, mistress, husband, wife, son, daughter—in one word—“So then every one of us shall give account of himself to God !”

Awfully solemn thought ! You and I have given account of *others*, at the bar of the Church, but to give account of one's self where there can be no self-deceit, no passing over, no concealment, no self-love, no self-ignorance now, for in presence of the seven-eyed omniscience, light will sufficiently illuminate all the recesses of the soul. The young, the old, ministers and people, the poor, the rich, the wise, the ignorant. “So then every one of us must give an account of himself to God !” Let us carry out this on our hearts, never, never to be forgotten. Even on the way to the judgment seat, “Thou God seest me.”

V. The issues of the day of judgment read in Matt. xxv. 46. “These shall go away into everlasting punishment, and the righteous into life eternal.”

It were to mar what has been spoken, to lead you away into endless controversies about the duration of punishment. Often before this matter has been here in this place, and, I believe, satisfactorily, expounded. I pass it over now, simply remarking that the *terms* of suffering and enjoyment are at the mouth of God everlasting and eternal, are the *very same*. There were consistency if in these days of sect-making some party were to act out the ever-running terms which our Lord employs in *their* confession of faith, making them both alike, defining *eternal life* as meaning a *long time*, but *both alike ending*, and in what ? Aye, then would the simultaneous uprising of the *mass* of rational beings, like another deluge, sweep the idea of universalism into the depth of oblivion when it would be seen to invade the regions of *immortal happiness*. The doom pronounced by the mouth of the Son of God, whatever it be, its *measurement* must be confessed to be boundless, endless, measureless, eternity ; this and nothing less is the issue of the Great Day of Judgment. “So then every one of us must give account of himself to God !” Spiritual death and spiritual life have ONE DURATION.

1st. It is clear and certain, beloved brethren, that you and I must, in a very little while, bid farewell ; but it is not less evident that beyond the river and at the great day there will be a recognition of pastors, deacons, and their flocks. Thus Paul, to the Thessalonians “What is our hope, or joy, or crown of rejoicing ? Are not even ye in the pre-

sence of the Lord Jesus Christ at His coming?" And, 2 Cor., "*We are your rejoicing, as ye also are ours in the day of the Lord Jesus.*"

Now, in all that has gone before, our Christianity has been viewed in its individuality. Here we must regard our connection as members of one of Christ's churches in a church capacity. All the period of our connection must be told—what we have done for Zion's prosperity. Have we faithfully conducted her affairs according to the laws of the New Testament? Have we been bones of contention, or have we been peacemakers and healers of division? Have we stuck to one another, visited one another, warned, helped, or encouraged one another, or stood aloof from each other, and been as strangers and foreigners; or of one mind and no division? Have we borne with the evil, or have we unearthed and thrown out "them who were evil"? Have we warned every man and taught every man, that we might present every man perfect in Christ Jesus? Do we stand complete in Him the Head, and with each other "waiting for the coming of the Lord"? or are we heedless, and mainly painstaking to make way in the world and rise to consideration in it?

Now, we read that "servants who knew the Lord's will, and did it not, are to be beaten with many stripes." I have always stood in awe of that passage; there is something awful in it which I do not understand, for you see they are servants, *i.e.*, acknowledged *disciples*, *yet they are punished*. Now, then, as we shall all be put on trial, as seems to me, as individuals, as well as churches, I cannot, that I can see, seek to do you and myself greater service, in prospect of parting here and meeting yonder, than stirring up ourselves to obey the Lord's counsel, "Who, then, is that wise servant whom His Lord has made Ruler of His household? Blessed is that servant whom His Lord, at His coming, shall find so doing."

It will be unutterably sad if we shall miss one another in those resplendent crowds that wander on the banks of the water of life, It will be transporting to greet one another as sharers of the gladness of that day "when sorrow and tears shall flee for ever away." How shall we bless the grace that drew us from perdition; the might, the patience, the pity, and the love that stood by us all the long, weary way, through all the fierce fight or the boisterous voyage! Our well-tuned harps shall ring harmonious to the praise of "Him who loved us and washed us from our sins in His own blood"!

2nd. Again, looking back from my present standpoint, where are the many thousands who have sat under the ministry exercised here, some for longer, other for shorter periods? Ah, I know not; but this I have the consolation to know in my own consciousness, that a sermon they never heard from these lips without the Gospel, nor a perverted Gospel—never; no, never. What they made of the teachings, and warnings and cordial invitations, and beseechments, the evidences of the truth, and the bliss or curse attendant on its acceptance or rejection; what they made of all these will be known to us all shortly. But there are remaining to be addressed, ere I close, a new

generation rushing on its course with unceasing rapidity. O, my friends, let me arrest *you*, as I stand on the brink, and wave you off the glassy surface of the deceitful stream that's carrying you away past the Rock on which, with us the saved, is safety, security, and life. O, the deceitfulness, the curse, is in the empoisoned streams of sweet waters that you float on as you drink. Believe good men of every sect—they will not lie; believe the venerable army of witnesses who, yonder, wave the palm and sing the song of victory; believe *the Faithful Witness who cannot lie*. “He who believeth *in Me* shall *never taste* of death. He who believeth *not* in Me shall *not see life*, but the *wrath of God abideth* upon him.” Come, O come, come to *confession* at the mercy-seat of Him who died on Calvary. Come to His righteousness; take it; put it on; wear it; it shall never grow old, never soil; and, once faith puts it on your back, you are at once the richest and happiest being in creation. It is most true, and no similitude. O, loving Spirit, drive out that worst plague of all hell's plagues—*unbelief*; and then, Glory, glory for ever to God the Father, Son, and Holy Spirit, the *One* only living, Holy and True.

To you, the people of our charge, I speak individually. It is my purpose (D.V.) to keep the post to which the Holy Ghost assigned me sixty years ago, till He shall be pleased to say, “Give an account of your stewardship,”—and that solemn moment I am in *daily* expectation of arriving,—or, the same thing, arrest by disqualifying disease. But if *you* are impatient of its delay, it is quite in your power to signify the same, when my way would be open to say, with Paul to the Galatians, “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

On so memorable an occasion as this, it is far from me to flatter you or myself, yet I feel impelled to put it on record that for *five and thirty years* no Church in the land could have enjoyed greater happiness between office-bearers and people than we. *All Glory to Christ our Head alone!* During that long period, I can charge my memory with no quarrel nor any the smallest dissidence among us that the general audience, yea the public itself, might not have witnessed, even with approbation, and certainly no dark blot has fallen on the reputation of Christ's Christian people, as such, in all this time.

Some few have, in so long a period, dropt off having in the undoubted privilege of the right of private judgment adopted other views than those which they themselves professed at the beginning of their course, but no ban or curse has ever followed them: rather prayer to God, for either the correction of their errors or the light from above to guide their future steps. The constitution of this Church I take to be a model of what all Churches of Christ should be, namely, *not* sectarian, but *Christian* Churches, built *not* on human standards but the New Testament of our Lord and Saviour Jesus Christ; and I well know that my reverend colleague, by the grace of God, thoroughly understands, believes, and will teach no other doctrine. Beloved

brethren, I still have the joy of commending you all to God, and the word of His grace, which is able to build you up and to give you an inheritance among the sanctified. "All glory be to the Father, Son, and Holy Ghost, world without end," and, as from the beginning so let the name of this House be a Jehovah-Shammah "the Lord is there," and let all the people say Amen.

Short Notes.

INTRODUCTION OF LAY AGENCY INTO THE WESLEYAN CONFERENCE.—One of the most important movements of the present day is the revolt of the laity against the predominant power of the priesthood both in Protestant and Roman Catholic communities. The spirit of the age is universally rising against the exclusiveness of sacerdotalism, and the laity are beginning to realise their rights, interests, and responsibilities in the Church. As a contemporary has well observed, "The old formula of pray, pay, and obey, as addressed to the laity, falls upon unwilling ears, and evokes a strong and indignant opposition. Lofty ecclesiastical views in the ministry have little chance of finding favour with the laity of the day." One of the most striking exemplifications of the fact has been exhibited during the Wesleyan Conference of the present year. That body has hitherto been governed as exclusively by ecclesiastical authority, as the Roman Catholic Church is governed by the Pope and Cardinals at Rome. No layman has ever been permitted to take a share in its councils. This exclusion has long been a source of much irritation to the laity, and it has been aggravated by its contrast with the liberality of the Presbyterian system of organisation, where the laity sit side by side with the clergy in the general assembly, and enjoy equal rights and privileges. It placed the Wesleyan body in the same invidious position with the Convocation of the Established Church, from which the laity was rigidly and haughtily excluded; but every attempt to reform the system had proved abortive, the hundred ministers who sat on the seat of authority being as unwilling to part with any share of their power as either the Cardinals or Convocation. The desire of the laity to participate in governing a community of which they found the sinews, has latterly been manifested with increasing earnestness, and has, at length, in the present year, been brought to a practical issue. The question had been warmly debated during the last meeting of Conference at Nottingham, and it was found that a change had taken place in the views of a great majority of the influential members of the body, and the result of the discussions has

been to establish the principle of admitting laymen to a seat in the Conference. The details remain to be worked out, and it may be 1878 before all the arrangements are completed; but this fundamental change in the constitution of the Wesleyan community is now placed beyond doubt. It is an auspicious reform. It relieves the Conference from the opprobrium of religious assumption, and the odium of keeping all power within its own hands. By removing a fertile source of heart burning, it will give more compactness to the body, and impart greater vigour to its operations. A mixed body will command more respect, and exercise more influence, than a body of mere ecclesiastics. The political authority of the body amidst our free institutions and our benevolent agencies, cannot fail to be greatly augmented by this movement, and it will be sure to be thrown into the scale of equity and liberty and liberality. There will probably be less disposition on the part of the dignitaries of the Established Church to tamper with the religious independence of the Wesleyan body, and, if we may say it without offence, less thought of being merged in the State Church when the Ecclesiastical body is strengthened by the junction of a lay association. Nor is it at all improbable that this movement may lead to the ultimate reunion of the three disjointed bodies with the original stock. The allusion to such a consummation has, we perceive, excited feelings of resentment in one of them, but with the example of the recent union of two Presbyterian bodies before us, a Wesleyan union is not a thing to be despaired of.

MOVEMENT IN ROME.—A similar, if not stronger, spirit of opposition to the predominant influence of the priesthood appears to be in vigorous operation on the Continent in France, Spain, Germany, and more particularly in Italy. In all these countries there is a constant struggle between the clergy and the laity. The Ultramontane hierarchy, with a certain portion of lay adherents, is striving with renewed energy to maintain its power and prerogatives, and the establishment of the dogma of infallibility was intended to promote this object, and there can be no doubt that it has succeeded in doing so. At the same time it may also prove a source of weakness by the increased opposition it has evoked to the assumptions of the priesthood. In the City of Rome a Catholic Society has been formed for the revindication of the rights of the Christian people, especially of the citizens of Rome, the aim of which is the election of the bishops and more especially of the sovereign Pontiff, by the popular vote of the clergy and the people. Nothing can be more repugnant to the views of the Ultramontane hierarchy than the interference of the laity in the appointment of the bishops of the Church, while the election of the vicar of Christ, of the supreme authority on earth, by a mob instead of by the College of Cardinals, under the immediate influence of the Holy Spirit, would be considered an unparalleled desecration of the sacred office. A few

days ago, therefore, the Pope pronounced the greater excommunication against all persons who are either members, promoters, adherents, or favours of this society. Questions were put as to whether persons acknowledging themselves to be connected directly or indirectly with the society, and presenting themselves for the "sacrament of confession," were to be considered *ipso facto* under the higher condemnation; and the answer from the Vatican was in the affirmative, and that absolution was reserved to the Pope himself. The organ, moreover, of the Liberal party in ecclesiastical matters in Naples has just published an article, sent by the Minister of Grace and Justice, in reply to a letter addressed to him by the President of the Emancipation Society, asking for the restoration of the clergy and people of the right of electing their own pastors of whatever rank in the hierarchy. He expresses his sympathy with the object of their pursuit, but states that the public mind does not appear to be as yet prepared for this radical change, and that a proposition to the same effect which he had brought forward did not meet with support, and that for the present they must limit themselves to endeavouring to mature, by indirect means, that public opinion which must sooner or later produce an influence on Parliamentary opinion. There can, however, be little doubt that the time is approaching when the laity in Roman Catholic communities will no longer be denied their proper position in the management of Church affairs.

THE TURK AND THE POPE.—It is a singular fact that, notwithstanding the unparalleled atrocities inflicted on the Bulgarian Christians by the Turkish Government, the Pope and the Catholic hierarchy have openly espoused the Mahomedan cause, and directed all Catholics to give their utmost support to it. As disturbers of existing order, the Pope has an instinctive repugnance to the insurgents, and he has declared that their cause is that of revolution, which is to be vigorously opposed. They have, moreover, incurred his displeasure by their hostility to Roman Catholicism, and the infallible Pontiff has a stronger sympathy with the followers of the Prophet than with schismatics and heretics. A further reason may possibly be found in the fact that the Pope and Cardinals have largely invested their funds in Turkish bonds, and have a personal interest in maintaining the integrity of the Turkish power. Still the union of the Turk and the Pope is a singular phenomenon.

FUGITIVE SLAVE CIRCULAR.—It is grateful to find that the question regarding the treatment of fugitive slaves on British vessels of war has been quietly settled by the Ministry in a manner most satisfactory to the public feeling. The vigorous agitation of the subject for many months in the public journals has not been lost to the cause of humanity; it demonstrated the strength of national opinion and convinced the cabinet that the people of England would not permit

the question of personal slavery to be tampered with, and were determined not to allow the honour of the country as the champion of freedom to be compromised. The sinister attempt which was made to weaken the cause of freedom, to gratify the wishes of the abettors and patrons of slavery, has signally failed. The circular, which has now been issued in supersession of every previous circular, completely meets the public expectation, and if it had been issued in the first instance would have spared the Conservative Ministry a vast amount of odium and no little loss of prestige. The new rules are short, simple, and thorough, and are, if possible, the more satisfactory for taking us by surprise. The commander of a British vessel of war is not fettered by technical rules difficult of comprehension as to the reception of a fugitive slave, whether the vessel is on the high seas or, what is of greater importance, in the territorial waters of a State in which slavery exists. He is to be guided by considerations of humanity, to which he is to give full effect, and he is only to be careful to avoid conduct which may appear to be a breach of international comity and good faith; but having once received a slave on board he is not to admit or entertain any demand for his surrender on the ground of slavery. Nothing could be more satisfactory than to leave the commander to act upon his own discretion in every case, and to be guided by considerations of humanity; and we may be confident that in no case will the honour of the country or the cause of liberty be compromised by their proceedings. They will feel proud of the responsibility entrusted to them of vindicating the cause of humanity in all parts of the world under the eye of their fellow-countrymen. Copies of the Circular will, of course, be communicated to the Governments which maintain slavery, and they will be prepared for the course hereafter pursued by the commanders. They will have only themselves to blame if their slaves are allowed to seek the protection of the British flag, and will not be at liberty to protest against the asylum granted to them. The complete reversal of the policy announced in Mr. Ward Hunt's first Circular by his own Cabinet is the strongest condemnation of it which could be offered, while the effort to maintain as much of its illiberality as possible in a subsequent Circular has left an unpleasant stigma on the Conservative ministry.

The following is the text of the Circular :—

“ Lord Tenterden to the Secretary to the Admiralty.

“ Foreign Office, August 10th, 1876.

“ Sir,—With reference to your letter of the 23rd of December last, I am directed by the Earl of Derby to transmit to you, to be laid before the Lords Commissioners of the Admiralty, the accompanying Draught of Instructions to be issued to the commanders of Her Majesty's ships and vessels with regard to the reception of fugitive slaves.

“ I am, &c.,

TENTERDEN.”

(Enclosure.)

" Reception of Fugitive Slaves.

"To all Commanders-in-Chief, Captains, Commanders, and commanding officers of Her Majesty's ships and vessels.

"The following Instructions are to be considered as superseding all previous Instructions as to the receipt of fugitive slaves:—

"1. In any case in which you have received a fugitive slave into your ship and taken him under the protection of the British flag, whether within or beyond the territorial waters of any State, you will not admit or entertain any demand made upon you for his surrender on the ground of slavery.

"2. It is not intended, nor is it possible, to lay down any precise or general rule as to the cases in which you ought to receive a fugitive slave on board your ship. You are, as to this, to be guided by considerations of humanity, and these considerations must have full effect given to them whether your ship is on the high seas or within the territorial waters of a State in which slavery exists; but in the latter case you ought, at the same time, to avoid conduct which may appear to be in breach of international comity and good faith.

"3. If any person, within territorial waters, claims your protection on the ground that he is kept in slavery contrary to Treaties with Great Britain, you should receive him until the truth of his statement is examined into. This examination should be made, if possible, after communication with the nearest British Consular authority, and you should be guided in your subsequent proceeding by the result.

"4. A special report is to be made of every case of a fugitive slave received on board your ship."

TURKISH ATROCITIES.—A thrill of horror has run through Europe at the atrocities recently perpetrated by the Turkish authorities in the province of Bulgaria, which far exceed the enormities of the miscreant who sits on the throne of Dahomey—the personification of all that is cruel and infamous. The Grand Signor, after having defrauded his creditors of two hundred millions of money, and reduced his treasury to a state of bankruptcy, was driven to the practice of subjecting his own subjects to insufferable exactions for the means of carrying on his own Government. Some efforts, mild in character and limited in extent, were made by certain Bulgarians to resist these extortions, and disturbances took place. At one village, two tax gatherers, who were enforcing the heavy demands of the State with peculiar severity, were attacked, and one of them was killed. An attempt was made by the Turks to arrest those who had committed the acts of rebellion, and the Bulgarians resisted them. The insurgents at first are said to have numbered 150, but at no period exceeded 1,500. The provinces of Bosnia and Herzegovina had already been driven to revolt by the oppressions of the Turks, and the Government of Constantinople determined to nip this fresh opposition in the bud, and to quench the spirit of resistance in blood. Troops and the munitions of war were immediately despatched from Constantinople, and the wild savages, the Bashi-Bazouks and Circassians, were called up from distant districts and let loose upon the unhappy province. The regular troops of the State employed in this work of desolation were calculated at 5,000; and the irregulars, who

added to the ferocity of their nature the fury of Mahomedan fanaticism, were supposed to amount to 15,000. The atrocities committed by them exceed belief, and when first reported were received with incredulity. The British representative at the Turkish capital treated the subject with great indifference, and, instead of manifesting any disposition to investigate and to reprobate these atrocities, endeavoured to palliate them, and to throw the blame on the oppressed Bulgarians. The Prime Minister, moreover, when questioned on the subject in the House of Commons, treated it with a degree of levity unworthy the responsibilities of his position as the first minister of the Crown. Indeed, the conduct of the officers of the Crown, both at home and abroad, on this melancholy occasion, has done them no credit. Those who had originally brought the subject before the public, and who had been charged with exaggeration, were determined not to allow the matter to drop, but followed it up in a vigorous spirit of investigation. The public feeling in Europe was aroused, and independent inquirers poured into the province from various parts, while the English minister at Constantinople was constrained to send an officer of his suite to the spot to examine into the truth of these assertions, and we have thus obtained accurate reports of the conduct of these bloodhounds. It is now established on testimony of which there can be no reasonable doubts, that the helpless and unresisting inhabitants—men, women, and children—have been slaughtered literally by thousands, and their towns and villages utterly destroyed. There has been nothing less than a general massacre of the population against which the Turkish Government let loose its bands. Mr. Baring, who was deputed from the Embassy to conduct the investigation, calculates that the number who have perished through these atrocities does not fall short of 12,000.

The following letter from a correspondent of the *Daily News*, who has visited the province in order to ascertain the truth, gives us a detail of the horrors which he saw, and which will substantiate the assertion of Canon Liddon, that "this year of grace, 1876, has been signalized by a public tragedy which is without a parallel in modern times."

"I have just seen the town of Batok, with Mr. Schuyler. Mr. Baring was there yesterday. Here is what I saw: On approaching the town on a hill there were some dogs. They ran away, and we found on this spot a number of skulls scattered about, and one ghastly heap of skeletons, with clothing. I counted from the saddle a hundred skulls, picked and licked clean; all of women and children. We entered the town. On every side were skulls and skeletons charred among the ruins, or lying entire where they fell in their clothing. There were skeletons of girls and women, with long brown hair hanging to their skulls. We approached the church. There these remains were more frequent, until the ground was literally covered with skeletons, skulls, and putrifying bodies in clothing. Between the church and the school there were heaps. The stench was fearful. We entered the churchyard. The sight was more dreadful. The whole churchyard for three feet deep was festering with dead bodies, partly covered; hands, legs, arms, and heads projected in ghastly confusion. I saw many little hands, heads, and feet of children of three years

of age, and girls, with heads covered with beautiful hair. The church was still worse. The floor was covered with rotting bodies quite uncovered. I never imagined anything so fearful. There were three thousand bodies in the churchyard and church. We were obliged to hold tobacco to our noses. In the school, a fine building, two hundred women and children had been burnt alive. All over the town there were the same scenes. In some places, heaps of bodies buried in shallow holes had been uncovered by the dogs. The banks of the little stream were covered with bodies. Many bodies had been carried to Tatar Bazardjik, a distance of thirty miles. The town had 9,000 inhabitants. There now remain 1,200."

Reviews.

MEMOIR OF THE REV. JOHN MACFARLANE, LL.D. By William Graham, Liverpool. Edinburgh: W. Oliphant & Co. London: J. Nisbet.

MEMORIALS OF THE LIFE AND WORK OF REV. WILLIAM JOHNSTONE, D.D., Limekilns, N.B. Edinburgh: W. Oliphant & Co.

MEMORIALS OF DAVID THOMAS, B.A., of Bristol. Edited by his Son, H. Arnold Thomas, M.A. London: Hodder & Stoughton, 27, Paternoster Row.

DEATH has been busy of late amongst the ministers of Christ's Truth in England, not only in our own denomination, but also in other portions of the Christian community. It is some comfort and gain, out of the sense of sorrow and loss caused by the removal of such eminent standard-bearers as those whose lives are recorded in the books now before us, to possess these timely memoirs. The complaint was not unreasonably made that the multiplication of biographies which prevailed twenty or thirty years since led to the impoverishment rather than the enrichment of Christian literature. There has no doubt been produced much memoir-writing of Christian men and women that has proved to be

commonplace, feeble, and jejune; but, after all the deductions demanded by a rigid taste, there is in this class of writing a power for Christian instruction which no thoughtful mind will lightly reject. The lessons of another's life impress their teachings upon us with far greater facility than any didactic writing. As our interest is awakened in the adventures, experiences, or exploits of another, we compare them with our own, and are carried into an identity or a dissonance of feeling, either of which is favourable to the production of profitable impressions. This potency of biographical instruction, recognised and copiously employed in the Sacred Scriptures, will always exercise a great force over the cultured mind. A memoir is, moreover, a well-earned though posthumous tribute to moral worth, with the inevitable disparagement that it is very rarely indeed more than ephemeral in its duration.

The author of "The Night Lamp" certainly earned the title to a faithful and vigorous biography; and we are thankful to Mr. Graham that he has recorded in a worthy manner Dr. Macfarlane's many excellences and the principal incidents of his useful life. The son of a Secession minister, who was one of the successors to Ralph Erskine's pulpit in the Dunfermline church, and the son-in-law of another minister in the goodly suc-

cession, no wonder "That memorable name touched finer chords within him than any other, and represented to him the living truths of the grand old Scottish Theology, with its Covenant God, its Kinsman Redeemer, and the divine espousals of the believing soul." The Grammar School of his native town and the Universities of Edinburgh and Glasgow supplied the literary and mental training, while the Theological Hall of the United Secession Church supplemented with its more spiritual teaching the moral training of his father's house. The graphic sketches Mr. Graham gives of the eminent men whom he revered in his childhood and of his collegiate companions are among the most pleasing of the contents of this charming volume. Dr. Macfarlane commenced his ministry at the age of twenty-four in the little seaport of Kincardine. Ten years of tough, rough work in this little community qualified him for the subsequent enlarged and far more important spheres of labour at Glasgow and Clapham. Midway in the Kincardine ministry the lonely manse was enlivened by the arrival of a bride, the daughter of Dr. Kidston, of Glasgow. "They were thirty-two years together, and after that, instead of herself, there was only the portrait of her calm, meek face over the mantel-piece of his Clapham study. Looking up at it steadfastly one day, he said to the writer—'Her place can never be filled again; my life ended with hers,' and in a moment he passed to some trivial topic." Dr. Macfarlane was inducted into Nicholson Street Church, Glasgow, on the 22nd September, 1840, which was shortly after sold, and the Erskine Church erected in Portland Street. Four little graves in the Necropolis bear witness to the counterpoise of much affliction which accompanied the popularity of his ministerial manhood.

In the Presbyterian Church Extension in England, which commenced twenty years ago, Dr. Macfarlane took an active part, and at length accelerated that movement by devoting to it the remainder of his public life. There is little doubt that he was animated by a spirit of devotedness in

taking this step; but unclouded prosperity is not for the useful and successful in the Lord's vineyard. Church troubles (delicately veiled by the biographer), followed by interrupted health, extending to a year's absence from the pulpit, and the greatest burden of advancing life, the repeated loss of valued friends, till he rejoices in a visit to Deal because "there were no local associations to drape the scene with the crape of sad memories," chequer the diary which records multiplied engagements, and is enriched with the writer's pleasant associations with fellow ministers, many of whom (notably Mr. Spurgeon) were his friends in our own denomination. In June, 1874, he entered into his rest and reward. Mr. Graham's biography of his friend should be in every minister's possession.

Dr. Johnstone, of Limekilns — (a small port on the Forth, and so called on account of its affording shipment for lime from Lord Elgin's quarries in the neighbourhood)—was also a minister of the Secession Church, who occupied a far more limited sphere than Dr. Macfarlane, but was for fifty-one years minister of the same United Presbyterian Church in Limekilns. The specimens which are given in this volume of Dr. Johnstone's sermons and speeches afford ample evidence of his ability, his zeal, his orthodoxy as a divine, and the high estimation in which he was held by his fellow ministers and neighbours, and especially by the family of Lord Elgin, including the learned and amiable Dean Stanley and the universally-lamented Lady Augusta Stanley. Dr. Johnstone's memoir is a remarkable illustration of the wide influence exercised by Christian ministers of long standing in the churches north of the Tweed. Although his celebrity may not have extended so far south as to reach many of our readers, they will find in his manly utterances on great religious and social topics much to refresh as well as inform their minds.

A pensive feeling has been awakened in our minds by the perusal of the "Memorials of David Thomas," by his son and successor, Mr. Arnold Thomas. A more able or more lovable

man than he has rarely been found in the lists of the Congregational Union; but, although he was spared to reach his sixty-fifth year, we gather the impression from these memorials that much personal and relative affliction made serious encroachments on his usefulness, and imposed heavy restraints on a temperament naturally retiring; otherwise we might have expected that the vigorous intellectual power indicated in Mr. Thomas' sermons contained in this volume would have procured for their author a much earlier popularity than that which he achieved.

"For twenty years Mr. Thomas continued to do his work in Bristol in quietness and comparative obscurity. His influence was gradually extending itself; but he seldom preached away from home, and he never could be persuaded to publish anything, so that he was little known through the country, even in the denomination to which he belonged. And with this condition of things he was well content. He did not court public observation, but rather avoided and disliked it. He loved the sanctities of home and the service of his own people, and had no hunger for a widespread reputation."

The appointment of chairman to the Congregational Union, and the selection to preach the annual sermon for the London Missionary Society in 1866, raised Mr. Thomas to the position of one of the leaders of his denomination. "But his temperament had not changed. It was from a sense of duty rather than of taste that he appeared before the world, and he was not sorry when, through failing health, he was compelled, in the last year of his life, to retire again into seclusion." The loss of two dearly-loved daughters was a blow from which Mr. Thomas never rallied, and in the autumn of last year he ceased from his sufferings, and passed into the presence of the Lord.

Dr. Stoughton, in his funeral address, pointed to the childlike devotedness, intense sympathy, deep humility, and spiritual power of his deceased friend as the prominent features of his character and the secret of his usefulness.

Of the ten sermons contained in this volume, the one on "The approval of Christ," which was preached in Surrey Chapel in May, 1866; "Consider Him," preached to the Congregational Union at Manchester; and a third on "Communion with God," which appeared in a previous number of this MAGAZINE, are, to our mind, by far the best. The text from which the former of them was preached was, "Therefore we labour, that whether present or absent we may be accepted of Him." (1) Respect for the recompense of the reward, (2) The desire to be right, (3) Personal affection for Christ, are the three alleged grounds of supreme regard for Christ's approval. The application of the discourse consists of an inquiry into the manner in which this regard to Christ may be expected to affect us in our service for the extension of His truth and glory. (1) It will quicken inquiry into the *motive* of our service, (2) into the *extent* of our service, (3) the form and manner of our service.

Mr. Newman Hall told his congregation, after Mr. Thomas's death, that it was the most effective sermon he had ever heard.

"What his preaching was, in its general character and effects, can be rightly understood only by those who had frequent opportunities of listening to it. Those who heard him know what it was like; those who never heard him never will know. But two or three of its more obvious and prominent features may, perhaps, be described. One of these was the logical method and transparent clearness of the thought. Every sermon was 'thought out,' to use a common and significant expression. No ideas were allowed to remain in a region of mist and shadow. The mind was concentrated upon them when they had first dimly suggested themselves, until they became so distinct and intelligible to the preacher himself that he was able to make them distinct and intelligible to others also. He was impatient of all vagueness in conception, and never said anything without having a clear notion of what it was that he intended to say. Thus he succeeded in making himself easily understood, though possibly he missed

a reputation for profundity, which he might otherwise have enjoyed, in the estimation of a certain class of hearers."

It is not our intention, however, to give more than a brief tribute to the great excellence of Mr. Thomas's character, both in public and in private life. Those who had the privilege of attending the Baptist Union meeting at Bristol, a few years since, will remember the cordiality and thorough friendliness of his intercourse with brethren of our own denomination—a feature of his character appropriately recorded in the resolution of "the associated ministers of the three denominations in Bristol," which was voted shortly after Mr. Thomas's decease.

THE HUMILIATION OF CHRIST, in its Physical, Ethical, and Official Aspects. The Sixth Series of Cunningham Lectures. By Alex. B. Bruce, D.D., Professor of Divinity, Free Church College, Glasgow. Edinburgh: T. & T. Clark, 1876.

PROFESSOR BRUCE has produced a series of lectures on "The Humiliation of Christ" which may be most accurately described as a great theological work. Theological it is in the old and technical sense of the term. It reads like the work of a man who has spent years of intense thought in the discussion of the highest problems to which the human mind can address itself, and who writes on them with an almost kingly freedom. And the book is certainly entitled to be called great if depth of thought and breadth of scholarship can constitute a claim. The subject, though abstruse, is not uninteresting as Dr. Bruce has handled it. He has looked at it carefully and reverently on every side—first and chiefly as it is presented in the sacred Scriptures, and then as it has been apprehended by the greatest and most influential thinkers of the patristic and subsequent ages. His aim is to ascertain the exact teaching of Scripture with respect to our Lord's Humiliation, and afterwards to

use that teaching as the sufficient and exclusive basis for an estimate of our Lord's person and work. His examination of the great Christological passage, on which the whole subject stands, in Phil. ii. 5—9, is a magnificent piece of criticism, and his view of the *κενωσις* (the emptying Himself), as opposed to the views of Thomasius, Ebraud, Martensen, and others, is sound and satisfactory. We cannot too highly commend *the method* our author has adopted of eschewing all theories and assumptions until by a careful investigation of the statements of Scripture *their* significance and bearing have been determined. In other words, he prosecutes his inquiry by the inductive method, rather than by the more precarious deductive. The advantage of this plan is seen conspicuously in the last lecture, especially in the review of various theories of the Atonement. The truth underlying the Maurician and other modern theories (which are very keenly and accurately classified) is frankly acknowledged, but their defects as tested by Scripture and spiritual experience are no less faithfully exposed. This volume is a real and valuable addition to our theological literature, and especially to that part of it which aims by inductive and constructive processes to bring into prominence the teachings of inspired men, and to decide thereby the controversies in which we are engaged. In our struggles with the various forms of humanitarianism Professor Bruce's work will be invaluable. We sincerely congratulate our brethren of the Free Church of Scotland on their possession of such a theologian, and rejoice in his appointment to a chair in their college at Glasgow.

THE EXPOSITOR. April to June.
Edited by Rev. Samuel Cox.
London: Hodder & Stoughton.

WE are heartily glad to learn that the success of the *Expositor* has not only fulfilled, but outstripped, the expectations of its promoters, and that its circulation is still gradually

increasing. This is encouraging, not only to them, but to all who take an interest in the intelligent and conscientious study of Scripture. The work unquestionably meets a real need of our day, and meets it in an admirable manner. The papers are at once scholarly and popular. The best in the numbers before us are those by the Dean of Canterbury on "Samuel and the Schools of the Prophets," by Professor Plumptre on "The Seven Churches of Asia," by Professor Reynolds on "The First Epistle to Timothy," and the Editor's own contributions, which are always fresh and suggestive. The new volume, beginning with July, opens with an attractive list of subjects.

BIBLE HISTORY; NEW TESTAMENT. By the Rev. Coleman Ivens, Curate of Whitton, Lincolnshire. London and Glasgow, William Collins, Sons, & Co.

THIS text-book consists of a Harmony of the Gospels usually so called; then of an extended Harmony, or analysis of the entire History of the Saviour's Ministry. The Apostolic History is then summarised, the whole of the historical part of the New Testament being condensed into less than 160 pages. Questions on the subject matter follow each chapter, and we think they might with advantage be more numerous. The analyses are rendered more valuable by occasional explanation of obscurities, but the help so given, we think, is hardly sufficient in some places. The pictures appear to us valueless, and only interrupt the text, which can afford to do without them. The style of writing is based upon the language of the Authorised Version, and is therefore excellent, but the variations of the *es* and *eth* terminations in the indicative present are somewhat casual. It is very creditable to the writer to have produced such a work untinged by sectarian views, which would diminish its usefulness and mislead its readers. We do not think that such handbooks will ever supplant the use of the Bible

itself as a school book, but they are useful to teachers preparing for lessons or for students preparing for examinations.

A COMMENTARY ON THE HOLY SCRIPTURES—Critical, Doctrinal, and Homiletical. Vol. II. of the Old Testament. **EXODUS and LEVITICUS.** By J. P. Lange, D.D. Edinburgh: T. & T. Clark, 38, George Street.

THE various books of Lange's "Bibelwerk," contributed by so many different authors, are necessarily of unequal merit, and the inequality is more marked in the Anglo-American edition than in the original German. Lange's own contributions, however, are always welcome, and form, in fact, the most valuable portion of the Commentary. Our readers will, therefore, be glad to learn that the volume now before us is, to a very large extent, from his pen. The Commentary proper is preceded by a scholarly *introduction* to Exodus, Leviticus, and Numbers, in which the author states, at length, his views of the organic unity, and the mutual relations of these three books—their relation to the other books of the Pentateuch, and their typical significance. He regards them as setting forth the law of the Lord not in its whole compass, its universal basis (as in Genesis) and its universal purpose (as in Deuteronomy), but in specific relation to the people of Israel historically bounded and defined, and with the design of fitting them for their peculiar place in the spiritual education of the world; its ordinances and shadows, at the same time indicating the principles of spiritual life and the divine regulations for all the nations of the kingdom of God. Other questions—such, *e.g.*, as are generally classed under the head of "Egyptology" are also fairly, though not exhaustively, discussed in the light of recent criticism. The Commentary itself is, as all Lange's productions are, pithy and suggestive. Comparatively more attention has been given to exegesis than in some of the previ-

ously published volumes, and his "Textual Notes," aided by Dr. Mead, the translator, are exceedingly good and useful. We do not know on what ground the Doctrinal and Homiletical remarks have been put into the form of an Appendix to the Commentary. It would have been far more convenient to have had them at the close of the chapters or sections on which they are based.

The Commentary on Leviticus is principally the work of Dr. Frederick Gardner, of the Berkeley Divinity School, Middletown, Connecticut. It was almost completed before the German edition of Lange appeared, and must, therefore, to some extent, be considered an independent treatise. But while the groundwork is Dr. Gardner's, he has, at the same time, added everything of importance from Lange, and incorporated it with his own in a manner that results in a thoroughly harmonious and symmetrical structure. We have looked minutely and carefully into various sections of the Commentary, and have uniformly been gratified with its critical and expository power. We have long been acquainted with Dr. Gardner as an accurate Biblical scholar. He is a good Hebraist, is well versed in the antiquities of Israel, and shows a thorough mastery of all the details of the moral and ceremonial law. His dissertations on the law of sacrifice, on the Levitical priesthood, on leprosy, and on the "prohibited degrees" of marriage are particularly good. We are, therefore, disposed to regard this as one of the best and most helpful volumes in the "Lange Series," and feel confident that it will amply sustain its high reputation.

BIBLICAL COMMENTARY ON THE PROPHECIES OF EZEKIEL. By C. F. Keil, D.D. Translated by the Rev. James Martin, B.A. Edinburgh: T. & T. Clark. 1876.

KEIL's fine powers as a commentator have rarely appeared to greater advantage than in these two volumes on Ezekiel. The book is confessedly a difficult one, in which more, perhaps, than in any other book of the Old

Testament are "many things hard to be understood," but which nevertheless disclose their meaning to a devout and painstaking student. Keil's characteristics have been so frequently described to our readers that we need not enlarge on them now. He has a clear penetrative insight, a profound knowledge of Hebrew philology and history, rare critical tact, and the power of seizing on the most essential points in the Scripture he aims to elucidate. His patience in investigating the meaning of a text is unwearied, and we often think of him as one who "digs for wisdom as for hid treasures." His doctrinal position is that of a liberal Evangelical, and although he is, perhaps, somewhat lacking in "unction," and no helper to those who are in quest of "homiletical outlines," we always admire his bold and reverent fidelity, and the conspicuous exegetical worth of his criticisms. While he has an unswerving faith in the great fundamental verities of Divine revelation he is at the same time fully alive to the conflicting currents of modern thought. To those who have had to come into contact with the Rationalistic speculations of the Continent, it is refreshing to turn to Keil. There can scarcely be a greater contrast than is manifested, *e.g.*, in Kuenen's account of Ezekiel and his ministry on the one hand, and Keil's on the other. And yet Keil is Kuenen's equal in learning, in critical acumen, and in independence. He is vastly his superior in other and higher qualities, and hence the greater worth of his researches. He gives all requisite information as to the person, the times, and the book of Ezekiel, and divides the book into two great sections:—(1) Prophecies of judgment: (a) upon Israel, and (b) upon the heathen nations—chapters i. to xxxii.; (2) Announcement of salvation for Israel—chapters xxxiii. to xlviii. These sections he expounds minutely, and in a manner that is always suggestive. The whole treatment of "Ezekiel's temple" and its related subjects strikes us as remarkably able. In many respects we regard Keil's as a model commentary, and as decidedly the best on this sublime section of the inspired Word.

LITTLE FAULTS AND THEIR CURE.
By the author of "Soldier Fritz."
London: Religious Tract Society,
56, Paternoster Row. Price One
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Society, 56, Paternoster Row.
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noster Row.

A VERY clear and concise setting forth
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distribution amongst those who require
enlightenment on the mode of admin-
istering the divine ordinance.

Mrs. Rouse's Work among the Soldiers and Sailors in Calcutta.

THE following letter, addressed to the Editor of the BAPTIST
MAGAZINE by a non-commissioned officer of H. M. S. *Serapis*,
is published *verbatim et literatim*, because it not only affords
disinterested evidence of the noble work Mrs. Rouse is doing in
Calcutta, but it is also a public expression of the writer's gratitude:—

MY DEAR SIR,—I daresay you think that I have quite forgotten my promise,
but I can assure such is not the case, for I feel it is a duty devolving upon me
to give you a brief account of the indefatigable efforts of that self-denying lady
whom I met in the streets of Calcutta, working like an hero for her Divine
Master in the notorious grog-shops of that far-off city. It was there I myself
was led, knowing that many of my ungodly shipmates visited such places, and
to my surprise I found this lady in company with another visiting these fear-
ful dens, and thought what but the intense love for the salvation of precious
souls could have led them hither, away from the eyes of the respectable world,
where none but God could see their work and labour of love.

I would like just to describe one or two scenes which came under my own
observation. On entering one of the streets I met many British merchant and
foreign sailors, mad with drink, slovenly, dirty, and insulting, looking more
like demons than human beings, and alas! amongst such I found my own ship-
mates in the horrible dens of that place, singing, swearing, and fighting,
chasing each other up the street with maddened voices and murderous oaths, such
as chilled one's blood. You may think this is painting it black; yes, it is, would
to God it were not so, but alas! the fearful crimes committed in these places

would bear me out in what I say. Yea, God knows what I have described I have seen with my own eyes. I have seen them coming from the dens bathed in blood, done by knives or fists. It was then in these streets, yea, in these very dens where I met this heroic lady, the wife of the Rev. —. Rouse. She would go from shop to shop, or den to den, giving out silent messengers in the midst of these devil-captive men, speaking a word at the same time for Jesus, and in tones of love and sympathy, persuading them to come with her. You would see a tear start from this and that eye when she touched that gentle string which sound would reach the heart, "But what would your poor mother and father think if they knew that you were here?" Presently you would see one or two following her down the streets. Where to? To a large room, where a free tea would be provided, and where they would hear the way of salvation simply explained; and perhaps on the following Sunday you would find them, if not in the Baptist church, you would find them in the Wesleyan, and in other churches where I have seen them. They would not only be directed to the church which her husband was the faithful pastor, no, but they would be told and have put in their hands the names of those places where they would be likely to get good. I have often thought why didn't this lady stay at home on a Sunday afternoon when the heat was so intense and have a lounge in an easy chair, and a quiet read and a little slumber. Surely it would have been more lady-like. No, thank God such was not the case; that nobler spirit which was manifested in her constant effort, doubtless led her to think of the dear anxious mother at home, who is ever thinking of her boy who is far, far from home. She knew too well that these poor profligates were the burden of many an anxious mother's mind and prayer, but being far from home restraint, giving themselves over to their own lusts, and sensual gratification. Doubtless, then, it was this that led this dear child of God to give up time, talent, ease, and health in order to glad some dear mother's heart, and to win them for Him who she loves, and to sweep out of existence that corrupt and polluted example which they even set the poor benighted heathens for which they had given up home and happy England in order to tell them of a Saviour's love; but alas! how hard and difficult is the task of the missionary when he, not only by God's grace has to convince them of their idol worship, but when he has to fight against this base example set both by the poor profligate and the fearful worldly example of the higher class. I trust that this brief outline of the work of one whose labour is commendable, may lead many to help her in any way they can, especially by prayer and sympathy. She has my warmest sympathy and prayer, for I received no little kindness from her, as also did my shipmates, during our stay in the *Serapis*.—With Christian love, yours for Christ's sake,

J. H., Sergeant R.M.L.I., Chatham.

News of the Churches.

INVITATIONS ACCEPTED.

Barnett, Rev. H. M. (Southampton), Leeds.
 Collins, Rev. J. (Penge), John-street, Bedford-row.
 Edgley, Rev. G. T. (Swindon), Bow.
 Mills, Rev. A. F. (Neath), Glasgow.
 Morley, Rev. E. (Redditch), Halstead.
 Murch, Rev. Spencer, Bath.
 Swaine, Rev. S. A. (Wantage), Belfast.

RECOGNITION SERVICES.

Countesthorpe, Leicestershire, Rev. H. Hughes, August 1st.
 Kingsbridge, Rev. James Cave, August 8th.

RESIGNATIONS.

Hall, Rev. J. G., Astley Bridge, Lancashire.
 Manning, Rev. J., Ipswich.
 Work, Rev. J., Wick, N.B.

DEATHS.

Lea, Rev. J., Long Crendon, Bucks, July 30th.
 Leng, Rev. W., Stockton-on-Tees, July 26th, aged 77.
 Rothery, Rev. J., Bampton, Devon, aged 80.

THE
BAPTIST MAGAZINE.

OCTOBER, 1876.

An Erastian View of Disestablishment.*

[SECOND ARTICLE.]

EVERY man must judge for himself of course what he ought to do with his opportunities; but to us it certainly appears that to write a book in defence of the abstract principle of Establishment—that is, without reference to the religion to be established—is a preposterous misapplication of power. Few people, whether Churchmen or Dissenters, can feel the slightest interest in such an undertaking. At the same time, it is obvious that in the hands of a Dissenter the question may have immense significance; for to prove Establishment unlawful would be to prove all existing Establishments unlawful; but simply to prove it lawful contributes hardly a tittle to the defence of any existing institution. People persist in thinking—and will so persist, in spite of Mr. Harwood's effort to teach them better—that at most an Establishment of Religion can only be right when the religion established is true.

Even allowing for this drawback on Mr. Harwood's work, that his central question has no practical value, his performance is eminently unsatisfactory, considered as a "Defence of the Principle of a National Church." He has but little really to say in support of the principle he comes to defend. His book is purely apologetic; much of it is mere special pleading. He remains behind his entrenchments, and refuses to be drawn into the open field. He barely attempts at all to establish a position of his own, contenting himself with trying to show that ours, as Dissenters, is untenable. Perhaps he found it easier to criticise our arguments than to advance any of his own.

* "Disestablishment; or, A Defence of the Principle of a National Church."
By George Harwood, M.A. London: Macmillan & Co

After an historical sketch, or rather two sketches, designed to exhibit the wholesome influence of the connection of Church and State, he proceeds to answer "objections to the principle of a National Church." These objections, twenty-eight in number, are set in order and dealt with *seriatim*. This is unsatisfactory because it is useless. It settles nothing. To show an opponent's reasoning to be fallacious is by no means the same thing as proving his conclusions unsound. Conceding, therefore, the utmost success possible to Mr. Harwood's performance, still it only amounts to this, that he has shown the insufficiency of the Dissenting arguments quoted, but the principle of a National Church remains as unsettled as ever. He may have proved to us the necessity of changing our weapons; he has certainly said nothing to convince us that we ought to quit the field.

Besides, the method he has adopted suggests—and surely intelligent Churchmen will feel this—that there is a serious weakness in his own position. A wise man on his defence does not exhaust his energies in rebutting the testimony against him if he can produce positive evidence on his own side. When a controversialist confines himself to criticising our arguments without advancing any of his own, he may prove that we have reasoned badly; but he also awakes our suspicion that there is nothing to be said on the other side.

We do not mean that there is absolutely nothing in Mr. Harwood's book to indicate what are the positive considerations which have determined his acceptance of "the National Principle," but that it forms no part of his plan to give them prominence. This, we think, is an error of judgment, and one that greatly impairs the value of his work. If we do not mistake the attitude of Englishmen, they are asking, not what can be said against the principle of Free Churches, but what can be said for the principle of Establishment. The existence of Free Churches is not in question, is not threatened—that of the Establishment is; and most people would care a snap to have it proved that the reasoning of Dissenters is unsound. They want to know if the reasoning of Churchmen is not unsound too.

What are the weighty reasons for the continuance of the present union of Church and State? The historical argument, on which our author lays emphasis, is one which will have little weight with those whom he desires to convince; for our own part, we barely care to take it into account. Let it be conceded, as he claims, that the "National Principle" is as old as the nation; that it has grown with the Constitution, and sent its ramifications through every limb of the body-politic; that from pre-historic times,—from the time when Stonehenge reeked with Druidical sacrifices,—down through all the vicissitudes of history, it has been the one abiding characteristic of the national polity; what then? The consideration may convince Liberationists of the gravity of their enterprise; it will scarcely induce them to abandon it. "But," says Mr. Harwood, "the National Principle has worked well both for the Church and the Nation." Our reply is—there are two opinions about that; and, even were it

otherwise, we should content ourselves with saying, "It is not lawful to do evil that good may come." The "National Principle" being false in theory and bad in morals, no advantages supposed or shown to flow from it can reconcile us to it. But is it true that it has worked well? That it has worked well for "the Church" at the great expense of the nation, for the priests at the cost of the people, is no doubt true. That it has sustained an army of ecclesiastics whom it has clothed in purple and fine linen, and caused to walk among princes; that it has often trusted an intolerant priesthood with the sword of the magistrate to compel assent to a theological dogma; that it has put an embargo on freedom of thought, and made loyalty to conscience a crime; that it has degraded religion into a mere engine of State-craft; that it has made the Commandments of God of none effect by making the Statute Book the standard of faith; that it has given the ministers of a sect the status of peers, and made them the irresponsible legislators of the nation; that it has wrung an enormous taxation out of a reluctant people for the aggrandizement of ecclesiastical dignitaries; that it has raised up a gigantic *imperium in imperio* which to-day the State can barely control and dare not release; that it has promoted the "jealous animosities which perpetuate and embitter sectarian divisions;" that it has bequeathed to the nation such historical memorials as Smithfield and the Lollard's Tower; that it is enabling a Romanizing clergy to defy the Protestant convictions of Englishmen; that, by the prospect of pomp and power and wealth, it has seduced ungodly men to declare themselves moved of the Holy Ghost to take the cure of souls—all this and more we firmly believe; all this we innocently thought was beyond dispute. That in this way the "National Principle" has worked well for "the Church (*i.e.*, for the State-supported sect)—so well, indeed, that "the Church" has often fattened while the State was being beggared—this much history abundantly proves. Thus at least *we* read its records, and few, we think, will challenge the correctness of our reading.

How Mr. Harwood reads history, and what amount of confidence we may put in his qualifications for catechising it, may be judged from the following specimen of his method of writing it. If it is not as pure a piece of sophistry as ever was endorsed by Jesuit Father, we are no judges of English:—

The Church (previous to the Reformation) was the nation, and people no more believed that there ought to be several distinct Churches than that there ought to be several different forms of government, as Monarchy and Republicanism, existing side by side in the same nation. Just as we now call it sedition if a man defies the State because he does not like some political law, so then a heretic was punished, not because he held peculiar opinions, but because he was a rebel.

This is clever but disingenuous, and not original. It is the plea with which Catholic apologists have been wont to repel the accusation that their Church was intolerant and persecuting. It is a mere

quibble with words; adroitly evading the point at issue. "A heretic was not punished for holding peculiar opinions." In the name of common sense, then, what was he punished for? Because the holding of peculiar opinions was criminal! As if the making it criminal to be loyal to conscience were not the very essence of religious persecution. Not for a moment does Mr. Harwood intend to justify persecution. He simply holds a brief in a bad case, and must say the most and the best he can. In fact, he cannot see why an Established Church ever need be a persecuting Church at all. But for the present we pin him down to his appeal to history, and remind him that there never was a National Church—the "National Principle," as he calls it, was never carried out—without it being made inconvenient, if not dangerous, to hold opinions not endorsed by the priests.

The fact is that Mr. Harwood's historical sketches are produced to support a theory and to maintain a foregone conclusion. His resolve has been to defend the union of Church and State, and so thoroughly has he resigned himself to this dominant purpose that there is not an evil that can be shown to attend the union which he does not seem willing to extenuate, defend, or explain away. To him the Church of England, as the existing embodiment of his idea, is the most admirable institution in the world—not perfect, perhaps, but so transcendantly excellent that on no account ought it to be touched; for—

The Church of England of our time has the glorious but almost solitary honour of teaching the world that there can be faith without bigotry, and zeal without intolerance. The enthusiasm of the Church of England arises, no doubt, chiefly from the religious character of the people, but its liberality is due almost entirely to its national connection with the State. It is this connection which enables it to contain within itself so many varied and yet necessary elements; for the Gorham judgment has secured the position of the Evangelical party, the Bennett judgment that of the High Church, and the judgment on *Essays and Reviews* that of the Broad Church.

But he has singularly little acquaintance with the manner in which Nonconformists hold their faith if he supposes that such considerations as these will do aught to commend to us the institution he so admires. Does he not know that to most Dissenters such a conglomeration of incongruous elements, tied together, as he admits they are, by the "wisp" of the State, is in no true sense of the word a Church at all? Is he not aware that thousands of Churchmen even are in a condition of "veiled rebellion" against the "happy family" régime under which alone they are permitted to live? It sounds well to ask us to merge our differences and all unite in forming one great organization under the sheltering wing of the State, but all men do not hold their convictions so loosely as to be ready to surrender them for the sake of a splendid sham, which such an organization would be. It is easy enough to show us, if we had not seen it before, that the present has sprung out of the past; that the "Church of England," in one form or another, has grown up from the earliest

times as an integral part of that "complex and inexplicable entity called the constitution;" but so have a good many other things which advancing intelligence has swept away as pernicious, false, or antiquated, and it still remains to be shown that the "National Principle" ought not to follow them into the limbo of exploded fallacies.

Almost the only approach made by our author toward a positive argument for Establishment is a brief reference to the national polity of the Hebrews; the chief points being these:—

Any impartial reader can scarcely avoid confessing that the general drift of the Old Testament is decidedly in favour of the national principle; so much so, indeed, that the whole ecclesiastical polity of the Book is based upon it. . . . From the earliest times the Jews had no idea but that the Church and the State were, and ought to be, merely the names for two sorts of functions performed by one body. . . . The position of the Church under Moses was almost exactly like that now advocated for it under the national ideal, only less dignified (!); for then the religious inspiration, as well as control, came from the State, whereas now this inspiration is looked for from the Church. Then, as now in England, the Church was an organization under State control to minister to the religious wants of the nation, and this was the ideal always standing before the Jews. . . . If the combination of religion and politics, the union of Church and State, be a mistake, then the greatest ideal of the Jews was a delusion, and the Old Testament, considered as a book, is based on a blunder. . . . However, it is not for the supporters of the Church, who do not bring forward the Bible, to follow up this consideration; but its opponents, who do appeal to that Book, are called upon to explain what are the reasons which make unfit and untrue for us a union of religion with politics which was carried out so successfully by one of the most civilized nations of history, and the soundness of which was always one of their strongest and most cherished beliefs. . . . There is room for reflection in the fact that a Government in which the State and the Church were thoroughly united is the only Government which Christians believe to have been developed under the direct superintendence of God, and to have received His special love and care. It is plain that, whatever may be thought of its advisability for us, a union so sanctioned cannot be wicked in principle, as we are so often told, for such principles remain always the same.

Of course we have heard all this before: indeed we never heard a Churchman reason for Establishment who did not, sooner or later, fall back on the Hebrew polity for his great scriptural argument. That which makes it alone worth referring to now is that Mr. Harwood appears not to have the slightest idea of the manner in which it is regarded by most intelligent Dissenters. He gives us the credit of weakly replying that "The Jewish Theocracy is no type for us, for we ought not to guide our conduct by that of people who lived in such different times and were subject to such different influences," and that "the Jews were so specially under Divine care that they must not be judged by the regular canons of history, nor be put forward as an example for ordinary nations." If he had made himself sufficiently acquainted with our opinions he would have known that we have something more robust and more decisive to urge against his Jewish argument,—something which, had he known it, might have spared him the trouble of constructing his argument altogether. *We deny his*

premises. We maintain that under the Jewish Theocracy there was nothing that bore the slightest resemblance to what is now understood by the union of Church and State; there was no such combination of religion and politics as Mr. Harwood pleads for; the Jewish people knew nothing in the world about a State Church, and by their national constitution could not possibly have one. It is sheer confusion of ideas that leads people to assert the contrary. If Mr. Harwood had not used terms which have a clear and definite meaning in a loose and unwarrantable sense, one half his book need not have been written. It is a pity he has not told us what he means by the "State," that is, if the term has for him any fixed meaning at all; as he has not told us we must suppose him to mean the governing power of the nation; that power which may have grown up spontaneously and gradually in the midst of the people, as in England; or which may have been called into existence by the national voice, as in the United States; which may exist in a single individual, as in Russia; or in several as in Britain; but which, whatever its character, personal or representative, possesses sole legislative authority in the nation.

There is one assertion, at least, in Mr. Harwood's book the meaning of which depends on his acceptance of this definition. Now, will he kindly tell us what there was in the Hebrew polity which corresponded with this idea of a State? Where was the supreme power? In whom was the legislative authority vested? He is surely aware that the Jew recognized no national law at all but what he believed to be the immediate ordinance of God. It is convenient on occasions to speak of Moses as a statesman or a legislator, but it is certain that, by his own profession, he was neither the one nor the other, but simply the mouthpiece and amanuensis of God. The statute book of the nation was closed for ever when he had recorded the ordinances of God. No addition could be made to it, no alteration could be made in it, no subtraction could be made from it but by the direct authority of God. No provision was made in the constitution for the adjustment of the law to the altered circumstances of other times; the law was stereotyped, and nothing was left but for every man to obey it. It was not originally designed even that the nation should have a political head, although it was foreseen that the time would come when the people would demand one. God was their Lawgiver. God was their king; and when the predicted time came that they insisted on having a king like the surrounding nations, it was treated by God as a virtual rejection of His supremacy; yet even then the designation of the king was retained in the Divine hands; he was permitted no political power, he possessed no legislative authority, he was the viceroy of God only: to the people he was military leader and chief magistrate; but in the first character he was required to look to the Divine King for directions, and in the second to execute none but the Divine laws. We do not know that Mr. Harwood accepts this view of the Hebrew polity; it is enough to say that it is

ours; and this declaration must satisfy him that it is impossible for us to "judge the Jewish nation by the ordinary canons of history," for the sufficient reason that it had no ordinary history. We have no objection, except on the score of taste, to his statement that among the Jews "the religious inspiration as well as control came from the State," but then "the State" was Jehovah Himself. We hold also that, in this sense, all religious inspiration and control of religious life and principles should come from "the State"; that every Christian church should be, and, if true to the Divine ideal, is, like the Hebrew nation, a pure theocracy, owning no statute-book but the Word of God, and no sovereignty but that of His Son. But what comparison is there between this and the modern idea of a State Church? How does an argument lie from a pure theocracy, in which the Divine is supreme, to a human institution, in which the Divine is placed under the control of the human?

We have given more space to the consideration of this question than it was worth, simply because Mr. Harwood seems not to be acquainted with our views of it. What we have said may convince him that so far from the Hebrew polity being to us an argument in favour of "the national principle," it is the precise contrary. If the Jews had voluntarily subjected their nation—its laws, life, and institutions—to the absolute sovereignty, of one of the neighbouring governments,—say the Egyptian—the historical parallel to the modern State Church would have been complete.

Next to a profound reverence for venerable tradition and historical continuity, our author clings, like most Churchmen, to the idea that "the national principle" in some way Christianizes the State; throws a halo of sanctity round it; is a national acknowledgment of God which is supposed to be specially acceptable to the Most High. Probably this consideration has more weight than any other in prompting them to resist Disestablishment. It seems to them as if the removal of the State Church would be to resign the country to national infidelity. How deep and wide spread this feeling is, in one form or another, every advocate of a really national system of education knows well. "Infidel" and "Godless" are the mild epithets applied to those who venture to say that religious teaching should be excluded from State-aided Schools. Even Mr. Harwood—who ought to know us better—thinks it needful to remind us that "Politics which have nothing to do with religion become degraded; religion which has nothing to do with politics becomes unreal; and social life, when not connected both with religion and with politics, soon sinks into meanness and demoralization." As if we did not believe this as much as he does! Is a Dissenter who gives a vote, acts on a jury, or sits as a magistrate, discharging his duty conscientiously, in the fear of God, guilty of separating his religion from his politics because he declines to submit his religion to the control of the Government? For it is not the connection of religion with, but its entire subordination to, politics, that Mr. Harwood is pleading for. And so thorough-

going and unqualified is his advocacy of this that he warmly approves that which few Churchmen regard with entire complacency, the appointment of bishops by the State; even going so far as to maintain that the Prime Minister, though he may not belong to the Church nor care about religion at all, is especially qualified for appointing its chief ministers!

Probably our readers will think that we have given more time and space to our consideration of Mr. Harwood's book than its importance demands; and we will haste to dismiss it. As a contribution to the settlement of the State-Church question it will be of service no doubt; but not in the direction the author intended. It will serve to demonstrate the impossibility of an Erastian settlement; but nothing more. As an argument addressed to conscientious Dissenters it is simply useless. The writer does not understand the force of our convictions or the power with which they hold us. He puts our objections to the "national principle" in so feeble and jejune a form that we hardly recognize them as ours at all. We do not wonder that he thought them easy to combat. He has failed to appreciate the reserve of power that lies behind them when employed by us. He has treated them as opinions which we may be induced to surrender, and forgotten that they are convictions which have been studied and held till they have become part and parcel of our very lives. He has not discovered that our opposition to a State Church rests on great principles which to us are as divine as the Decalogue and unchanging as eternity. He plies us with argument on argument, which, however true and sound, have not the smallest interest for us nor the slightest effect on our position. That he has met with the objections to State-Churchism which he quotes as ours is quite likely, and probably we may use them ourselves; but he has mistaken them for the reasons for our nonconformity. Consequently, he is fighting in the dark. His reasoning has neither force nor relevancy as touching our Dissent.

Meanwhile his own scheme of Establishment is one with which it will be soon enough to concern ourselves when he has made it acceptable to his fellow-Churchmen. His theory of a National Religious Establishment has as much chance of being adopted in England as the Pantheon. His doctrine of the identity of the Church and the nation is so palpably absurd as not to be worth attention. His idea of a National Church in which there should exist together "any number of private societies," in which "those who hold strong opinions about Baptism, or who are attached to the methods of Wesleyanism, should gratify their own preferences, and yet also join in the ministrations of the Church," is one which we may talk about as soon as he has persuaded the half-dozen wrangling sects that now constitute "the Church" to cease from their vigorous endeavours to kick each other out; and then we shall probably tell him that, however shrouded under fine phrases, it is simply a scheme of "levelling up" which no Government that England is likely to have would venture to try on.

We lay down "Disestablishment, &c.," with a deep regard for its author. His pluck and daring, the geniality of his spirit and the breadth of his charity, have won our heart. There is not a clergyman in England that could have written the book if he dared, or that dare have done it if he could.

But for Erastianism we have a deeper disgust than ever. Better the fiercest tumult of sectarian strife than that blank negation of religion, that dread reign of Baptized Indifferentism which would be the outcome of Mr. Harwood's scheme of a National Church.

Niton, Isle of Wight.

G. V. BARKER.

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

IX.

All the Sunday-school teachers and the deacons accepted Mrs. Wheelbrook's invitation. It was a pleasant gathering, and there was a good deal of harmless mirth and fun over the tea. All seemed resolved to enjoy themselves, and willing to help the rest to do the same. After tea, Mr. Wheelbrook made a little speech, explaining the object of the meeting, and the conversation which had led to its being convened, and then requested Mr. Spelman to read his paper:—

Spelman (reading). I think it ought to be understood that I am here, not as a Sunday-school teacher, but solely as a critic of Sunday-school teaching, which I can look at only as an outsider, but as an outsider who has watched it somewhat closely, is interested in its object, and concerned for its success.

Now it appears to me that Sunday-schools are scarcely prompt enough in adapting themselves to the needs of the day. Their managers do not sufficiently appreciate the significance of the changes that are passing on society and altering the conditions of life. Hence they keep to agencies and methods which are stereotyped and stationary, unconscious that they are no longer capable of doing the work for which once they may have been most suitable.

There is pressing need of a higher class of teachers; teachers possessed of more education. The Sunday-school has not kept pace with the rapidly growing excellency of the day-school. No doubt it is far in advance of what it once was, but it is being outstripped by the day-school. The disorderly management and slovenly teaching of the former is often in marked contrast to the latter. This arises in part, perhaps, from the fact that to a great extent the conduct of the former is left to young people, such as ought to form senior classes; and young people who are sometimes educationally inferior to the children they profess to teach. I have seen a group of boys amusing themselves with the imperfect pronunciation, bad grammar, or mistaken explanations of an ignorant teacher. Such a teacher might have been useful fifty years ago; I cannot persuade myself but he is a source of mischief now. He tends to bring the

won't fill the place of good sense. A man cannot be a teacher unless he has something to teach and ability to teach it.

I have no doubt others will speak better than I can on the religious side of the subject, therefore I prefer to confine myself to the intellectual. Besides, I don't think that Sunday-school teachers fail through want of godliness, but want of gifts, or of gifts properly "stirred up."

It must be thoroughly saddening to any right-minded man to observe how slight a hold the Sunday-school has on youths of sixteen and upwards; and I fear it will continue so as long as the teaching is carried on in the slipshod, amateur fashion now all too common.

A blank silence followed the reading of Spelman's paper. The teachers looked at one another inquiringly. I thought one or two looked painfully self-conscious and ill at ease, like men who knew that their conspicuous weaknesses had been rudely exposed. These were the vain ones, secretly aware of their unfitness for their office, but too fond of the little importance it gave them to resign it, and unable or unwilling to fit themselves for it. I was seriously afraid, indeed, that most of those present would take umbrage at Mr. Spelman's unsparing criticism of their work. However, the result proved that I was mistaken.

Transome broke the silence by proposing, in a few graceful sentences, a vote of thanks to the writer of the paper. This was seconded by Mr. Jobson, who said:—

Mr. Chairman, I have liked that paper and I have not liked it. It wer very hard hitting, but I daresay it wer no worse for that. I don't mind hard blows if a fellow strikes fair. The paper wer very good an' there wer good advice in it, but it seemed to me to be too much intellect. Not that we can do without intellect, more particularly in Sunday-school teachers and ministers; but still intellect won't save souls, intellect won't bring the children to Christ. We want something else. The paper said nothing about prayer and the Holy Spirit, and we cannot do without these in our work.

A Teacher.—I quite agree with the paper that's been just read. We do want more intelligent teaching. I feel that myself. Some of the boys in my class almost make me afraid. I know they're better educated than I am; I've no doubt others feel the same. I've heard a preacher say that he never feels frightened in the pulpit whoever is before him, because he always feels that most likely he knows more about the subject he's going to speak on than anybody else in the place, because he has carefully studied it, and perhaps they haven't. Well, I think that's how we should do; study our lesson hard, read up for it, and then even if the boys know more than we do about grammar and geography and such like, they will feel that we know more about the lesson than they do. I don't think we prepare as we ought. Some teachers just let the children read through a chapter, putting in a word or two here and there as it strikes them, and then they fill up the time by reading a tale out of the *Church* or *Messenger* till the bell rings. I say that the teacher ought to prepare as carefully for his class as the minister does for the pulpit.

Another Teacher.—My opinion is that there is too much fondness for amusements. Some people complain that they have no time for reading and study. I don't believe it. They can always find time for the cricket club or a pic-nic; and if there's anything going on at the town hall—a concert or aught of that sort, they can find time for that. Then why haven't they time for reading?

Another Teacher.—I think I agree with that paper from end to end. We want a little wholesome talk of that kind. The writer did not say much about the spiritual qualifications of teachers, but then he told us he did not intend to do so. And I am glad he did not. We seldom hear of anything else, and yet

I think we ought to be reminded sometimes that intelligence, judgment, and common sense are as needful as piety in a teacher. He reminded me of what I once heard in a rather noisy public meeting in the north. Several men were trying to talk at once; and a well-known local eccentric called out, "Ye that knaw nout say nout." I think it's capital advice to give either to a Sunday-school teacher or a minister, or anybody else who persists in talking when he has nothing to say or pretending to teach when he has nothing to impart. You cannot make a silk purse out of a sow's ear, and you cannot make a good teacher out of an ignorant man; at least, if he is good, he would be better if he had more knowledge.

A Deacon.—The writer said we want more intelligent teachers, or words to that effect. But where are we to get them from? We cannot *make* people come into the school and teach. It seems to me that the richer and better educated of the members of our churches nearly always fight shy of the Sunday-school. I think the writer said he wasn't a Sunday-school teacher himself. Now, why isn't he? I think he ought to be. You know, if all the clever people and the better educated refuse to come into the school, we must be thankful for what we can get. But if they won't help they should be mild in their criticisms. If you pick all the big potatoes out of the bushel, it is childish to complain because you've none but little ones left.

There was a good deal more speaking, but the speakers mostly repeated each other. One or two betrayed their annoyance at the tone of Spelman's paper, but as they were generally known as being specially in need of the kind of lesson they had received, their manifest resentment produced no effect. One of them even ventured a covert sneer at ministers, and warmly contrasted the importance of the Sunday-school teacher's work with the inferior objects of the pulpit; but he was rather neatly pulled up by another teacher, who said, "I have sometimes before heard teachers speak as if they thought that Sunday-school teaching was more important work than preaching, but I have never seen one who was not quite ready to leave his class for any number of Sundays running, if he could get into a pulpit."

Transome.—I have no doubt we shall all feel that this meeting has done us all good. It is well that some one should now and then point out for us our imperfections—not imaginary, but real ones; those we half suspect, and yet do not care to own even to ourselves. I believe that my friend has laid his hand on a real weakness, if not *the* weakness, of our Sunday-school system; but it is one about which we teachers are somewhat sensitive; but now, though we may wince, I don't think we shall regret that he has helped us to look it in the face. I should like to say a word or two on the importance of a more prompt and willing faith in the piety of childhood; pointing out, what I think is fact, that the want of such faith often keeps our instructions very elementary; confines us to endeavours to produce repentance and faith when these are actually present, and when our aim should be their cultivation and growth. I think also there is a strange failure on the part of our teachers generally to instruct the children in our principles as Nonconformists and Baptists. It would be much wiser to make them early understand why we are Dissenters and Baptists. But these all are points which must be waived this evening. Perhaps another opportunity will occur of advancing them. I believe my friend, Mr. Spelman, intends to reply to some of the strictures on his paper, so I will give place to him.

Spelman.—No; not reply, but make an addition or two to what I said in the paper. I beg you, then, my friends, to understand that when I said Sunday-school teaching ought to be more intellectual, I did not mean more secular; on

the contrary, less so. I don't think I should care for the teacher who was large on questions of geography, Oriental customs, and pronunciation of words. Let him get all the information on such questions that he can, but he is not wanted to parade his knowledge in his class. They are things better taught in the day school. The Sunday teacher ought to be a preacher for the young, making the highest themes of the pulpit the staple of earnest, thoughtful, instructive talk to children. It is Christ and His Gospel he ought to teach, not the elements of a secular education. His aim should be to ground the children in the principles of the doctrine of Christ, not in the principles of etymology or geography; to deposit in their minds the seeds of Christian manhood, and not merely to increase their means of worldly success. It is as moral and spiritual beings capable of being made good, and not as intellectual beings capable of being made clever, that the children interest us. We ought not to be anxious to do the work of the day school, but just that work which the day school cannot do, which it ought not to attempt even. Let it wisely cultivate the faculties of the *citizen of this* world, we must aim at cultivating the faculties of the citizen of another world. The conscience and the heart, rather than the intellect, is what the religious teacher will strive to reach. I would urge on every teacher the utmost he can reach of intellectual self-improvement, but solely that he may be the more effective as a teacher of spiritual things.

Biblical Studies.

VI.

RECONCILIATION.

THE mission which our Lord Jesus Christ came into the world to accomplish is, as to its main purpose, easily understood. Those, at least, who believe in His Deity heartily recognise the fact that it was undertaken voluntarily, in a spirit of pure and disinterested love, that it was intended to promote the well-being of the race with which He so closely allied Himself, and to secure to men freedom from sin and all its consequences. Christ aims to make us new creatures in Himself, to bring us into new and higher relations with God, wherein we may enjoy every token of His favour, and be made partakers of the immortal blessedness of heaven. But while the supreme purpose of our Lord's mission to the world is thus easily apprehended, we must at the same time remember that it is many-sided, and even complex, branching out in various paths, and touching our nature at every point. To understand it thoroughly is beyond our power, for in order to such an understanding we should need to know "what God is and man is." The limitation of our faculties should prevent us from aspiring too high, and beget in us a spirit of wise and reverent caution as we contemplate these great themes. But it should not deter us from their contemplation, or lead us to accept the

representations of those who assert that God and the principles of His moral government are "unknown and unknowable." Dr. Chalmers indicated more truly the attitude we should assume when he said that, while we should not attempt to be wise above that which is written, we should attempt, and that most studiously, to be wise up to that which is written. And while we readily confess that "great is the mystery of godliness which was manifest in the flesh," we believe that we may, by careful and candid investigation into the teachings of Scripture, gain a most real knowledge of Him who was thus manifested, and understand at least a part of His ways. "Then shall we know, if we follow on to know, the Lord."

To aid our apprehension of the nature and design of the mission of Christ, various images are taken by the inspired writers from the sphere of human life. Thus, for example, the old and familiar statement which represents Him as our Prophet, Priest, and King, finds abundant sanction in the pages of the New Testament; and it is in itself so appropriate, it harmonises so completely with our intellectual conceptions and our spiritual experience, that it can never be superseded or forgotten. It is not, indeed, thoroughly exhaustive. There are aspects of Christ's relation to men which it does not bring into prominence, and it requires, therefore, to be supplemented by other descriptions, and admits at the same time of minute sub-division.

By the general consent of Christendom the priestly relation of Christ claims the place of first importance. If there be one phrase which more than another gives us a summary of His work, it is that which speaks of Him as coming into the world "to save sinners." And it is only by the exercise of His priestly functions—atonement, making reconciliation for, and taking away, our sins—that He can truly save us. Apart from His priesthood His prophetic teaching would prove of small value to us, nor could we be effectually brought under His kingly sway.

With respect to His work as a Saviour from sin, we take for granted—what in view of the full and explicit statements of the New Testament we should have no difficulty in proving—that it was by means of His death that He became our Saviour, and remark further that there are three classes of images under which this supremely important feature of His mission is presented to us. And these images, though drawn from various conditions and experiences of human life, and approaching the truth from different, if not from opposite, sides, are not only perfectly harmonious, but essential each in its own line, one bringing into view a phase of the truth of which the other is silent, and each contributing to the completeness and consistency of our thought. Christ by His death is said to have effected our reconciliation, our redemption, and our propitiation.

We restrict our attention in this and a subsequent paper to the first of these words, RECONCILIATION. It is a term with which every reader of the New Testament and every student of Christian theology is perfectly familiar; and although its use, in this highest application,

is found only in the Epistles of Paul, the idea of which it is the expression runs throughout the whole Bible, and has been inwrought into the very texture of our spiritual life. We need not quote all the passages in which the word—either as a verb or as a substantive—is used, but those which follow claim our most careful attention. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received *the reconciliation*” (Rom. v. 10, 11). “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation,” *et seq.* (2 Cor. v. 18—20). See also Eph. ii. 16; Col. i. 20, 21.

The word *καταλλαγή*, which our translators have (with one exception) rendered reconciliation, occurs in the New Testament four times only—Rom. v. 11, xi. 15; 2 Cor. v. 18, 19. In the second of these instances, however, it has no direct reference to the nature and aim of Christ's death, and may, so far as our present purpose is concerned, be dismissed from attention. The verb *καταλλάσσειν* occurs more frequently, as may be seen from the passage we have already quoted and referred to, as well as in various others.

Reconciliation is the direct and foreordained result of our Lord's priesthood, but the word itself has no necessary connection with a priesthood or with a ceremonial religion of any kind. It is not, like many of its associated terms, borrowed from the sacrificial ritual of the Old Testament, but is, on the contrary, taken from the sphere of our every-day life, and based on occurrences which are by no means uncommon. Estrangements and enmities among those who should live together in harmony and love are unfortunately familiar to us all. Offences abound. Men are set at variance one with another, and they either preserve a cold “aloofness” or are actively hostile. But by some means or other the ground of offence is removed. By mutual explanations and concessions, or perhaps by the intervention of others, the strife ceases—there is a return to the old and happier condition—reconciliation ensues, and re-established friendship is the result. And it is this removal of estrangement which the Apostle Paul employs as the type of the benefit conferred upon us in our relations with God by the death of Jesus Christ. He secures our reconciliation, and through Him we are brought nigh, and are now “at one” with, God.

Cremer says that “*καταλλάσσειν* denotes that redemptive act of God which is elsewhere called *ἀπολυτροῦν*, &c., so far as by it a new relation of peace is established between God and man, which had hitherto been prevented by the Divine legal claims.” *Καταλλαγή* denotes “the *result* of the Divine salvation, to wit, the new moulding of the relation in which the world stands to God, so far as it no longer remains the object of His wrath, and He no longer stands to it as an adversary.” These definitions are clear and accurate, and plainly in-

dicare that reconciliation is a change from enmity to friendship, not on one side only, but in both of the parties between whom it is effected; and less than this would, as we believe, fall short of the truth.

The use of the word is based on the fact that man is separated from God—in a state of estrangement and alienation. Apart from this fact the word would have no force whatsoever. It could not by any possibility be employed in describing the friendship of those who are not or have not been at variance. It presupposes a rupture—it is the cementing of a broken relationship. Sin is a state of enmity with God. It is hostile to Him, and He is no less hostile to it. The estrangement is mutual, and sin is the precursor of wrath. The reconciliation, therefore, must be mutual, too. On the ground of Christ's death, God is reconciled to us and we are reconciled to God. So, at least, our reading of the New Testament leads us unhesitatingly to affirm. And our position is strikingly confirmed by Archbishop Trench, who contends that

“The Christian *καταλλαγή* has two sides. It is first a reconciliation, ‘*quâ Deus, nos sibi reconciliavit*,’ laid aside His holy anger against our sins, and received us into favour, a reconciliation effected once for all for us by Christ upon His Cross. So 2 Cor. v. 18, 19; Rom. v. 10, in which last passage *καταλλάσσεισθαι* is a pure passive, ‘*ab eo in gratiam recipi apud quem in odio fueris*.’ But *καταλλαγή* is secondly and subordinately the reconciliation, ‘*quâ nos Deo reconciliamur*,’ the daily deposition, under the operation of the Holy Spirit, of the enmity of the old man towards God. In this passive middle sense *καταλλάσσεισθαι* is used—2 Cor. v. 20; and *cf.* 1 Cor. vii. 11. All attempts to make this, the secondary meaning of the word, to be the primary, rest, not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin.” (“Synonyms of New Testament,” ii. 123.)

We are fully aware that other views are advocated by men of great learning and unquestioned integrity. Few writers of our day have displayed a more devoted loyalty to their conceptions of the truth than Dr. John Young, whose “Christ of History” has rendered such effective service in our controversy with unbelief. His deep thoughtfulness, his earnestness, his desire to reach “the hidden reality,” his candour and generosity are too conspicuous to be called in question, and he has thrown over his works a charm that no mere literary grace or beauty could impart to them. Yet on this point his utterances seem to us wide of the truth, and he has overlooked considerations which utterly nullify his arguments in refutation of the position we have here assumed. In his “Life and Light of Men” he has the following remarks on the subject of reconciliation as set forth in Cor. vi. 18, *et seq.* :—

“At this point the question may be supposed to be put, Whence and how this great spiritual revolution (the new creation in Christ) originated? Is it human or Divine? a thought of these apostles themselves, an effort, an achievement of theirs, or purely and solely a Divine work? Again the question is answered with great distinctness, and we are taught that the work and the thought are wholly Divine, wholly springing out of Divine reconciling love. ‘And all things are of God, who hath reconciled us to Himself by (or in) Jesus

Christ.' Not a word or hint is there here of reconciling Himself to us, appeasing His anger, satisfying His justice, or expiating our sin. If Paul had anything of this kind in his thoughts, at least he has left no record of the fact. The great, we are entitled to assume the sole, idea in his mind, as he recalled his own experience of Christianity, and reflected on what he knew of the experience of others, was this: God hath reconciled us, won us back to Himself by Jesus Christ, 'and hath given to us the ministry of reconciliation.' But what is the ministry of reconciliation? 'To wit, that God was in (or by) Christ reconciling the world to Himself,' not adopting a strange expedient whereby to reconcile Himself to men, and render it consistent and honourable and safe in Him, as a just God and the Moral Governor of the universe, to pardon them; not this, not this at all, but exactly the reverse, 'reconciling (gaining back, recovering) the world to Himself—not imputing their trespasses unto them.'"

Such is his exposition of this great crucial passage—an exposition which is certainly free from all ambiguity and mysticism, and in which the grounds of the author's reasoning are indicated with a clearness that leaves nothing to be desired. Dr. Young is one of the ablest representatives of the moral theory view of the Atonement, and in reference to the question under discussion we are acquainted with no stronger or more formidable utterance than that which we have just transcribed. We propose, therefore, to subject it to a careful examination.

1. The first ground on which Dr. Young bases his argument that Christian reconciliation is simply our reconciliation to God is *the fact that it originated in God and not in us*. "We are taught that the work and the thought are wholly Divine, wholly springing out of Divine reconciling love." And to the same effect he says, in amplification of this statement, "The God in whom Paul trusted was not a Being who waited in silent anger till men came to His feet, and either themselves or through a substitute did something which would render it consistent and dignified in Him to forgive them; but One who came forth to seek and to save the lost, and to tell men that He wanted nothing but that they should turn to Him and live, proclaiming it with His own voice, 'Turn ye, turn ye, for why will ye die?'" The main point of these words—that God Himself is the Author of our salvation, that He has displayed towards us a free, unmerited, and unsought love—a love whose origin, and cause, and motive are in Himself—no evangelical theologian will for a moment deny. The premise of Dr. Young's argument we frankly admit, and would defend as one of the most vital and essential articles of our faith, but his conclusion we as strongly deny. We cannot, with the New Testament in our hands, regard the death of Jesus Christ as the originating cause of the Divine love. That death was not the forerunner, but the result and consequence, of God's compassion—the means whereby it was expressed and its aim accomplished. We have no other account to offer of the process of our redemption than this: "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life." But does it follow that because God originated the process of reconciliation He did not need to be reconciled, or that He had never been in any sense

estranged? The reconciliation could never have been effected unless it had had a beginning; but does He who began it prove thereby that He was in no way or degree opposed to those who were enemies to Him? We should not reason in this way in the events of our ordinary life, and we cannot rightly do it here. God is certainly not the enemy of man in the sense of cherishing personal resentment against him. He is an utter stranger to the spirit of vindictiveness and retaliation. He cannot delight in our estrangement from Him, or do anything unnecessarily to prolong it. Nay, He is anxious to be at peace with us, and therefore devised the means of reconciliation. But the fact that some means were necessary to effect it, that He could not by a simple feat of His will restore us to the position from which sin had displaced us, may teach us that difficulties of another kind had to be overcome, and that even on God's side, love was not the only element of His nature concerned in our restoration. The fact that the grace of God could express itself so as to secure our salvation only in one particular manner, that an objective ground of reconciliation was necessary, is a plain indication that there were principles of God's character or government which needed propitiation or satisfaction. Let no man speak doubtfully of the greatness and disinterestedness of the Divine love, or imagine that in any way we had to be first in desiring or obtaining His restored friendship. But the death of His Son, by which we are reconciled, may surely remind us that unless the love which filled His heart had also moved His hand all would have been of no avail? We are saved, not by a Divine sentiment, but by a Divine act, by a special provision of mercy which was a prerequisite to our return to the old relations. The priority of God's love does not, therefore, in the least militate against the position that the reconciliation effected by Christ is mutual, and that God, in consequence of our sins, was estranged from us.

2. But Dr. Young not only draws a false conclusion from the priority of the Divine love—he *represents it as the only element of God's nature*, and virtually denies the existence of anything in Him which corresponds to enmity, or admits of reconciliation. Not a word, he tells us, is found, in this passage from the Corinthians, of “appeasing His anger or satisfying His justice”; and, not once, but frequently, he repudiates the entire conception. Of course, if we disallow the reality of His anger, and declare the impossibility of its existence in God, we necessarily take away the foundation of our belief in the twofold reference of the Christian reconciliation. But can we legitimately do this? We believe not. Even on *a priori* grounds it would be unreasonable to ignore this aspect of God's character. But the question must be settled by the authoritative declarations of Scripture. And even a cursory reader cannot fail to have observed that, both in the Old Testament and the New, anger is frequently and without reservation ascribed to God. He is “angry with the wicked every day”; His “wrath is revealed from heaven against all ungodliness and unrighteousness of men.” The hard-hearted and

impenitent are "treasuring up unto themselves wrath against the day of wrath and the revelation of the righteous judgment of God." Such statements as these are by no means exceptional, nor do they occur in obscure parts of the Scriptures. They form the bases of some of its most momentous doctrines, and are adduced as illustrations of the principles of the moral government of the world. Love is not, therefore, the exclusive sentiment of God's nature; other feelings exist along with it, and the whole of them must at all times act in harmony. We need not further insist on the distinction, at which we have already hinted, between a righteous anger and a spirit of vindictiveness. There is nothing arbitrary, capricious, or revengeful in God—nothing that the purest and most fervent love could deplore. His wrath is the expression of His supreme holiness, arising from His infinite purity and perfection, and we find a feeble likeness of it in the disapprobation which every noble and generous-hearted man feels towards deeds of wrong and evil. The lack of disapprobation in the presence of wrong is the mark of an imperfect or vitiated nature—of undeveloped or deadened sensibilities; and when pushed to its logical conclusion the argument we are here combating attributes this imperfection to Him of whom our highest virtue is but "a pale image and a faint reflection." There is much in Dr. Bushnell's last work on the Atonement controversy with which we cannot agree, but his utterances on this point indicate a great advance on his former statements, and are worthy of consideration.

"A good man," he says, "lives in the unquestionable sway of universal love to his kind. If, then, one of them does him a bitter injury, will he therefore launch an absolute forgiveness on him? If he were nothing but love—if he were no complete moral nature—he might. But he is a complete moral nature, having other involuntary sentiments that come into play alongside of love and partly for its sake—the sense of being hurt by wrong, indignation against wrong done to others, disgust to what is loathsome, contempt of lies, hatred of oppression, anger hot against cruel inhumanities—all these animosities or revulsions of feeling fasten their grip on the malefactor's sins and refuse to let go." And again, "Our own love might be sufficient, if it were not hindered by certain collateral obstructive sentiments, and God is in this moral analogy with us. He is put in arms against wrongdoers, just as we are, by His moral disgusts, displeasures, abhorrences, indignations, revulsions, and, what is more than all, by His offended holiness; and by force of these partly recalcitrant sentiments He is so far shut back in the sympathies of His love that He can nerve Himself to the severities of government, so long as such severities are wanted. He is not less perfect because these antagonistic sentiments are in Him, but even more perfect than He would be without them; and a propitiation is required, not because they are bad, but only to move them aside when they are not wanted." ("Forgiveness and Law," pp. 38 and 54.)

After such a concession as this from so stern and fearless an opponent of the objective theory of the Atonement as Dr. Bushnell we need not hesitate to affirm that there is in God that which can only be expressed by such terms as "anger" and "wrath," and that, therefore, He must be pacified before we can regain our former standing in His sight.

3. Dr. Young virtually sets aside the idea that *the demands of the*

moral government of the universe can in any way modify the method in which God bestows forgiveness. We can but barely hint at the reasons which induce us to retain that idea and to insist on its importance. We believe as strongly as our author in the Fatherhood of God ; we allow, moreover, that men are commanded freely to forgive their enemies, and that in proportion to the depth of their Christian principle they will do so. But this is in no wise inconsistent with our position as to the Atonement of Christ. God is our Father, but the administration of the affairs of His household is not a private matter, in which personal discretion is the only law. The household is a kingdom, and the kingdom must be governed according to a definite system of whose fitness He and not we must judge. If God is the Moral Governor of the universe as well as our Father, we cannot make light of the relation, nor can our free forgiveness of those who have wronged us be regarded as an indication of the rule which He is bound to follow. We are neither the authors nor administrators of the moral law. We have not been constituted judges and rulers of our brethren. Authority has not been committed to us to punish transgression, except in the sphere of civil life. And when we forgive the misdeeds of our fellow-men we forgive them as injuries rather than as sins, as a violation of our rights, a subversion of our interests, and not as a contempt of our authority. The injuries inflicted on us by others may beget in us a desire of revenge. We are prone to exaggerate our sufferings, we are weak and may at any moment be overtaken in the faults we condemn. We are ourselves sinners. "All the souls that are are forfeit," and who that himself needs forgiveness can refuse it to another ? But we must be blind and callous indeed if we imagine for a moment that there is any analogy between the grounds on which we are to forgive and those on which God forgives. That which is simply a personal injury to us is an act of disloyalty and rebellion against Him, and He must treat it in view of other principles than we can apply. Moreover, we find that as men—even benevolent and merciful men—are entrusted with responsibilities, they have to yield to other considerations than those derived from personal feelings. The judge commiserates and desires the pardon of the criminal, but he is bound to give effect to the law. Many a father who is also a judge has been compelled to disregard the promptings of parental compassion and visit his child with a condemnation which made his own heart bleed. "We read of an Italian saint, who, when an assassin, enraged at some reform of abuse which he had made, struck at his life and only missed it by a hair's breadth, actually embraced the murderer and forgave him. He might do it for he was but as an equal pardoning an equal. But the authorities of his city dared not use this heavenly luxury of forgiveness ; they seized the murderer and made him expiate the crime with his life. We see that just in proportion as men come near to the sovereignty which is the shadow of God's almighty rule their forgiveness is barred."

4. The only other point we need notice in our examination of Dr. Young's exposition is the fact that *he overlooks the manner in which the Greek words for "reconcile" are commonly used.* "Not a word or hint is there here of God's reconciling Himself to us. . . . The sole idea in his mind was this: God hath reconciled, won us back to Himself. He was reconciling, gaining back, recovering the world to Himself." We are convinced, on the other hand, that this was not the sole idea in the apostle's mind, and the very term in question proves the contrary. It is no uncommon thing to describe the action of reconciliation from the side of the offender, and we need to take into account the known position of those who are reconciled. The verb *διαλλάσσειν*, which is exactly equivalent to *καταλλάσσειν*, is certainly used in the sense which Dr. Young repudiates. If it sometimes means that *we* should cease the strife on our side, it at other times signifies as unquestionably that we should induce others to cease their strife, or give up their complaint, against us, as, *e.g.*, where our Lord says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first *be reconciled* to thy brother, and then come and offer thy gift." The injunction "be reconciled" does not mean *be thyself conciliated* towards thy brother—otherwise it could have been obeyed at once; but it was requisite that the offerer should leave the Temple and go to his brother to induce him to be conciliated. It is not a case in which the offerer has a ground of complaint against his brother, but the very reverse. *His brother hath something against him.* It is therefore the offended party who is to be reconciled. Other instances to the same effect may be found in the lexicographers, and we are therefore fully warranted in our assertion that the reconciliation to which we are urged is twofold, and unless there be something in the context to prove the contrary the ordinary usage of the word demands us to believe that God's alienation from us had to be removed as well as our alienation from Him.

We have here dwelt on the most important preliminary questions, and attempted to show that there is nothing in them to subvert the ordinary Evangelical conception of this great subject. If the principles we have sought to establish be valid, the work of the expositor in unfolding the doctrinal scope and bearing of the various passages of the Pauline Epistles which deal with the subject will at least be lightened, and difficulties which have been represented as formidable will disappear. Those passages we cannot investigate now, but in a subsequent paper we may perhaps address ourselves to the task.

J. S.

Expository Lecture on Zechariah iii. 1—7.

IN TWO PARTS.—PART II.

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth My servant the BRANCH.”—ZECHARIAH iii. 8.

“JOSHUA and his fellows are men wondered at”; and why? either at the marvellous manner of their escape from their Babylonian prison house, or because of their bold and courageous spirit that had presumed to brave the huge difficulties of their undertaking.

Not unlike, nay, exactly similar, were the circumstances of those Christians, seventy years ago, whose missionary attempts at home, and their enterprising engagements abroad, went to build the House of the Lord of spiritual stones, namely, men and women converted and “built up an habitation of God through the Spirit.” Wondered at we too were, and persecuted too, as visionary enthusiasts whose heads had been turned by the rhapsodical appeals of misguided demagogues; and just as these Hebrew leaders stood in need of encouragement in *their* work, so do we in *ours*, for, although great progress has been made in the last half-century, thousands there are around us who not only do nothing for missions but speak loudly of the Utopian attempt to transform savages into civilised and Christianised men and women.

Now listen to the cheering intelligence from the mouth of God Himself: “Behold, I will bring forth My servant the Branch”! But you ask, What had *this* to do with the discouragement attempted to arrest the builders? Why this, that God was about to raise Israel’s drooping heart by the speedy appearing of the long-expected Prince of Peace, to fulfil the promises to their fathers to bless all nations and to make old things new.

Here and elsewhere He is announced as “*the Branch*” because in His humanity He would spring, as naturally as branches do from trees, from the Royal family of the house of David; and so it fell out, for the honoured Virgin proved to be of the house and lineage of David. Now this was as much as saying to Joshua and his fellows, “The house ye have set yourselves to build:—the Prince who comes to honour it with His presence is on His way; go forward, then, and dread nothing, for I am with you.”

Just so, now, He comes; He comes, as promised, the second time, without sin offering, unto the completion of the spiritual house which all true Christians are building; or to employ, if possible, a more

endearing figure still, to take to Himself the bride, the Lamb's wife, for which she is making ready, and will do so up to the moment of His appearing with power and great glory.

Verse 9.—*For behold the stone that I have laid before Joshua ; upon one stone shall be seven eyes : behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day*”—a most wonderful and heart-cheering promise, now on the eve of accomplishment to the full.

The *foundation* stone of a great house and *top* stone of the corner that finishes the work cannot be the same, but here it is so. The two figures are as one and the same in the two following passages :—“ I lay in Zion for a *foundation stone*, tried, precious, and sure.” Again, the “ stone which the builders rejected is become the highest corner.” Christ, then, is the foundation of the Church ; the great structure constituted of all saved men and women ; the eternal salvation of them all rests on *Him* alone ; if He were not *human*, there could be no corporate body, and if He were not *Divine* He would be vulnerable to attack, which He is not, for He is “ the mighty God, the everlasting Father.” If He were not a Priest He could not be an Intercessor, but He is the High-Priest after an unchangeable Priesthood. If He had no sacrifice of sufficient value, He could not appear before the throne for His sinful people, but He presents a propitiation of infinite value, so valuable that once offered to the Supreme Father it can stand in its majestic grandeur while ages roll or souls exist.

The Eternal says, “ *I will grave the graving thereof.*” Every stone is fitted for its place in the building by a graving tool. So was this. His Father sustained the character as judge and as such both named the law and was executor of the penalty. But O what graving was this ! Who ever saw such sights before ! Who ever heard such cries before ! Who ever saw such blood flow ! Who ever beheld such darkened heavens at noon ! and who ever saw the Temple's veil approached by a noiseless foot and rent by an invisible hand ! But let the 22nd and 69th psalms tell the rest. The costly engraving of the foundation and head stone of the Church never could have found a conception in a created being ; it was only the mind of Godhead that could originate a conception like this ! Through and by humiliation without example, by sorrow without parallel, by anguish of soul indescribable, by endurance which none less than Divinity could sustain, and by a perfection in moral purity and spotless holiness like that of the Eternal Himself, the Divine Redeemer “ brought in an everlasting righteousness ” by “ one offering of Himself ” in room of the guilty race which suffers for the justification of all believers to the world's end. But—the price !—the expenditure !—the graving ! What ethereal tools were wielded in the hands of the Almighty One to fit and prepare the one stone to its place as a foundation, and to beautify and adorn it as the top stone ! Hear we not the shoutings of countless myriads as they bear it to its lofty pinnacle, crying, “ Grace, grace unto it ” ?

But explore as we may the depths of revelation, or bid imagination expand her wings for adventurous flights into regions untrod by mortal, take with you all the helps the learned and profound the wisest and the holiest, of your fellows can give you, and spend the longest life, even all its years and months, weeks and days, in the closest application of all your faculties to *this* passage of our Lord's life when He was under the operation of the graving process which gave to Him the official fitness to occupy the place He was to fill as a foundation for the untrembling hopes of a lost world, I believe that even then no human being could carry away any adequate conception of the darkness and dreadfulness of the scene when the curse was being borne and the foundation laid for the spiritual structure. The prophet's expression seems to me the most expressive of any terms that can be employed: "See, ye who pass by, is there any sorrow like My sorrow wherewith He afflicted Me in the day of His fierce anger."

"*And I will remove the iniquity of that land in one day.*" One of two meanings, we think, must be taken out of these words. Either a national conversion of Israel is indicated, as when it is asserted that the appointed season comes when "all Israel shall be saved," viz., at, before, or on the back of their return; salvation through a miraculous faith imparted as on the day of Pentecost (a thing by no means impossible); or, that the Atonement of the Lord Jesus Christ presented in "*one day*" shall supersede all the sacrifices offered on *all* the days of celebration which had for ages been typifying the "*one day*" of the offering up of the "*one*" Divine sacrifice which should stand for the whole world.

The *latter* of these must be right beyond question; the *former* may be included for aught we can tell.

There yet remains one other sentence in the verses waiting for explanation: "*upon the one stone shall be seven eyes.*" Far-fetched and whimsical meanings have been sought out of these words, most unnecessarily too, when in the near neighbourhood of the text a clear illustration is found (iv. 10): "They shall see those seven with Zerubbabel, *they are* the eyes of the Lord, which run to and fro through the whole earth." The number seven, attentive readers of the Word cannot fail to notice, is much employed by the spirit of inspiration, as seven times, seven weeks, seven days, seven years, seventy times, and seven spirits of God. It is held, apparently, as a *perfect* number, and denoting the perfection of the thing to which it is applied. *The seven eyes* on the stone—the foundation of the Church—seem plainly to indicate that the true Church of Christ shall enjoy the vigilance of omniscience, her sure defence among her enemies, and the best security for her extension over all the nations of the world. The passage is nothing less than a Divine certification that no *dark* designs laid against her prosperity shall in the end prosper; Divine illumination must lighten up, and Divine power shall defend, what an all-pervading *seven-eyed omniscience* discloses. So elsewhere: "No

weapon formed against thee shall prosper, and every tongue that rises against thee in judgment shall be condemned"; and again: "I will be to her a wall of fire and the glory in the midst," yea, "the sons of strangers shall build up thy walls, and their kings shall minister unto thee," "for the nation and kingdom that will not serve thee shall perish." "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." And all this the effect of the seven-eyed omniscience resting on the Church so founded and so finished. Such is the oracle concerning Christ and His Church, but, however far from its completed realisation, the history of the past is all pervaded with earnest and harbingers of the future, giving assurance that the completion of the plan of salvation is as certain as if we were already hearing the air all around vocal with the shouting of myriads of happy spirits, "It is done!" "Grace, grace to it."

Verse 10.—"*In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*" These words seem to predicate days of profound quietude. War shall no more ravage vineyards and lay waste cities; deafening the voice of the Gospel in the braying of military music and inspiring armies to rush to battle. No, but "the great trumpet of the jubilee shall be blown," carrying the good news of the Gospel everywhere, and commanding universal silence to the proclamation of the Great King of Zion who now reigns—"Say to Zion, Now thy God reigns!" Such a description has not as yet blessed the universal population of the globe, but *our* day and the oracle have met in the perfect liberty with which our people may everywhere listen to the

"The voice of Free Grace cries, Escape to the mountain,
For Adam's lost race there is opened a fountain;
For sin and uncleanness and every transgression,
His blood flows most freely in streams of salvation."

So rare and so unspeakably precious is our lot in these days that the neglect of it must involve the careless and ungodly in an amount of guilt in the sight of God beyond all calculation. "Behold, ye despisers, wonder and perish," "for the burning cities of the plain it shall be more tolerable than for you!"

It were a culpable neglect here were we to overlook the Oriental manner of composition, a specimen of which we would lay before you in this place. I refer to the singular and beautiful way of inspired writing, whereby several events distant from each other by many years are so blended as to illustrate one another. In what has gone before you seem to see two structures rising under two builders, which by-and-by merge into one under one master-builder. The notice you have in chap. iii. of a Branch, in chap. vi. expands into a city and temple. "Behold *the man* whose name is the Branch"; He shall grow out of His place (viz., at Bethlehem); *He* shall build the Temple of the Lord; *even He* shall build the Temple of the Lord;

and *He* shall bear the glory and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of peace shall be between them both—*i.e.*, both offices. It now comes out who the Man is—even the Man Christ Jesus the Lord; Joshua and Josedeck were real men-labourers, and labourers in chief, and they had to do with pickaxes, shovels, stone, and lime; but how can it be said of the Messiah, the Prince, that *He*, and *He* only, should or could build up a temple of a well-compacted structure of spiritual stones, seeing He is unseen, invisible, on the right hand of power? Answer—The Church of Christ, the living Temple, is His own *designing, Himself* in His complex person is its foundation, the materials are spiritual, brought forth for the purpose by regeneration from the natural state in which He finds them, and by God-fearing parents, faithful ministers, missionaries, Sabbath-school teachers, books, tracts, fervent private disciples, “line upon line, line upon line, here a little and there a little”; all these like so many workers under the eye, and all animated by His Spirit who is Lord of all, are carrying forward a work designed to supersede the world that now is, and which is to emerge, it is thought, out of the wreck and ruin of this sin-ruined planet, and to stand through all ages the glorious monument of the infinite wisdom, grace, and ineffable goodness of Jehovah.

Now Christ is the Builder. All ye helpers in this moral work, as men rolling stones, women gathering lapfuls of earth, and little children sand, ye separately do not work as if it were a pretty large erection ye could expect to raise, but by the force of combined operation the magnificent Temple, larger than Solomon's, by-and-by rises into view, astonishing a universe of beholders, and bearing an inscription seen of all: “Not by might nor power, but by *My Spirit*, saith the Lord Almighty.” You saw the external matters in hand, all belonged to the earth, earthly, but *the* “*spirit* of the living creatures was in the wheels”; hence the effect!

We ask our hearers who have given attention to the exposition of this chapter what they think now of the “palace called Beautiful,” viz., the Church of Christ?

Let the lofty and high-minded bow down their heads to behold with wonder the great God, Creator of all worlds, turning from suns and systems, which He has by the word of His power fitted up with extraordinary magnificence, to bestow His fixed attention on the selection and collocation of the parts of a mortal structure which, by-and-by, falls into dust, but only to start into immortal beauty at the bidding of its Builder. And, as you gaze, asking who are the happy ones that are the destined inheritors of all this, and how may poor mortal outsiders as we are aspire after mansions therein? Answer—Only by repenting hearts turning away from infidelity to faith, from sin to holiness, from slavery to freedom, and from Satan's damnable yoke to the love and obedience of the Lord Christ. “Blessed are they that do His commandments, they may have right to the tree of life, and may enter in through the gates into the city.”

I know you would *pay*, if the privilege could be bought. Not a millionaire but would empty out his coffers, and not a poor man who would not starve back and belly of their proper cheer, if by labour, hoarding, and sacrificing the boon could be acquired.

No, Christ's Father's house is moral, is spiritual; it is so even as it appears in this world now, it will be so illustriously, from the hour when the top stone is raised to its position, onward to eternal ages.

"Blessed is the people that is in such a case; yea, blessed is that people whose God is the Lord."

Why, sirs, do you know anything truer, or brighter, or better, or grander, or more adapted to the miseries, the woes, and the wants of a poor, troubled, and fading world, do you? or anything to bless and charm you into love of goodness and excellence comparable to this Emmanuel, God with us, *dying to save*? or do you know of any refuge among the storms of mortal passions like the Church He is building now? or do you know of any stronghold that will open its gates to you on the day of wrath save the bosom of the Lord Jesus Christ?

If you do not, and I am certain *you do not*, then must not the men and women who neglect the great salvation be the greatest fools in God's creation!

ALIIQUIS.

The Ecclesiastical Establishment in India.

To the EDITOR of the BAPTIST MAGAZINE.

SIR,—I have been for some weeks absent from London, to which I only returned last week, or I should not have incurred the appearance of discourtesy to Mr. Williams by leaving his letter on the Ecclesiastical Establishment in India so long without notice.

It is always desirable to avoid controversy in a denominational magazine with a minister of that denomination, more especially when he considers his antagonist capable of serious misrepresentation, and of unfair discussion by keeping important information in the background; my remarks will, therefore, be as brief as possible, and directed chiefly to the explanation of the misrepresentations. The first half of the letter is intended to controvert my statement that the Ecclesiastical Establishment in India has always been considered by Government a part of the military department. This is a question of fact, and I cannot do better than refer you to the highest authority on the subject, and offer this quotation from the minute drawn up by the Governor-General, Lord Dalhousie, detailing the proceedings in his administration:—"The Ecclesiastical and the Medical Establishments of the service being technically attached to the military branch of the

public service, they have not been referred to until now. The Ecclesiastical Establishment has been largely increased during the last eight years to meet the additional call for religious instruction which has been created by the formation of many new stations in the several provinces which have been added to the empire. The proper provision of places of worship for the servants and soldiers of the Government has been established on a liberal and sure footing. Under this rule churches have been sanctioned at Peshawur, Rawul-pindee, Murree, Sealkote, Meean-meer, Lahore, Simlah, Rangoon, Thayet Myo, Tungoo, Hyderabad in Sinde, and other places."

As to the funds of the Establishments respectively in India and England, Mr. Williams states that I have kept figures in the background disingenuously, by alluding only to the pay of the chaplains, bishops, and archdeacons, and not including pensions and travelling allowance and other minor sums. There was no intention to mislead in the enumeration, which was copied from the Government Directory, but even supposing the sum devoted to the Indian Church was raised by the addition of these items to £300,000, the contrast with the eight or ten millions of the Established Church of England would scarcely be more palpable. Mr. Williams considers that my allusion to the allowances granted to the Roman Catholic priests and the Presbyterian clergy was intended to show how fairly the Government distributes the "spoil," as he designates it, among the different Christian. Not at all. It was intended simply to substantiate the assertion that the Government provided religious instruction only for its servants and soldiers in accordance with their respective creeds, and not for their subjects, without, however, prohibiting Europeans, not in the public service from participating in it. I alluded to Dr. Marshman's having declined to receive any pay for ministering to the soldiers at Dumdum, and Mr. Williams considers this "as a protest against taking pay for religious services." It is scarcely fair to put this interpretation on Dr. Marshman's simple remark. He considered it as preposterous to ask a Dissenting minister to receive pay for his services as a missionary, as it would have been to ask him to receive a baptismal fee for baptizing a convert. None of the Serampore missionaries ever dreamt of abolishing the Establishment and disrating the chaplains. They had higher duties to occupy their attention. Dr. Marshman was, to my personal knowledge, on terms of the most friendly intimacy with Martyn, Brown, Buchanan, Corrie, Thomason, Heber, and Dealtry.

I had said that at the ordinary civil stations the spiritual wants of the community were supplied by the Additional Clergy Society. Mr. Williams says that they are "largely supplemented by Government, a most insidious mode of increasing the power of the Church of England." I think he will find himself again mistaken in his search for motives. The motive is pure economy—getting chaplains' services at a lower rate. The Government is innocent of any intention to increase the power of the Church of England; on the contrary, it has

always set its face against any movement to strengthen its power. Bishop Wilson made the most strenuous efforts to obtain a charter for his cathedral, and to divide Calcutta into parishes, but encountered the most determined resistance.

I had said that the Dissenting ministers in Bengal had formed themselves into a Liberation Society, and Mr. Williams asserts that I had manifested "the same bold disregard of facts that is characteristic of the whole of this astonishing 'note.'" He says that they have not formed themselves into such a society, but they have helped nobly in forming one; and, at the conclusion of the paragraph, says that a meeting was held in Calcutta towards the close of 1874, the result of which was the formation of a Liberation Society for India. This, he tells us, was the first meeting of ministers and laymen ever held for disestablishment in Bengal. The movement is therefore, it would appear, scarcely three years old. None of Mr. Williams' predecessors at Circular Road Chapel, with whom I was on terms of cordial intimacy for thirty-two years, entertained those views which Mr. Williams has now adopted with such enthusiasm. They did not consider the payment of the chaplains for their ministrations to the European soldiers of Government a "misrepresentation of Christianity," "a scandal," "a wrong perpetrated in the name of Christianity," which it was their duty to lift their voices against. The discovery was made in 1874; but those who, like the undersigned, belong to the old school which was in vogue before that period, and which comprised many missionaries of eminent piety and zeal, may surely be allowed to adhere to it without reproach.

I am sorry to have excited Mr. Williams's "grief and astonishment, mingled with indignation," by stating that the prospects of extinguishing the Ecclesiastical Establishment in India, at least in the present generation, is utterly hopeless; and he upbraids the editor of the magazine with having "paraded the statement in one of our own periodicals." It would be preposterous to suppose that the Ecclesiastical Establishment in India will be abolished while that in England continues in undiminished vigour, and no effort on the part of the Liberation Society, established, as Mr. Williams tells us, in Calcutta in 1874, is likely to expedite it, even with the additional zeal with which he says my note has inspired him. The disestablishment and disendowment of the English Establishment will doubtless be followed at an early period by the application of the same principle to India; and till that time approaches I venture to think that it would be wise for the missionaries in Bengal to suspend the exercise of labours which can have no other result but to produce bitterness of feeling, and to redouble their efforts in their glorious vocation among the heathen.

THE WRITER OF THE SHORT NOTE.

Short Notes.

INTOLERANCE IN SPAIN.—The reader will not have forgotten the strenuous opposition raised by the Pope to the 11th Article of the new Spanish Constitution, which provided that in the Spanish dominions no one should be interfered with on account of his religious opinions or for the exercise of his respective worship, always saving the respect due to Christian morality. His Holiness declared that such a concession was a violation of the Concordat, and incompatible with the Catholic character of Spain; and that if any heretical worship were tolerated, he would recall his nuncio. In spite of this protest the Cortes had not the courage to reject a clause so completely in accordance with the spirit of the age and with the general opinion of Europe, and it was inserted in the Constitution. But the Spanish authorities, who are thoroughly under the influence of the Ultramontane hierarchy, have found out the means of evading and neutralising this liberal concession. A few days ago a verbal notice was served on the depôt of the Bible Society, and on all the Protestant chapels in Madrid, to cause all the sign posts to be taken down or painted over within three hours. The Protestant agents refused to act upon a mere verbal communication, and the day after received a written injunction to this effect:—"It having been declared in the 11th Article of the Constitution of the Spanish monarchy that the Catholic Apostolic Roman religion is that of the State; that no one shall be molested on account of his religious opinions, but that no ceremonies or public manifestations other than those of the State religion are permitted; three days are allowed you to cause to disappear all inscriptions or placards which you have caused to be placed in all public places having reference to worship, or service, or education, or the sale of religious books, such announcement not being guaranteed by the above-named constitutional precept." The placards or notices were accordingly taken down or painted over, as coming within the class of "public demonstrations" of hostility to the religion of the State. To this contemptible quibble a man of ability and, as everyone believes, of liberality, like Castello di Canova, the Prime Minister, is not ashamed to lend his name in the presence of all Europe. Religious toleration in Spain consists in allowing a man to worship wherever he likes, but denies him the means of knowing the hours of worship or even of ascertaining where a place of worship is to be found. The Ultramontane party are evidently all-powerful in the councils of Spain when acts of such petty bigotry, which expose the Government to the ridicule even of the Catholic powers on the Continent, are openly defended; and there appears to be no hope of any reformation

under the youthful monarch now on the throne who has had the benefit of liberal instruction and experience in foreign countries beyond most of his predecessors, while the presence of his mother, who was chased from her throne by her indignant subjects, is calculated to give a darker tinge of bigotry to the movement of the Government, and to strengthen the hands of the intolerant clergy and hierarchy.

The same spirit of intolerance has been exhibited in the ultramarine possessions of Spain. In the Balearic islands, an official circular states :—"Protestant pastors have been carrying on a scandalous propaganda against the religion of the State, which has obliged the public authorities to interfere. The mayor of a town in Minorca has fined a Protestant schoolmistress for having accompanied some girls when they went out walking, and has prohibited singing in Protestant schools." It is remarked that these acts of intolerance in Madrid have taken place when the English and German ministers, who have carefully watched over the religious liberties of their respective countrymen in Spain with great vigour, happened to be absent, but a late London journal states that they have led to an active correspondence between the two courts.

INDIAN RAILWAYS.—A discussion has recently arisen in the London journals respecting the relative value of railways and canals to the prosperity of India; the advocates of canals asserting that the hundred millions sterling expended on guaranteed railways have been squandered; that the railways have done, and can do, nothing towards promoting the interests of the country, and that nothing short of an expenditure of hundreds of millions of pounds sterling on canals can be expected to confer any adequate benefit on the country. A subject like this may possibly not be considered suitable to a religious and denominational magazine, but we are confident that nothing which can contribute to the material improvement and happiness of the hundred and fifty millions of people, committed by Divine providence to our responsibility, can be considered foreign to the minds of those who are seeking their spiritual welfare. The question of spending millions upon millions on canals is beyond the sphere of discussion, since if it were advisable it is not feasible, because the money is not to be had. But it cannot but be gratifying to contemplate the benefit which railways have already conferred on the country by opening up its resources, creating new sources of industry, stimulating agriculture, promoting travel, enlarging the minds of the people, and weakening the prejudices of caste, hitherto felt to be inveterate. If it should be objected that it has, on the other hand, promoted pilgrimages, and that whereas devotees formerly went by the hundred to the great shrines, they now go by the thousand, it may also be remembered that the sanctity of the act is thereby reduced to a minimum, as, according to the shastras, the religious merit of pilgrimages is lessened in proportion

to the luxury with which it may be performed, the highest merit being attached to the devotee who measures the distance with his body as if he were doing it with a measuring rod, and the smallest amount of benefit to the man who rides to the shrine in a carriage; and a railway carriage, even of the third class, is a more luxurious conveyance than the gods ever dreamt of. Nor must we forget the wonderful influence of the rail in weakening the prejudices of caste, when the Brahmin, the "twice born," to save his purse, is seen to sacrifice the dignity of his caste, and to sit wedged in a third class carriage between two Soodras whose contact is pollution. But there are cases of special benefit conferred on the country, which it will be interesting to notice. We allude more especially to the East India Railway, with a capital of thirty millions sterling, and a length of 1,500 miles, which runs from Calcutta to Delhi and half the way to Bombay. During the recent famine, as it was conventionally called, it was entirely through the agency of the East India rail that the mortality was confined to a few hundreds, whereas, without it, not all the energy of Lord Northbrook, and all the funds Government could have commanded would have prevented its extending to thousands upon thousands, as it had done in former cases in Orissa in 1866, and the North-west provinces in 1838. The railway working indefatigably through the Gangetic valley, succeeded in conveying 750,000 tons of rice up from Calcutta and of wheat from the upper provinces to the affected districts, and prevented the scarcity from degenerating into an absolute famine. If in 1866 there had been the same facilities of railway communication in Orissa, we should not have had to deplore the loss of half a million of lives.

This rail, moreover, is likely to become eminently useful to England, as well as to India. It has always been known that the Kingdom of Oude and the adjacent provinces are capable of supplying wheat enough to meet the wants of all England, but the distance of the place of growth from Calcutta, the export duty levied by Government, and the length of the voyage round the Cape, which exposed the wheat to excessive heat, and to the attacks of the weevil, were insuperable obstacles to our obtaining our food supplies from our own dominions, and constrained us to resort to Russia and America. These difficulties have now been obviated. The railway now brings down the wheat to the port in less than three days at two farthings per ton per mile, or 28s. 6d. per ton for 684 miles. The Government duty has been altogether removed, and the danger of heat and the weevil is obviated by the brevity of the voyage through the canal, which has also lowered the freight to 50s. the ton. The result of this favourable change of circumstances has apparently been to increase the export of wheat from Calcutta to the extent of 80,000 tons in the first six months of the present year; and to this may also be attributed the increase of £200,000 to the profits of the line during the same period. That rail furnishes a sufficient reply to the advocates of water carriage as contrasted with steam carriage, who affirm that it has been a burden to

the country. The average rate charged is three-eighths of a penny per passenger and one penny per ton for goods per mile, and yet the working expenses were only 38·37 per cent. of the receipts, which will, in all probability, be found to be lower than the rate on any line in England, and, probably, in Europe.

BULGARIAN HORRORS, AND THE QUESTION OF THE EAST.—Mr. Gladstone writes :—"There has been perpetrated under the immediate authority of a Government to which all the time we have been giving the strongest moral, and for part of the time even material support, crimes and outrages on so vast a scale as to exceed all modern example, and so unutterably vile as well as fierce in character that it passes the power of heart to conceive or of tongue or pen adequately to describe them." These atrocities were first brought to light in the columns of the *Daily News* through the agency of its correspondent at Constantinople ; but they were of too infamous a character to be credited, and repeated efforts were made to obtain accurate information from the Ministry ; but it appeared that neither they nor the Ambassador at Constantinople knew much, even if anything, about them. The subject was treated with contempt ; the authenticity of the narrative was questioned, and it was attempted to throw blame on the unhappy victims. The *Daily News* was not to be put down, and repeated its investigations, which confirmed the worst statements, and the attention of the country was aroused. The renewed efforts to bring on a full discussion in Parliament before the members began to separate were baffled, and the levity with which the Prime Minister treated the subject aroused public indignation. Meanwhile, the American Government appointed a Commission to proceed to the province, and institute a thorough investigation into the truth of these charges, and they were fully authenticated. The Minister at Constantinople, who had manifested a deplorable, if not culpable, indifference on the subject, despatched one of his *attachés* to Bulgaria, who confirmed the worst reports that had been given, and reported that 12,000 men, women, and children, at the least, had been wantonly massacred. Meetings began now to be held in increasing numbers to express the general indignation at these atrocities, and to demand from the Ministry energetic exertions to protect our fellow-Christians in European Turkey from Mahomedan barbarity. Parliament, however, separated without any explanation, or any demonstration of the views of the Ministry, and the temper of the country was aroused to a degree unexampled within the memory of living man. Day by day enthusiastic meetings have been held in every part of the country. England, as the Bishop of Manchester affirmed, has risen as one man on this occasion. In his speech at Blackheath, Mr. Gladstone stated that there never had been a national movement so spontaneous, so swift, so widespread, so deep as the burst of indignation against Turkey. The public excitement

astonishes the oldest politicians. An attempt was made by extreme partizans to weaken the force of these demonstrations by representing them as the result of party spirit, and intended to pave the way for the return of the Liberals to power. Nothing could be more unfounded. Every effort has been made to keep politics out of the discussions, and to confine them to the object of relieving the oppressed Christians in the East, and the effort has not been unsuccessful. The leader of the House of Commons endeavours to discredit these meetings by saying that, "As a rule, the country does not understand questions of foreign policy;" to which the *Times* appropriately replies—"The country understands that England has made herself pre-eminently responsible for the Christians in Turkey; that they have been systematically wronged; that Turkey has made a hundred promises to amend and has broken every one of them; and that some of its provinces can never be freed from oppression, or Europe free from the risk of war, until they receive some degree of administrative independence." On the 5th September Mr. Gladstone published a pamphlet on the subject of the Bulgarian horrors and the question of the East, in which he discussed the subject in all its aspects, and denounced the atrocities of the Turks in language more eloquent and fervent, if possible, than any of his former publications. It has been the sound of a trumpet echoing through the land and stirring up the feeling of national enthusiasm. The benefit it has done to the cause of humanity has been to aid these meetings by pointing out the definite practical object at which they should aim to make them permanently useful. He sees no necessity for breaking up the territorial integrity of Turkey, but he puts a different and a safer interpretation on the expression. "For twenty years," he says, "while paying tribute to the Porte, and acknowledging its supremacy, Roumania has enjoyed a complete autonomy or self-government. It has constituted a real barrier for Turkey against the possibility of foreign aggression, and he proposes that the six powers of Europe should unite in demanding of the Sultan to make the same concession to the three provinces of Bosnia, Herzegovina, and Bulgaria, and we believe that this proposal will be found to accord with the unanimous wish of the meetings now held throughout the country, and the Ministry can scarcely resist the united voice of England. The foreign journals give us to understand that the feeling of indignation on the continent at these atrocities is gradually becoming as strong as in England, and that the expression of opinion is likely to become as strong and unmistakeable, and may prove too powerful for the Governments to resist. This is more particularly the case with Russia, where there is the strongest sympathy with the Servians; and large contributions are daily sent, and volunteers are joining the armies by thousands. That these terms will be resolutely resisted by the Porte will not admit of a doubt; but it is all but certain that the united voice of Europe, demanding these concessions to its Christian population, cannot long be resisted at Constantinople, where the Turk

will be able to count upon only one European ally. Baron Bunsen used to say that there were two European difficulties—the Pope and the Turk; they are now in accord. The “father of the faithful” at Rome gives his cordial support to the “father of the faithful,” the Khaliff, at the Rome of the Mahomedans. The organ of the Jesuits, on the 15th September, says:—“The Liberal party, the Anti-Christian sects, and all who in Europe profess themselves enemies of the Church and the Papacy, are agitating continually, through meetings, relief meetings, and the press, for the cause of the Slavs, which is the cause of the Revolution and of Russia. This organised movement is a sectarian affair, and its religious side is the immense hatred of Liberalism and Freemasonry against Catholicism. It is a singular fact, that throughout the whole of Europe not a Catholic is to be found who takes the part of the Slavs. Liberals of the worst kind, and the most envenomed Protestants, are the sole promoters of this agitation, which may rightly be called ‘Liberticide’ for this miserable Europe.”

DEFENCE OF SCHOOL BOARDS.—The new Education Act introduced during the last session by Lord Sandon was characterised by a decided antagonism to School Boards. The feeling entertained against them in the Ministerial circle was too evident to be mistaken. It was still more manifest in the Conservative ranks, where efforts were made to neutralise the liberal policy of the Boards, even beyond the intentions of Lord Sandon and his colleagues, who were weak enough to give way in two instances, and thus to open the door to future contention. The real objection to the Boards is the absence of all denominational or sectarian instruction, which by the Act of 1870 they are forbidden to introduce. It is this provision which has incurred the bitter hostility of the clergy and their lay adherents. Their object is not dissimilar from that of the Ultramontanes, viz., to bring national education exclusively under the control of the State clergy. They will give no encouragement to any schools in which the Church Catechism and the Creeds of the Church are not primarily taught; and the Bishop of Manchester has incurred more censure than commendation for having stated that he should prefer a school in which a really good education was given, though the Creeds and Catechism were not taught, to one where the instruction was of a very inferior character; but the Catechism and Creeds of the Church were inculcated. The colleges established by Government in Ireland, from which Roman Catholic dogmas were excluded, were denounced by the Roman Catholic hierarchy, as “Godless colleges.” In like manner the undenominational Board schools have been stigmatised as “Godless schools” by the clergy of the Established Church, although the Bible is constantly read in them, and the children join in hymns and prayers, and are taught those principles of religion and morality which are suited to their capacity. This is the practice for half an

hour every day in every one of the schools belonging to the Board in London.

The election of members to the Board next November is likely to be the most severely contested which has been witnessed. It is understood that the most strenuous efforts are in progress to exclude from it all who are not Churchmen, and who are not opposed to the liberal principles on which the system has been conducted for the last six years ; in fact, to obtain a position on the Board in order to neutralize as far as possible the design of its creation, viz., to give an unsectarian education to those for whom no means of instruction had been provided. It is even asserted that the antagonism between the various sections of the Established Church—High, Low, Broad, and Ritualistic—will be suspended for the time, in order to secure a compact phalanx to exclude all Nonconformists from the Board. To counteract this purpose, a School Board Policy Defence Committee has been formed, with Mr. Samuel Morley as chairman, which, in its public address, says :—"The opponents of the present policy of the School Board will use every means to employ the power of the Board for sectarian interests. The committee therefore rely upon the generous sympathy and aid of the true friends of education to help them to frustrate so pernicious an object." The committee have drawn up a paper containing twelve of the accusations which have been usually brought against the School Board for London, with a satisfactory refutation of each of them, which we would recommend our readers to procure and peruse before they proceed to vote. Copies may be obtained at 107, Fleet-street, Ludgate-circus.

Extracts.

IS A MIRACLE POSSIBLE ?

THAT is the question which a modest doubter will put to us at once. Is it possible in the nature of things ? he means. "Can a miracle," he will ask—"a miracle such as you have defined a miracle to be—a deed which is an exception to the usual order of Nature—a deed suspending or transcending the natural laws—ever have been witnessed ? We never see any departure from the order of Nature now."

And what of that ? Let us think a bit.

I take it for granted that we all believe in the order of Nature. We expect that the sun will rise and set to-morrow, and the next day, and the next. We expect that the moon will shine, and the stars glitter, for years to come. We expect the return of the

seasons, as we have seen it all our lives. The farmer sows his grain, and says, "The harvest will come again, and I shall gather something : all will not fail."

But, now, can you give me *a reason* why you believe that the sun will again rise and set—the stars still shine—the seasons return—and the harvest be gathered in the future ?

You will reply, "So it has been in the past, and *therefore* the like will be in the future."

How do you know that ? You know nothing about it. There is no "therefore" in what you say. You have not, really, given a *reason* for your belief.

That the sun has risen and set in the past does *not* render it *certain* that the sun will rise and set in the future. That the moon and stars have shone in the past does not render it certain that they will shine in the future. That harvests have been gathered in the past does not render it certain that they will be gathered in the future. That all these facts have occurred over and over again—although it may be many thousands of times—is not a ground of *certainty* that they will occur again. There is not a rational man in the world who would dare to assert that.

Custom, usage, is all that we can allege as the ground of our expectation and belief in these recurrences. Animals have a like expectation with ourselves. Do you feed your dog, your horse, your swine, at a certain hour of the morning ? If you neglect to feed them at the accustomed hour to-morrow morning, your dog will bark at the end of his chain, your horse will be very restless in his stable, and your pig will not squeal the notes of the Pastoral Symphony in your ears. The birds, as well as the beasts, have an expectation that things will go on as usual. The swallows return to build their nests in the old accustomed places, year by year, and expect to hatch their young ; and they cross the sea again with the expectation of finding a prolonged summer in the southern clime. Even fishes and insects, by their acts, show that they expect seasons to return. Custom—habit—rules the creatures ; and it is all that *we* can allege as the ground of our expectation that the usual order of Nature will continue.

The Materialist may boldly tell us that he believes the order of Nature, such as it is now, has always been, and always will be. But he cannot assert—he cannot affirm—that it will always be. He can give no true *reason* for his belief. All that he can say is that it has been hitherto, and he *believes* it will always be. But that is *no reason* at all : there is no logic in it.

Since the question "Is a miracle possible ?" is put in the way of determined challenge by doubters, let us stay a few moments to weigh and consider some of the strong terms so often employed by Professors Huxley and Tyndall, and other men of science. "Fixed Laws," "Unchangeable Laws," "Inexorable Laws."

Are what they call the laws of Nature really "fixed," or "unchangeable," or "inexorable" ?

Are there any "Laws of Nature" ?

WHAT IS A LAW ?

What is a Divine law ? A commandment from the Maker to His creature man, whom He has made an intelligent and moral agent, to pursue a certain line of conduct, with the warning that man is to be punished if he breaks the law God has given him.

What is a human law ? A law in Russia is simply a regulation made by the Czar, or Autocrat, for the observance of the inhabitants of that country—considered as intelligent and moral agents. The Czar issues his *ukase*, and the law must be kept, or the law-breaker will be punished.

A law in England is a regulation made after a very different fashion. It is, first, introduced as a "Bill" into the House of Lords, or the House of Commons. There, it must be read a first and second time, and then be fully considered, clause by clause, in committee. The "report" is brought up, and then it may be read a third time, and passed. The "Bill" must go through the same kind of processes in the other House, and then it must receive the Royal assent, before it can become a law. It is afterwards registered on the statute book, and the new law is administered by the magistrates and judges of the realm, and must be observed by the English people, or they pay the penalty by fine or imprisonment—or death, in the cases of high-treason and murder. An English law is, therefore, a regulation made for the English people by their representatives and governors—made for them, as rational and moral agents, and it is considered rational and right that punishment should visit the law-breaker.

But men do not make "laws" for their horses, for their dogs, or for any living creature they possess which is not a moral agent. A man never makes a law for his coat or his waistcoat, for his hat or his trousers, for his spectacles or his walking-stick, for his watch or his telescope, for his hatchet or his handsaw, for his wheelbarrow or his coach. Only a lunatic would make laws—or try to make them—for things which are devoid of intelligence, or for animals which are not moral agents.

So, neither does God make "laws" for rocks or rivers, for mountains or seas, for clouds or rain, for the air or the light. Rocks, or rivers, or mountains, or the air we breathe, have no intelligence—no moral agency. They could not understand or perceive a law, if God were to give it to them ; nor could they be punished for breaking a law. *There are no Laws of Nature*, in the strict sense of the words. A law must have a law-maker ; and the Almighty and All-wise Law-maker would never make laws for the granite and sandstone and coal and chalk—for carbon and oxygen and hydrogen and nitrogen, and so on : for none of these can understand a law, and none can be punished for disobeying it.

I wish such phrases as "the Natural Laws," and "Law of Nature," were *not* to be found in the noblest pages of our literature. I wish that the common phrases used by our scientific men—"law" of this,

and "law" of that—had never been invented, for they are sore *misnomers*.

In many instances what are so pompously called "Natural Laws," or "Laws of Nature," are simply *facts*; and it would be far better to call them so. In other instances what are called "laws" are mere sequences, recurrences, or repetitions of the like facts. And, in other instances what are called "laws" are adjustments—often wonderful and subtle adjustments of component parts.

We know of no "law" to cause like facts to recur or repeat themselves: no "law" to cause component parts of things to adjust themselves. We know of no "law of causation" of that kind: it is denied altogether by modern science. We only know that like facts do recur or repeat themselves. But we know no *reason why*: we know of nothing that should authorise us to call it a "law of sequence," a "law of recurrence," a "law of repetition." We only choose, very whimsically—I cannot help thinking—to call the recurrence, or repetition, or sequence itself, a "law."

Will some scientific man, sooner or later, propose a *reform of blunders* in the use of scientific terms? It may be replied that the word "law" has been used in various senses by the best English writers, and for hundreds of years;—that Archbishop Whately, and others, have defined its various uses;—and that, without any reform, we all know what is meant, or intended, when the word is used.

But why should the word "law" be used in a blundering sense, now the blunder is frightening people?

"Inexorable law!" solemnly enunciates Professor Tyndall!

"Inexorable law!" still more solemnly re-echoes Professor Huxley!

And, hearing the awful syllables, people have begun to regard "law" as a dread, mysterious something—an unintelligent, lifeless, unconscious, incomprehensible something—which binds the whole Universe fast—stark fast—in its power: faster than ever the world was bound by old Atropos and her sisters, according to the fables. There can be no miracles—for all is "inexorable law"! There needs no God—for all goes on inevitably, and must go on, by "inexorable law"!

When a phrase becomes a bugbear, and only tends to frighten people—and when the phrase is only a blunder—it is surely time that the blundering phrase was changed for a better—for one more true and more philosophical.

So long as we restrict ourselves to the use of truly philosophical phrases we are not likely to get wrong. If, for instance, we talk about the Order of Nature, instead of the Law of Nature, we talk of something which we can clearly present to our understandings.

In what men call "Nature"—this Universe, in which we live—we all perceive, most unmistakeably, a staid and settled rule or order. We perceive that a right line cannot remain a right line and yet become a curve; and that a curve cannot remain a curve and yet become an angle. We discern that an acid cannot remain an acid

and yet become an alkali ; and that an alkali cannot remain an alkali and yet become an acid. We perceive that matter is of different specific gravities, so that cork floats in water, while lead sinks to the bottom. We know that heat penetrates and permeates matter, and makes bodies larger, and also lighter as they become larger generally. We perceive that light enables us to see, and that it will pass through air ; through plates of glass ; and through water of a certain depth, so as to enable us to see things at the bottom of a stream. We perceive that when heat takes the form of combustion, or fire, it destroys the form of bodies, generally—it decomposes bodies—and causes the matter of which they were composed to take another form, though it cannot destroy matter itself.

I need not multiply instances: I repeat that what men call “Nature” has a certain rule or order stamped upon it. And the more perfectly man becomes acquainted with the facts and order of Nature the better it is for himself ; the more likely he is to secure life, pleasant life ; and the less likely he is to encounter death, or to bring suffering upon himself. On the contrary, if man be careless of the facts and order of Nature, he exposes himself to constant danger. Could a man see another put his finger into a fire repeatedly, and imagine—from imperfect observation—that the finger was uninjured, the man might feel uncertain whether it were a settled fact in Nature that fire would burn, and might get his body burnt without expecting it.

Nature is God’s creation ; and the Divine Maker knows that if there were no settled order in it, no provision could be made for the preservation of the lives of His creatures. If custom did not impress us with the expectation that the future would resemble the past, we should, very often, not know what to do. If the qualities of substances did not remain the same ;—if wood or cork did not float on the water to-day, as it floated yesterday ;—if inflammable substances were not as inflammable to-day as they were yesterday ;—and if we did not believe they would be as inflammable to-morrow as they are to-day ;—our lives, very often, could not be preserved.

If Nature had no order, or man did not get acquainted with it, he could not live. Wise Bishop Butler says that the only distinct meaning of the word “natural” is “stated, fixed, settled.” And we may, without irreverence, say it would have been unkind in God to have placed man in a world without “stated, fixed, settled” order ; for in such a world man could have had no pleasant life. The establishment, or preservation, of the order of Nature is one of the highest proofs of God’s beneficence and of His care for man. And, if man neglects to learn that order he is very blameable. Man ought to consider it his bounden duty to get acquainted with the order of Nature ; because it is God’s order, and God preserves it for man’s benefit.

I say it is God’s order. We do not stop to debate the question of God’s existence. You and I have been over that ground together again and again ; and I trust we are perfectly agreed on that most

important of all questions. I repeat, the order of Nature is God's order. As regularly, and as statedly and unerringly, with regard to time, mode, or measure, as God may choose to conduct the operations of "Nature"—that is to say, of His own creation—they are never conducted without Him. He imparts to them no energy which enables them to go on of themselves. Nature never becomes independent of God. It exists solely by His sovereign will and energy. He could stop all the movements in the universe—He could arrest all the operations of Nature—He could deprive Nature of all her forces—He could annihilate all Nature in a moment, if He chose. Otherwise He is not the Almighty, the Absolute One.

Who, then, except the most positive and determined Atheist—who, except the man who really believes that God does not exist—shall be bold enough to affirm that miracles are impossible? Since Nature is unconscious and unintelligent, and knows of no laws, neither can obey them;—since even the wisest man of science, or the profoundest philosopher, can tell us of no law of causation why the facts of Nature are repeated, or recur, in the same mode or manner, or at stated times, day by day;—since Nature exists solely because God keeps it in existence;—since it is His energy alone which continues the operations of Nature;—who shall dare to say that He cannot, if He chooses, suspend the usual order of Nature, or, by some act, and for some reason worthy of Himself, transcend the usual order of Nature?

We affirm our belief, from the reasons we have rendered—and, I trust, it is the unanimous and united decision of this audience—that *a miracle is possible: i.e., a deed which is an exception to the order of Nature: a deed suspending or transcending what are called the Natural Laws, or the Laws of Nature.*—*The Verity and Value of the Miracles of Christ.* By Thomas Cooper. London: Hodder and Stoughton.

THE STUDY OF THE SCRIPTURES.

The great fault of the age is the want of attention to the Book. Many professed Christians do not *study* it at all, and perhaps content themselves with reading one chapter a week. There are others who read it consecutively, and thus read the volume through; and others still who closely study its pages. But the mass of mankind content themselves without a knowledge of its teachings, and indolently endorse whatever is announced from the pulpit of their particular church, without making any effort to learn whether these announcements are in accordance with the letter and spirit of the Scriptures or not. . . .

Any branch of knowledge, whether human or divine, is more or less uninteresting, until we sufficiently understand its scope and meaning to partially, at least, appreciate its beauties. And although the Bible may appear unattractive at first, if we patiently and thoroughly study its principles and teachings, new beauties will dawn upon us at every step.

It is indeed worthy of our closest attention. It was written in the centre of Asia and amid the sands of Arabia, in the courts of the Jewish temple and in the deserts of Judea, in the schools of the prophets, within the luxurious palaces of Babylon, and even on the banks of the Chebar.

Its later books were penned in the centre of western civilization, but in the midst of polytheism, pantheism, and false philosophy.

It was written during a space of fifteen hundred years, by many scribes, the first of whom preceded by centuries the most ancient philosophers of Greece and Asia. His writings were old when Thales and Pythagoras, Xenophon and Confucius were young. Others wrote in the classic age of Greece, others in the days of Thales and Pythagoras, and others still in the age of Seneca and Tacitus, of Plutarch and Domitian. The writers varied as much in position and acquirements as in their locality and the ages in which they lived. The pen was held by the king on his throne and the shepherd in his tent, by the sage in the desert and the fisherman by the sea, by the lawgiver in the wilderness and the humble tax-gatherer amidst the multitude. It was held by men who had been taught but little save by nature and by God, and was also moved by the most perfect scholars of different ages. And yet it is undeniably the work of one great Author, for *its plan and its purpose are one*.

Science in every age discovers the faults and blunders of the preceding era; but there is nothing of this in God's Book. It advances calmly and surely from the history of the first man's sin towards the one great end—the redemption of the lost through the second man, Christ Jesus.

If these books were mere human productions, and written during so many ages, in so many different countries, and by men of such varied acquirements and temperaments, we can only imagine the extent of the discord which would exist among them. But when we find that it is, instead, one harmonious whole, leading with stately step from Eden lost to Eden regained, we are compelled to admit that there is only one Mind in the universe that could have produced it. The same voices come to us from Babylon as from Horeb, from Jerusalem as from Athens, and from Rome as from Patmos. From the plains of the desert or the dungeon of the metropolis come the same words of warning and of hope—the same brave lessons of faith and courage.

This, then, is the Book which we commend to your attention, and ask you to *study*, knowing that, whatever may be your temperament or pursuit, you will find intellectual food therein.

The scientist learns, that although it only professes to teach the knowledge of God, still every allusion within its pages is in strict accordance with the most advanced ideas of modern research; while there are others which point to those discoveries which shall yet crown the future. The logician will find the clearest reasonings, the finest discriminations, and the purest logic in the crystallized sentences of Paul.

The historian will find that history has been long anticipated—that before some of the nations were born their career was described in the language of the prophets. He finds that He who controlled the pen of the prophets, must control also the destinies of nations, else they could not thus fill out the task assigned to them. It is His hand that hath prepared a warrior prince in the mountains of Persia, and another in those of Media, and allied their armies, at a point long foretold, with ten other specified people. It is His hand that hath led them, in the way of a thousand obstacles, against the enemies of Israel, and crowned their united banners with victory on the *very day* which terminated the seventy years of captivity, so long before assigned to Judah. The same hand that drew in richest colours the visions of John upon Patmos, shaped the destinies of the Roman empire which are recorded by the infidel historian. So that, in the emphatic words of Dr. Keith, “If you strike from Gibbon a few unholy sentences, his work is a complete commentary upon the book of Revelation.” To the historian, then, the pages of God’s Book bring a rare fascination.

The poet too will here find his love of the beautiful gratified, and his every conception of majesty surpassed. The grandest poetry of antiquity burns in Sinai’s trembling mount and quivers in the parting sea. It flashes across the pages of Isaiah, through broken kingdoms and crumbling thrones, but reaches its full triumphant notes when the morn of millennial glory dawns upon his vision. It gleams through the willows where the weeping prophet hung his harp, and burns amid the wheels of Ezekiel. It mingles in the prophecies of Micah and tinges with golden beauty the visions of Daniel.

But the purest and sweetest poetry that earth has ever known is that which fell from the lips of Him “who spake as never man spake.” The perfect thoughts fell from His lips like jewels from a crown, and they shall live until death itself is crushed beneath His feet. The Sermon on the Mount stands for ever without a parallel. Infidelity dare not touch it. If it approaches with unhallowed tread, it shrinks abashed in the presence of perfect purity.

The Book of God is closed with a golden seal, for the Apocalypse is poetry itself. Its rapid eloquence is like the sound of chariots or the rush of leaping waters. Alone upon the sea-girt isle is the wondering apostle, while before his vision sweeps in panoramic view the symbols of coming ages.

The first glorious form is “one like unto the Son of Man,” who is girded with gold; and holding the seven stars in His hand, He walks amid the golden candlesticks, giving His charges to the churches of His love.

Afterward a door was opened in heaven, and the throne was set, and Him that sat thereon: “And out of the throne proceeded lightnings, and thunders, and voices,” and the lion of the tribe of Judah opened the seal of the book, for He alone was worthy. There is the coming forth of the horses of heaven, bearing their mystic colours, and

the opening of the sixth seal. The harpers of Zion are seen in white raiment upon the glory-clad mount; the angel is flying through the midst of heaven bearing the everlasting gospel; and, lo! upon the white cloud is the form of Him who beareth the sickle in His hand to reap the vintage of earth—the harvest of blood, for her grapes are fully ripe.

Here too are the seven angels, clad in linen and girt with gold, bearing in their hands the seven vials of God's wrath, one for the earth and one for the sea, one for the fountains and one for the sun, one for the seat of the beast, and one for the fated river, one for the waiting listening air, and one for the fall of mystic Babylon.

Soon is ushered in the dreadful grandeur of the last great battle, where the conqueror rides at the head of his armies, and His vesture is dipped in blood. His name is called the "Word of God;" and the armies of heaven follow in His footsteps, and He treadeth the winepress of God's wrath.

When the conflict is over, and the consummation complete, the glorious morn of millennial day illumines earth's hills and valleys. The pearly gates of the city are open, and the crystal waves of the beautiful river roll from the foot of the throne.

The tide of scepticism may beat against it, as beat the ocean waves against the rock-bound shores of Patmos; but the vision shall stand, until the glorious reality shall gladden our eyes, and the harpers of heaven shall sing the new song before the eternal throne.—*From "Earnest Words for Honest Sceptics."* By Mrs. H. V. REED. London: Kellaway & Co., 10, Warwick Lane.

Reviews.

LIFE IN THE SOUTHERN ISLES;
or, Scenes and Incidents in the
South Pacific and New Guinea.
By Rev. W. W. Gill, B.A. Lon-
don: Religious Tract Society.

DESCRIPTIONS of other countries than our own, and accounts of strange, uncouth people, whose habits differ widely from ours, are always as pleasing to us as they are instructive. The maximum of pleasure and instruction is gained when such observations are made by an acute traveller and presented to us by a skilful portrayer of the sights he has seen. Mr. Gill knows how to look about him when abroad and how to relate his experiences when he returns.

It is now some three and a-half centuries since these Western Pacific Islands were first visited by European discoverers. At the time when Java was visited by the Portuguese, New Guinea was also descried. The first discovery was utilized, the second neglected. The Dutch successors of the Portugal merchant-pirates, like them, spent all their energies in developing the trade of the Malay Archipelago, and, like their predecessors, overlooked the vast resources and commanding position of the adjacent Papua. About a hundred years after its visit by the Portuguese, the Dutch did make some pretence of starting a colony on that island; but, at a time when their commercial superiority

was beginning to wane, it was unlikely that so venturesome an undertaking should succeed. It did not succeed, and Batavia and Bencoolen remained unrivalled. The trade which the Netherlands once monopolized in these parts still yields them considerable profit; but no doubt most of the commerce is carried on under the flag of Great Britain. Since that is the case, it becomes a question of great importance for us to consider our relations with this great island of New Guinea. The thorough colonization of Australia is only a work of time, and what would be the depreciation of settlements on the coast nearest to Asia in case of the occupation of New Guinea by a hostile power! For position, then, New Guinea is valuable, in natural products exceedingly wealthy; the natives have as yet had no cause to execrate the white man with his selfish barbarities and unquenchable thirst for gold; so that the question may well be asked, "Should Britain seize and settle this island?" To our mind, none of the author's chapters are so attractive as those in which he calls attention to the people and products of Papua. Are these described advantages to be taken eagerly by flocking colonists, or is the formula of taking possession to remain a formula and nothing more?

We may be pardoned for referring so exclusively to what we find the most interesting part of this book. It must not be inferred that the rest of it is undeserving of attention. There will be many who will highly appreciate the valuable observations on manners and customs in these parts, and find pleasure in the remarks made on the botany of the various places. None will fail to be gratified at the thoughtfulness which prompted the author to give some specimens of Polynesian language and literature. These enable us to form some idea of the class of language spoken and the ability of the people in a literary direction.

Among the interesting details in this particular may be instanced the arithmetical system of the inhabitants of the islands in Torres Straits, between Australia and Papua. These are reported to be so ignorant that

their only numerals are those equivalent to "one," "two," and "five." "Three" is obtained by "one + two," the word for "one" being added to the word for "two." "Four" has the word for "two" repeated twice. We are to infer that "six" would be "two-two-two," and so on. The writer justly points out that this deficiency in mathematical knowledge is unparalleled, even among the most barbarous tribes. This instance is all the more remarkable as, in the least intellectual tribes as yet discovered, the savages have been able to count as many units as man has fingers.

And one part of the book that will interest all our readers is that part which relates to missionary efforts among these ignorant people. A large chapter is devoted to anecdotes of missionary energy in these Pacific islands, and yields to no other chapter in point of interest and importance.

This book is undoubtedly a work of great merit, and we venture to say will repay the study of anyone. It is attractive in exterior, provided with maps illustrating the subject, and profusely supplied with pictures. We wish there was more of it and more like it, and so will those who take our advice and read it for themselves.

AMERICAN PICTURES DRAWN WITH PEN AND PENCIL. By the Rev. Samuel Manning, LL.D., Author of "Swiss Pictures," &c., &c. London: The Religious Tract Society, 56, Paternoster Row. Price 8s.

WITH books as with men, gorgeous apparel and glittering appearance have been usually associated with feeble intellect and defective moral worth. The worthies of the book world have wandered about in sheepskins and goatskins, while the brainless *objets de luxe* have assumed all shapes without discrimination. But let books and men change their habits as often as they please, so that the change be for the better. A decided change for the better has been made in the illustrated volumes recently sent forth by the English press. The "Souvenirs," "Amarantha," "Forget-

me-Notes," and "Books of Beauty" astonished our fathers in Paternoster Row as much as the gallant did Evelyn in Westminster Hall, who "had as much ribbon about him as would have plundered six shops and set up twenty country pedlars." The feeblest letterpress was, in their days, aided by the pomp and circumstance of titled names, added to well-chosen colours and well-gummed satin. With such volumes in view as those which have proceeded from Dr. Manning's pen, it is impossible not to be struck by the great advance which has been made in the public taste, and we may reasonably congratulate ourselves thereupon; while we pay our tribute of thanks to those who have laboured so indefatigably to promote this result. The illustrations in this volume—about two hundred in number—portray in most effective style the salient features of the natural scenery; the architectural and engineering achievements, and the historically-interesting localities of the United States; the gigantic natural prodigies of the Yosemite and Yellowstone regions; the daring projections of the Pacific Railway; the lifelike sketches of men and manners, now in Broadway, New York, and anon in Chicago, San Francisco, or some wild station in Colorado, Nevada, or the Mormon region, together with such pictures as that of the Puritan fathers on their road to church, and the Indian hunter on the track of the moose and bring to our view a *tout ensemble* in the highest degree charming to the eye and instructive to the mind. Dr. Manning has however by no means only written to his pictures. With a rare descriptive faculty he transfers to his pages, not only the scenes through which he passes, but in kindly words discourses on the national characteristics, social habits, industrial pursuits, and religious and educational developments of American life. He neither ignores indications of moral weakness nor undervalues the mighty agencies for good which are at work in the great Republic. Having given his opinion that the great Mormon imposture is on the verge of disruption, he says:—"From the history even of this gross and vulgar caricature of Chris-

tianity, we may gather some practical lessons, as—*The inexpediency as well as the wickedness of persecution.* Towards the close of Joseph Smith's life he was evidently losing hold upon his followers. Complaints of his hypocrisy, sensuality, and lying were common. Deep distrust of his pretended revelations was making itself felt even among his adherents. It is probable that the delusion would speedily have passed away if its opponents had confined themselves to argument, or assailed it only by legitimate means. But they proceeded to open violence; courts of law were made the instruments of inflicting severe penalties for imaginary offences. At last the prison in which Smith was illegally confined was broken open by a band of armed ruffians, and he was foully murdered in cold blood. This made him a hero in the eyes of his disciples. The man who had been denounced as a swindler and impostor was now revered as a martyr, saint, and prophet. Fanatical enthusiasm took the place of suspicion and hostility. History records many instances in which persecution has had a similar effect, but few so striking as this. Christianity, which suffered so severely from persecution in its infancy, cannot need and ought never to wield such weapons as these. 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.'" Upon the surprising growth and development of the commercial and natural wealth of the United States, Dr. Manning presents his readers with some remarkable facts. He tells us of the celebrated Nevada mines, whose abundant produce is telling so forcibly on the money value throughout the world:—"The most important of these are on the great Comstock lode, of which Virginia city is the centre. The shafts and tunnels run for miles below the surface, and the produce of one of the mines—the Virginia Consolidated—has been for some time at the rate of a million dollars of silver per month. The shares of this mine were scarcely saleable at any price whilst the shafts necessary to reach the reef were being constructed. They are now of an almost fabulous value. And this is

only one of many mining ventures in the district which have been equally successful. . . . The total produce of gold and silver throughout these Western States was returned for 1875 at eighty million eight hundred and eighty-nine thousand and thirty-seven dollars. A deficient water supply in California, and the destructive fire which swept over Virginia city, suspending the operations of some of the richest mines, made the gross product less than it would have otherwise been. It is probable that Nevada alone will, in the year 1876, yield not less than fifty million dollars' worth of the precious metals. In fact there is ore sufficient in sight in half-a-dozen mines to multiply that amount ten times over. The yield is, however, limited to the capacity of the mills for reduction rather than that of the mines

for production. And still the developments are increasing day by day."

The growth of Chicago is indicated by tables of statistics showing a population in 1830 of 70, and in 1874 of 475,000. The total valuation of property in the city graduates from 948,038 dols. in the year 1839 to 312,072,995 dols. in 1873, and the vessels arriving in this lake-port number in 1862 7,417, in 1874 10,827. In the atlas of the Society for the Diffusion of Useful Knowledge, published in 1832, this giant city finds no mention. We have only to add that this most useful and elegant volume is published at the astonishing price of eight shillings. We give our best thanks to Dr. Manning and the Tract Society for placing such a treasure within the reach of multitudes.

News of the Churches.

NEW CHURCHES FORMED.

Henley-on-Thames, August 29th.
Llandudno, August 31st.

NEW CHAPEL OPENED.

Seuthend, Essex, September 6th.

INVITATIONS ACCEPTED.

Dyson, Rev. E. (Ossett, Yorkshire), Stanningley.
Harper, Rev. J. (Horsforth, Yorkshire), Rotherham.
Knight, Rev. G. (Lowestoft), Lower Sloane-street, Chelsea.
Malins, Rev. G. H. (Newcastle-on-Tyne), Nottingham.
Payne, Rev. W. H. (Bugbrook), Lyndhurst.
Shepherd, Rev. E. B. (Huntingdon), Newark.
Smith, Rev. T. L. (Madeley, Salop), Wolsingham.

RECOGNITION SERVICES.

Bournemouth, Rev. G. P. Gould, September 7th.
Glasgow, Rev. A. F. Mills, September 5th.
Lyndhurst, Rev. W. H. Payne, August 31st.
Uley, Gloucestershire, Rev. W. Ewens, September 11th.

RESIGNATION.

McDougall, Rev. R. L., Necton, Norfolk.

DEATH.

Sargent, Rev. J., late of Madeley, Salop, Birmingham, August 27th.

THE
BAPTIST MAGAZINE

NOVEMBER, 1876.

The Autumnal Meetings at Birmingham.

TWELVE years ago the first Autumnal Session of the Baptist Union was held in Birmingham, and THE HANDBOOK for 1865 records the fact that "between three and four hundred ministers and delegates assembled in Cannon Street Chapel." Early last month the Autumnal Session met for the second time in Birmingham, and, instead of three or four hundred ministers and delegates, there were upwards of nine hundred. The contrast is in every way significant. It is a clear demonstration of the life and power of the Union, of its increasing influence and worth, and of its having passed beyond the stage in which it might justly be described as but "a wandering voice." It has become in more than name a representative assembly, and contains within itself the strength of our churches. Baptists are to-day far more closely united than they were twelve years ago. Sectional differences still exist, but they are not allowed to interfere with combined action. The independence of our churches is still preserved as a sacred and inalienable right, but it does not involve our isolation, or stand in the way of our hearty co-operation in the work of our Lord. The Baptist denomination—thanks largely to Mr. Millard and his co-workers in the Union—is, more manifestly than ever, "one body," animated by "one spirit." The growth of the Union is also indicative of another fact, which calls for grateful recognition. Our numerical progress is not so great as we desire it to be, and after all our efforts, and the efforts of other Christian communities, "there remaineth much land to be conquered." But progress during the last twelve years there has unquestionably been. We have not reliable statistics for 1864, as at that time many of our churches sent no returns, but in 1867, two thousand four hundred and

eleven churches reported a membership of 221,524; and in 1875, two thousand six hundred and twenty churches report 263,729 members, thus indicating a clear gain during eight years of 42,205.

The meetings were not only more largely attended, but more practical in tone. The old sneer that the sole end of our gathering together was to "digest papers," has lost its force, and the most matter-of-fact brethren will not now deny that the Union is addressing itself to real and substantial work. It is, we suppose, an inevitable condition of our present state that there should be talk before work, and it may be that we have had too much of the former, and too little of the latter. But no great and worthy object can be gained in a day, and there ought perhaps to have been a more generous tolerance of "the addresses and papers" which constituted our whole bill of fare, in view of the various difficulties which had to be conquered before the Union could become a real power, and undertake actual work. We are quite sure that the [promoters of the Autumnal Sessions, for example, never intended to rest satisfied with "papers" and "resolutions." They have been all along pushing their way to a higher and more useful position; and if they have not advanced so rapidly as some of us have desired, we ought in fairness to remember that the blame does not lie entirely at their door, and that they have done the best they could with the materials at their command. Let us hope that "the multitude of counsellors" has] [secured to the Baptist Union its full share of wisdom, and that we shall now see an illustration of the remark made by the Historian of Philosophy that "the wise man will strengthen himself by meditation before he acts: and he will act to test the truth of his opinions."

At the local preliminary service on the Monday evening (October 2nd) the sermon was preached by the Rev. Charles Stanford, whose voice is always heard with delight, and whom the ministers of our denomination especially regard with profound affection and esteem. His sermon was a masterly exposition and application of the words, "Thy people shall be willing in the day of Thy power" (Psalm cx. 3), and was addressed especially to young men. While Mr. Stanford was discoursing in Wycliffe Chapel, a large and crowded meeting was being held in the Town Hall under the auspices of the Baptist Total Abstinence Society—a society which is increasing in strength, and accomplishing a work in which all friends of temperance and sobriety must rejoice, and the necessity of which no Christian man can ignore.

Tuesday was, as usual, devoted entirely to the interests of our foreign mission. A conference, followed by a "designation service," was held in the morning in Cannon Street Chapel—the place, we believe, in which the Baptists of Birmingham made their first collection for the Mission. The service throughout was conducted in an admirable spirit and in a most efficient manner. It was in every way worthy of the similar service at Plymouth a year ago, and what higher praise can be accorded? The Plymouth meeting will, probably, for many years stand distinctly out from all others in consequence of

several exceptional circumstances—the designation of four young brethren to the work of Christ among the heathen—the simple and touching account they gave of their conversion, and of their desire to labour in the mission-field—the tender and loving and manly counsels of Dr. Brock, who probably never spoke with such marked effect as he did on that, almost his last, public service on earth. These things give to the Plymouth Missionary Conference a character of its own. But the Birmingham meeting was not unworthy of it, and showed, at any rate, “a continuity of spirit.” The chairman was Mr. J. S. Wright, the local leader of the Liberals, and a man universally honoured for his disinterestedness of character and his large-hearted generosity. Active as a politician, he is at the same time indefatigable as a Christian worker, and ready at all times to serve the denomination to which he deems it an honour to belong. Dr. Underhill read a carefully-prepared and suggestive paper on “Our Foreign Missions in 1851 and 1876.” We need not here analyse it, as it is (we are glad to know) to be printed and circulated under the direction of the Committee. It brings to light facts which on the one hand excite our gratitude, and on the other appeal to us with great power, and show that our religious progress is not commensurate with our numerical growth and our enlarged pecuniary means. We may perhaps give with advantage the following tables relating to seven counties, which embrace the most important centres of population, and which fairly indicate the progress made during the last quarter of a century. The first table contains the population of each county in 1871, the number of Baptist churches and members in 1875, and the churches collecting for the mission :—

Counties.	Population.	No. of Churches.	No. of Members.	Collecting Churches.	No. of Members.
London and Middlesex.....	3,505,014	251	39,728	102	27,018
Lancashire	2,818,904	123	14,923	79	12,483
Yorkshire	2,436,113	121	16,706	75	11,507
Warwickshire	633,902	43	5,535	33	3,892
Somersetshire.....	463,412	60	7,383	47	6,959
Norfolk	438,511	48	3,588	30	3,384
Northampton	243,896	52	4,784	36	3,931

The second gives the contributions raised by the churches in 1851 :—

Counties.	No. of Churches.	Amount.			Average per Church.		
		£	s.	d.	£	s.	d.
London and Middlesex	54	1697	9	7	31	8	8
Lancashire	30	1671	17	7	55	14	7
Yorkshire	53	797	14	7	15	1	0
Warwickshire	12	441	6	10	36	15	6
Somersetshire	27	810	9	0	30	0	0
Norfolk	15	282	9	0	18	6	7
Northampton	32	317	0	4	9	18	2

The third has the contributions in 1876 :—

Counties.	No. of Churches.	Number of Members.	Amount.			Average per Church.			Average per Member.	
			£	s.	d.	£	s.	d.	s.	d.
London and Middlesex	102	27,018	3,680	16	5	36	1	9	2	8½
Lancashire	79	12,483	2,255	14	2	28	11	0	3	7½
Yorkshire.....	75	11,507	2,108	8	8	28	2	3	3	7½
Warwickshire.....	33	3,892	1,668	12	6	50	11	3	8	7
Somersetshire.....	47	6,989	1,841	17	5	39	3	9	5	3½
Norfolk.....	30	3,384	649	16	7	21	13	2	3	10
Northampton	36	3,931	577	10	9	16	0	10	2	11½

We will also quote the following summary of results :—

Briefly, and generally, we may say that, in the interval over which our inquiries have extended, the collecting churches have nearly doubled their numbers, and the contributors rather more than doubled their contributions. The work of the society has increased in a similar ratio, as if in accordance with the saying of our Lord, “According to your faith so be it unto you.” Faith, measured by its gifts and their results, has had its fair reward in the conversion of the souls of men and the spread of the Kingdom of our Lord. Remembering, indeed, the vast growth of the nation’s wealth—by some supposed to have increased in the quarter of a century fourfold, if not sevenfold, and that it may justly be concluded that the classes among whom the members of our churches are found have enjoyed a fair share of the prosperity which has flooded the land—it is extremely doubtful whether the increase of the Society’s resources has been at all equal or proportionate to the advance made by our people in material well-being.

A frank and spirited discussion followed, in the course of which many valuable suggestions were thrown out—not, we hope, to be (as we heard it sarcastically remarked) also thrown away. With respect to the point of economy, it was plainly demonstrated that the working expenses of our Society are less than those of all similar institutions, and that it is simply impossible to reduce them to a lower scale ; and in respect to this point we would venture to repeat the question put by Mr. Bacon, “Are you giving enough to give you the right to go to the Committee and almost to dictate how they are to spend their funds?” And if we are to confess the truth, we must say that, as far as our experience goes, the largest and most generous donors are not the loudest in complaint. The suggestions made by Mr. Chown as to organization in our churches, by Dr. Landels as to a personal application to every seatholder, and by Mr. Atkins, of Coventry, as to training *young* men to liberality, and not leaving the work until they have made their position and become rich, are specially worthy of notice. At the designation service farewell was taken of the Revds. T. Morgan, of Howrah ; Albert Williams, of Calcutta ; and Q. W. Thomson, of West Africa, who are shortly to return to their old spheres of labour ; and also of Mr. A. Jones, who is to go to China, and of Mr. A. S. Summers, B.A., who is to go to India. The Rev. Clement Bailhache described in a very clear

and succinct style the various spheres of labour to which our brethren proceed, after which they severally addressed the assembly. We would call special attention to Mr. Thomson's protest against the cold-hearted and reckless procedure of that self-opinionated "explorer," Stanley, who is doing far more to close than to open the continent of Africa to Europeans. In that protest we should all vigorously join, not less in the interests of Christian missions than in those of commerce and humanity. We should also like to suggest, in reference to Mr. Summers's serious charge of indifference, that our missionaries are not forgotten by the churches at home, and that no class of men is more earnestly and affectionately remembered. We at home have assuredly not done all that we ought to have done, either in expressions of practical sympathy, in prayerfulness, or in liberality; but there is a truer Christian heart in our churches than our friend's remarks would allow. We regret that we cannot do more than make the briefest reference to Mr. Booth's admirable address to the missionaries, but we trust that both it and Mr. Bailhache's paper will appear in the *Missionary Herald*.

The evening meeting in the Town Hall was large and enthusiastic, and intensely practical in character. The chair was occupied by Sir H. Havelock, a name honoured by all Baptists and Englishmen, and the lustre of which its present wearer will preserve unsullied. The speeches were telling and effective. Dr. Buckley, Mr. Williams, and Mr. Thomson, proved themselves worthy of the high esteem in which, as missionaries, they are held. Mr. Chown always speaks well, and the speech of Mr. Lewis was one of the most powerful utterances of the week. Although we are writing in the BAPTIST MAGAZINE, there is no reason why we should not refer to it as a most successful plea for an increased support of our missions, and chronicle the fact that it produced (as a writer in the *Freeman* has already said) "a marked effect upon the immense assembly, and suggests that Mr. Lewis ought to be seen more frequently at the front on these occasions." It is, however, only fair to add that Mr. Lewis is in no way responsible for this remark, and that it is due to the writer of the article alone.

The business of the Union proper began on Wednesday morning. The first hour was set apart to prayer. Then came the address of Dr. Landels, which was evidently anticipated by the vast assembly in Graham Street Chapel, with eager curiosity and interest. Dr. Landels is still warmly remembered in Birmingham as the minister of the Circus Chapel. He has had, for many years, a position of great influence in the denomination, and his popularity has been increased by his bold and manly address in April, and by the earnest manner in which he (along with Mr. Charles Williams) is devoting himself to the establishment of the Union Annuity Fund. He selected as his theme "The Weapons of our Warfare," and ably vindicated the truths he had uttered in April as to the duty of Baptists, especially in relation to other Christian communities. He has, as we know, met more than a fair share of abuse. His arguments have been grossly misrepresented,

and by those who ought to know the falsity of their stigma he has been described as a "Baptist first, and a Christian afterwards." We are not sure that such men deserve notice. Some of them would be unmoved by the closest and most conclusive reasoning in the world, and it is perfectly useless to expend our labour upon them. Among those who took exception to the line pursued by Dr. Landels in April, there are many candid and honourable men, who are actuated by fervent loyalty to the truth, and supremely anxious to further the kingdom of Christ, but they have not all shown this noble spirit; and there is too general a disposition to treat everything that relates to the question of baptism as utterly trivial and unmeaning. Against this base and unchristian spirit, Dr. Landels has once more made an effective protest. The taunt thrown at him some time ago that he was alone or almost alone in his opinions cannot again be repeated. The assembly, as a whole, applauded and endorsed his utterances, and accepted him as its mouthpiece. We are aware that some of the ministers and delegates are conscientiously unable to go as far as Dr. Landels, and think that he gives an undue prominence to our distinctive principles. But, so far as we know, those who regretted the line he took in Birmingham, based their regret on the fact that it was unnecessary to go a second time over the same ground, and that there were other questions of importance on which they were anxious to hear his opinions. The address was, however, a noble and courageous one, and its influence will not soon be lost. The picture of the faithful village pastor will impress itself indelibly on the minds of the audience, and stir up others to manly and heroic service. In an age which worships success, or what seems to be success, when right is sacrificed to expediency, and a noisy popularity leads to the contempt of quiet, unostentatious and true-hearted service, we are thankful that the chairman of the Baptist Union has pointed our attention to "a more excellent way," and shown us how we may better fulfil the mind of Christ. The paragraph in which this picture is given should be read and pondered again and again by every pastor in the land. There are several other points in the address relating to its main position, which are worthy of calm consideration, and to which we cannot refrain from directing attention.

Our convictions may be erroneous; but while they are our convictions, to ask us to suppress them—I say it solemnly as in the sight of God—is an insult to the Christian conscience, the offering of which is incompatible with mutual respect and esteem. The obligation to testify to what we believe, while it may be felt to be more weighty in proportion as the truths we hold are fitted to affect the vital interests of the Kingdom of Christ, is an obligation from which we cannot absolve ourselves, and with which neither our friendship for, nor our dread of, others can be allowed to interfere. It arises out of our relation to Christ as the only Lord of the conscience, and is involved in our fidelity to the truth and our due regard to the best interests of others. The welfare of the body of Christ requires that whatever truth He has made known to any one section of the body should not be monopolised or concealed by it, but published for the common good. The proposal to suppress it, from whatever motive—whether from consideration of expediency or of convenience—is a

trespass against the highest authority and a violation of the most sacred rights. Such a proposal, though it may at times be thoughtlessly made in the supposed interests of party and the refusal to comply with it be angrily resented, cannot long be persisted in by Christian men. On calm reflection, our opponents, who blame us for our obstinacy, will see the danger of usurping their Lord's place, and encroaching on His prerogative, by a course of action which curtails the heritage of His Church and helps to perpetuate the darkness of the world.

Strange as it seems, there are Nonconformists who cannot tolerate any Nonconformity other than their own. And in the Churches which boast of their freedom, there are multitudes who deny to others what they claim for themselves. For them to decline amalgamation with other bodies is a praiseworthy assertion of their principles. For us to maintain our separate Churches, in which the ordinances shall be administered as we believe Christ requires, and refuse to be absorbed by others, is narrow-minded sectarian bigotry, which cannot be too severely censured. . . . We cannot expel infidelity from the hearts of man by argument alone; but, without neglecting argument, we can expel it by the prayer which lays hold on God's strength. We cannot get rid of Ritualism by a shabbier ritual, nor of Popery by a bastard Popery; but we can by an influx of spiritual life. We cannot prevail against worldliness by a partial conformity to the world; but we can by bearing about with us such manifest tokens of the Divine presence as will compel men tremblingly to recognise the powers of the world to come.

After the chairman's address, and the usual vote of thanks, a deputation representing the ministers of various evangelical churches in Birmingham, and headed by Mr. R. W. Dale, and the Rev. W. Williams, was introduced. We can certainly testify that no deputation has ever met, or could desire to meet with a more cordial reception, and there was but one feeling in the assembly—that while we are bound to hold and proclaim the truth, we desire to do so “in love,” and to maintain, notwithstanding our differences, the most frank and fraternal relations with all those who serve our Lord Jesus Christ. We must be faithful to our own convictions, as we expect others to be to theirs, but as far as possible there should always, with this fidelity, be the heartiest co-operation. Mr. Dale read the following address to the Union, signed by thirty-six ministers, and also expressed with “manly outspokenness,” his inability to see the strength of our position or the weakness of his own.

We ministers of various Evangelical Nonconformist Churches in Birmingham desire to be permitted to express our cordial affection for the Churches represented at this meeting of the Baptist Union of England and Wales. We acknowledge with gratitude to God the fidelity and zeal with which the Churches represented in this assembly have asserted, through many generations and in evil times, the great truths which are the common inheritance and trust of Protestant Christendom; and we rejoice to believe that in our own days this fidelity remains unshaken and its zeal unquenched. We cherish with a reverence and admiration equal to your own the memory of the genius and the eloquence of your great preachers. We are not less indebted than yourselves to the sagacity and learning of your eminent theologians. We can never forget that it was by the faith and ardour of men who less than a century ago were ministers and members of Churches belonging to this Union, that Evangelical Christians in this country were recalled to the great duty, which they had strangely neglected, of establishing Christian missions in heathen countries. By one spirit are we all baptized into one body; and whatever ecclesiastical and theological differences may make it expedient that we should be organised, temporarily, at least, into separate religious com-

munities, it is our common endeavour to get the will of God done on earth as it is in heaven. Your life is our life; your strength is ours; and no trouble can come upon you which does not bring trouble to ourselves. Accept the expressions of our fraternal confidence and esteem, and of our earnest hope that in your present meetings you may receive large accessions of light and strength and joy from Him whom we all acknowledge as our Lord and our God, the sacrifice for our sin and the example of our holiness. Brethren, may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you."

The Rev. S. Green presented the report of the Education Board—a Society which deserves a heartier and wider support than it has yet received. The income, during the past year, was from the parents of children (as part payment of the cost of education) £160, contributions £550, and a legacy of £250. There have been eighteen applications for aid, of which six only have been successful.

The Rev. H. C. Leonard read the report of the Pastors' Augmentation Fund:—

In bringing to a conclusion the efforts of seven years, to sustain our weaker churches by aiding them to augment the incomes of their pastors, the committee tender their gratitude to the Giver of all good, and to those who have been His almoners, for the measure of success attained. Help has been extended, without exception, to every English county, and to many Welsh counties. Including the present year, upwards of £13,000 have been divided amongst more than 200 pastors. The number of churches applying for aid has steadily increased, year by year, from 23 in 1870 to 180 in 1876, and not one application has been rejected for want of funds. During the last year the number has increased at a more than usual proportion; and although the sum actually in hand—viz., £3,460—is scarcely sufficient to meet all applicants, the deficiency is one which, it is hoped, may easily and quickly be made up. The rules of our Society seem to commend themselves more and more to the churches. All that is needed is that what has yet been done by a few should now be attempted by all. In accordance with the resolutions agreed to in April last, the work hitherto done by the society will henceforth be undertaken by the Baptist Union. To make the change as easy as possible, the committee and officers have been requested to continue their work during the coming year. In accepting this trust direct from the Baptist Union, the committee desire to record their conviction that what has been achieved is but a small part of what is needed, and to appeal for wider support to the whole denomination.

The Rev. Charles Williams gave an abstract of the report of the Annuity Fund, from which we are glad to learn that there has been promised a sum of £21,000, and that there is a fair prospect of realizing, during the next six months, the sum of £50,000 as a Guarantee Fund. The Chairman and Mr. Williams have been indefatigable in their efforts to promote this object, and we trust their labours will be crowned with the amplest success. Let our Churches everywhere give them a hearty welcome, and render them the utmost aid in their power.

Mr. Robinson (of Bristol) proposed, and Mr. Bacon seconded, a resolution commending the above societies to the sympathy of the Churches, and expressing a confident hope that their claims will be adequately met; and a long discussion, chiefly in respect of the Annuity Fund, followed, the particulars of which we cannot here

note. A resolution in reference to the Turkish atrocities in Bulgaria was proposed by Mr. Cooke, of Bradford, and a memorial to the Queen in accordance with the resolution. We reproduce the resolution, as the call to the action it indicates is unfortunately as imperative as ever; and so long as Lord Beaconsfield remains in power we must not let this question rest.

That in view of the recent atrocities in Bulgaria, and the adjoining provinces; the complicity with them of the Turkish Government, and its evident powerlessness to prevent their repetition,—this Union expresses its horror of these outrages, and its regret that the action of the British Government has, throughout, displayed inadequate appreciation of the enormity of these crimes, and of the hopeless oppressiveness of the Ottoman rule.

This Union would regard any settlement of the question which did not secure for the afflicted provinces a practical independence of Turkish authority, as a violation of justice, and as tending to prolong one of the worst oppressions under which any nation has ever groaned.

The Assembly, therefore, hereby resolves to petition Her Most Gracious Majesty to summon Parliament forthwith, so that the future action of the Government may be in accordance with the feeling of the nation; and it meanwhile urges on all the churches to endeavour, by their generous gifts, to mitigate the distresses occasioned by this war, the most liberal and most extensive help being absolutely necessary for their relief.

The Rev. J. W. Lance, of Newport, Mon., in the name of the Baptist Churches of Newport, gave a cordial invitation to the Union to hold its next Autumnal Session there; and we need not say that the invitation was no less cordially accepted.

The *soirée* in the Town Hall in the evening was a complete success. The concert which preceded the speaking added greatly to the pleasure of the delegates, and was universally appreciated. The selections from the "Messiah" were rendered with admirable taste. Mr. Anderson, of Reading, dwelt with calm intensity and power on "The Lessons of the Past;" Mr. Arthur Mursell was eloquent on "Dreaming and Waking;" and Mr. Dale, in one of the most masterly speeches to which it has been our privilege to listen, pointed out our "Common Perils and Duties." We regret that our space does not permit us to give an outline of this very effective speech, and especially to that part of it which defines the authority of the Church as an assembly of believing men. Mr. Dale is not a man to suppress the convictions either of himself or his brethren. He holds, and would have others hold, the truths they have received, and only demands, as Dr. Landels also demands, that we should remember the supremely momentous matters we possess in common.

Thursday's proceedings were not less important than Wednesday's; and we should not have been sorry if the whole morning could have been devoted to a discussion of the various points raised by Mr. Clifford's paper on "Religious Life in the Rural Districts of England." The manifold difficulties under which our brethren in the villages labour were vividly portrayed—difficulties arising from the supercilious contempt of "society;" the arrogance and exclusiveness of the Parliamentary Church; the social persecution of the land-

owners; emigration, and other causes. Mr. Clifford's suggestions as to the action to be pursued are so good that we should like to see them adopted at once—such as the grouping of the smaller Churches; special efforts to instruct the young in the principles of the New Testament; visits of help and sympathy from the pastors of the town Churches; the development of all the working power in the Churches, and greater unification; the principle of consolidated work, placing the chief direction of affairs—the distribution of funds and the general control—into the hands of the Baptist Union, and leaving the details to the Associations and the Churches. We are perhaps working towards this condition, and if we could reach it, great would be the gain thereof.

The Rev. W. G. Humphreys moved, and the Rev. J. T. Brown, seconded, the following resolutions:—

(1) That the best thanks of the session be given to the Rev. J. Clifford, LL.B., for his able paper, and that he be respectfully requested to allow it to be printed and published under the direction of this committee. (2) That this Union is deeply impressed with the immense value of the work done by the churches in the rural districts, and strongly sympathises with them in the increasing difficulties they have to encounter. That it be an instruction to the committee to keep steadily in view, and as opportunity offers by all means to seek, the concentration of the power of the churches on the evangelisation of the country under the direction of this Union; the promotion of colportage work and concerted action with other free churches in thinly-peopled districts, so as to avoid the waste of power; to bring the influence of the Union to bear on the improvement of the condition of the agricultural labourer, as well as to obtain the speedy separation of Church and State; and (3) That a sub-committee be appointed to inquire into the religious condition of the agricultural counties, or some few of them, with a view to suggest modes of church action.

The conclusion of this matter is not yet reached. It will have to be considered, not once, but frequently, during the next few years, and we earnestly trust the Sub-Committee will speedily address themselves to the task, and inaugurate some method of effective action. We do not wish to see Mr. Spurgeon's colportage work handed over to the Union, but we do wish the Union could co-operate with him, and employ several of these useful evangelists (for such they really are) in every county in England.

A resolution on the Education Act was submitted by the Rev. T. V. Tymms, of Clapton, seconded by Mr. Drew, and supported by Mr. Spurgeon. This resolution we transcribe:—

That in the judgment of this Assembly, the Elementary Education Act of 1876 is unjust to Nonconformists, and prejudicial to the interests of national education, inasmuch as it shows great favour to denominational schools, which are almost wholly in the hands and under the control of the clergy of the Established Church; tends to demoralise parents by encouraging them to seek pecuniary help, even at the sacrifice of their conscientious convictions, for the education of their children; gives the management of schools, with power to compel attendance, to the guardians of the poor and others not elected with reference to such duties, and not properly responsible for the discharge of them; prepares the way for the dissolution of existing School Boards; and generally, is calculated to retard instead of advancing the establishment of a sound system of national elementary education.

That for these reasons the Assembly cannot accept the Act of 1876 as a satisfactory settlement of the principles on which the elementary education of this country shall be permanently based; and having little confidence in the effectual working of any Conscience Clause, anticipates the continual recurrence of cases of oppression towards Nonconformists, and recommends the immediate formation of Vigilance Committees in connection with every county association.

We are thankful that the subject of intemperance was so well pressed on the attention of the assembly, and that it was declared to be "the solemn duty of its members to do all in their power for the suppression of this vice. The Contagious Diseases Acts were also condemned, and ministers, deacons, and members of churches urged to co-operate in every constitutional effort to effect their repeal.

And then came the final resolution, which was passed with great heartiness :—

That the very cordial and grateful thanks of the Union be given to the Baptist churches in Birmingham, and the Christians of all denominations who have so generously entertained the ministers and delegates during this session, and particularly to the Rev. J. J. Brown, the Rev. H. Platten, Mr. J. S. Wright, and the Executive Committee, for the effective arrangements which they have made for the transaction of business, and for the comfort and enjoyment of their visitors.

Nor can we close our imperfect sketch without bearing our grateful testimony to the kindness shown to the members of the Union on all hands. Everything possible, everything conceivable, was done to ensure their comfort, and we owe a lasting debt to Mr. Platten, Mr. Brown, and their many generous-hearted associates. There are other matters on which we intended to enlarge, but which we are compelled to pass over. One word only let us add. It was impossible to be in Birmingham, and especially in Graham Street Chapel, and not think of one who is no longer with us. "He being dead yet speaketh;" and we rejoice to know that the work with which he was so long identified is being carried on with marked success. In the responsible position to which he has been called, Mr. Platten is exercising an intellectual and spiritual power which augurs well for himself and for the future of the church in Graham Street.

The sermons preached by the Revds. T. B. Goadby, E. Gange, H. S. Brown, and C. H. Spurgeon ought to have received a more prominent reference than we can give to them. They were all, we believe, excellent. Mr. Spurgeon's, we know, was in his best and happiest strain, and sent us all home determined more manfully to fight "the Lord's battle."

Around the Ingle.

BY AN OLD COUNTRY MINISTER.

X.

I HAVE recently read a vigorous defence of the State Church, in which the writer, as is usual with his order, insists that it is simply impossible to overtake the religious needs of the age by any organisation or agency which is not supported and directed by the State, and this for two reasons—first, that the voluntary principle is, and will remain, insufficient to provide the needful agency; second, that a ministry supported by it will always confine its ministrations, wholly or chiefly, to those from whom its support comes, and who, it may be presumed, have the least need of its aid, thus leaving the actually irreligious and careless uncared for. He says, “Nearly all those who are opposed to a national church seem to take it as a matter of course that it is the duty of pastors to minister chiefly, and almost exclusively, to their own flocks, by whom, therefore, they should be maintained in return. That is a narrow and spiritless conception of the office of a Christian minister which represents him merely as the pastor of a company of believers. Is it the neglected or the well-cared-for who most need ministering to? Is it unbelievers or believers upon whom the forces of religion should be must be brought to bear? If the Primitive Church had followed the method now advocated by the opponents of the National Church, Christianity would never have extended beyond the eastern shores of the Mediterranean.”

I do not know which is most conspicuous in that passage—confusion of ideas or ignorance of facts. Do not the Established clergy “minister chiefly, and almost exclusively, to their own flocks”? Is it not the *first* of pastoral duties to feed the flock? Is it correct to say that the dissemination of Christianity in the first ages was due to the labours of pastors of churches? Was it not due to apostles, evangelists, and a devoted laity; men who had no pastoral charge? And, finally, how are believers in Nonconformist churches sustained and increased in number if Nonconformist ministers seldom or never minister to unbelievers? I wonder what opportunity the writer has had of studying the subject on which he writes with such refreshing self-confidence. Anything more utterly out of keeping with the actual condition of things could scarcely have been written. The Dissenting church and minister that stir in him so much warmth of reprobation have been evolved out of his own inner consciousness. Their existence is due to an abnormal activity of his imagination; he had better take a sedative. He has permitted the zeal of the partizan

to overbear the caution of the philosopher, and his facts are an inference from his theory, not the theory from the facts. I have heard the same thing, or something like it, many a time before, and I hardly know why it should have nettled me when I met with it the other day, but it did. It would not be worth mentioning here, but that I read it to the company around the Ingle in the evening, and it shaped the conversation and brought up some interesting reminiscences of the early Baptists of Quinton. As I finished the reading, Wheelbrook took up the poker and moved gently the great log that was burning on the hearth; not that it needed moving, but that this is his habit when anything annoys him in our sederunts; then he gave it a vicious dig which sent a shower of sparks crackling and dancing up the wide chimney, then restored the poker slowly and gently to its place, like a man whose superfluous energy had at last spent itself and who could now afford to be deliberate. The action is pretty well understood by the members of the Eclectic Club, and it is seldom that anyone ventures to anticipate the outburst of warmth with which it is usually followed, but on this occasion the patience of *Mr. Stone* could not hold out, and he said:—

There, keep your wrath for a better cause. It's a genuine case of hog-shearing. What a mighty fuss, to be sure, over a mare's nest!

Wheelbrook.—You are right. But how I do detest a writer who employs the calm and measured phrases of philosophical exactitude only to stamp the semblance of truth on his own imaginings; who launches accusations with such quiet innocence of manner and such imperturbable assurance that he not only disarms suspicion but almost makes you think that, in spite of your own consciousness, surely you must be guilty.

Stone.—Depends how you look at it. The self-confident assurance of a school-boy is rather amusing than provoking.

Wheelbrook.—But unfortunately the writer is not a schoolboy, although he has all a schoolboy's opinionativeness and disdain of facts. The world has a right to expect of a man who puts himself forward to take part in a great controversy, that he has at least mastered the facts on which the controversy turns. He ought not to hoodwink his readers by a deliberate substitution of the hypothetical for the categorical. His argument might be resistless if the facts were as he puts them, but if they are not his conduct is an impertinence. Now, is it correct,—is it not in truth notoriously the contrary, to say or insinuate that free churches can do little for the outside world because their pastors are expected to confine their ministrations to those who are already members of the church?

Stone.—That's his way o' putting it. And no doubt he feels that so put it has great weight as an argument on his own side. Besides, it isn't always convenient in partizan warfare to be very nice about facts except when they all look one way. But what can you do?

Wheelbrook.—I can try to put it correctly, as thus:—As to principles: (1) that those who preach the Gospel should live of the Gospel; (2) that if a congregation calls a man from his means of livelihood in order to take charge of its welfare, it has a right to expect his services and is obligated to provide for his wants; (3) that his obligation rests only on those who desire his services. Then as to fact—(1) that the Free Church minister is the centre and guiding spirit of a congeries of Christian activities, in which many share and which find their chief sphere of operations not among believers but among unbelievers; (2) that more of the evangelistic work done among or by Nonconformists is done by laymen than by ministers; (3) that neither ministers nor laymen ever think

of confining their ministrations to "the flock"; if they did indeed they would soon have no flock to minister to.

Stone.—Well it does seem to me, I confess, to require some considerable audacity in a Churchman to charge Nonconformists with narrowing down their conception of the ministry into a provision for believers, since nearly all the evangelistic work that is done is done by them. I wonder how many in England would ha' heard the Gospel if they had had to wait for it till the Established clergy went out into the highways an' hedges to take it.

Wheelbrook.—Well I know something about the country. I have been through most of the counties of England and I have had frequent reason to thank God for Dissenters. The most benighted spots in the land are those in which the people have to depend on the State clergy for light.

Stone.—Well the history o' Quinton i' the last sixty years is a capital illustration o' the respective merits o' State Churchism an' Free Churchism as a means of carrying the Gospel to the uncared-for.

And hereupon Mr. Stone went at considerable length into the story, which I shall condense and give in my own language, only vouching that it is in every particular, I believe, quite correct.

Sixty years ago Quinton had no place of worship but the parish church, in which the rector, who held two livings, "did duty" once every Sunday. The parish clerk, who was also the grave-digger, read the hymns and made the responses from a little stand placed in front of the reading-desk. He was not often sober; in fact, it depended whether the service was in the morning or afternoon; if the latter, he was invariably drunk; and once, when there was a funeral, at the close of the service he was so tipsy that he fell into the open grave while in the act of sprinkling earth on the coffin at the words "ashes to ashes, dust to dust." But he was not much worse than his superior, and only on a par with his neighbours. Sunday was, to nearly all, a day of unbridled dissipation. A cock-fight or a dog-fight followed by a dispute as to results; a general engagement with fists and sticks to the serious damage of heads and faces; an adjournment to the Blue Dragon, where the engagements of the day culminated in a beastly saturnalia. Such was an average Sunday. At that time Quinton was little better than a den of smugglers. Smuggling and wrecking might, indeed, be said to be the only industrial occupations of the people. Scarcely a man but what was compromised by the unhallowed traffic in contraband goods, from the parson downwards; while most were openly and avowedly engaged in it as a regular calling, in which they saw neither sin nor shame, so long as they escaped detection. An occasional encounter with revenue officers, in which both property and life were not uncommonly sacrificed, added zest to the pursuit, and indefinitely increased its demoralising effect on the people. There was no school in the village—the children grew up in ignorance and dirt, until old enough to follow their fathers into dissipation and crime. Almost every house was a scene of squalid wretchedness and poverty, uncleanness and disease.

Then a change came. About the year 1820, two gentlemen came from the town of B——, several Sundays running, and preached on the Green. I scarcely need to say that they met with a roughish recep-

tion. After they had been a very few times, and the time of their arrival began to be known, gangs of men and boys started on the road to meet them, with whistles, tin kettles, and roughly got-up flags, and escorted them to the Green with shouts and jibes. While preaching, they were hooted at, or pelted with rotten eggs, pieces of turf, and even stones. Once they found a low platform rigged up for them, which they were compelled to mount; in the midst of the sermon the front supports were adroitly removed, and the two men were flung on their faces, happily without serious injury. They persevered, however, in spite of all obstacles. At length it was rumoured that they had bought the old malthouse for a Methodist chapel, which turned out to be true, except that it was for a Baptist chapel. In due time it was opened for worship. A young man from one of the colleges—Bradford, if I am not mistaken—became the minister. I believe he was eminently the man for the appointment; marked by indomitable courage, unflagging perseverance, and a zeal that never wearied. But it was up-hill work for him, and occasionally his muscular frame stood him in as much stead as his religion. One or two half-tipsy fellows, who had ventured on a personal assault, learnt the weight of his huge fist, and the rest were shy of encountering a man whose blow was like the stroke of a sledge hammer. But the petty annoyances were innumerable. On Sunday evenings, especially during winter, a mob of half-drunken men would collect about the doors of the chapel, making it dangerous for any one to enter; another time they would enter into the room and disturb the service by making mock responses, or turning loose a number of small birds, which, in their terror, flew about the place and dashed out the lights. Once, half a-dozen men brought a donkey in on their shoulders during the sermon, and set him down in front of the pulpit.

But the minister persevered, and, in time, his patience wore out the rage of his persecutors. Then he found that, even in Quinton, there were two or three souls who were waiting for the consolation of Israel, and to whom the Gospel came as streams in the desert. These joined him, and became the nucleus of the present church. Gradually the congregation became larger, and the church grew both in numbers and in grace, many who had been the ringleaders of persecution yielding to the power of the Holy Ghost. A day-school was opened in the body of the chapel, which, though but thinly attended at first, became somewhat crowded, as parents learnt the importance to their children of being able to read and write. At length it became needful to build a schoolroom, and a few wealthy friends in the neighbouring towns and in London promised annual subscriptions for the support of a qualified master. In this matter the people themselves had a mind to work, and most of the building-work was done by their own hands in evenings, after their usual day's labour was over.

Then a change came over the clergyman, who perceived at length that Dissent was becoming a formidable power. Hitherto he had never concerned himself about either the religion or the morals of his

parishioners ; but to see a thriving conventicle under the very shadow of his own church-tower, was too much for his righteous soul. He engaged a curate, and began to have two services instead of one. The curate was active in visiting the sick, distributing gifts to the poor, and urging the people to regular attendance at church ; and, for the first time in the history of Quinton, it began to seem as if Mother Church did really care for her dear children. Thus matters went on till the old rector died, when the living was given to a young Oxford graduate, full of High Church zeal. He at once set about effecting reforms. He "restored" the church, adding many ornamental attractions ; then he turned the band of drunken musicians out of the gallery, replacing them by a group of chorister-boys in the chancel ; and astonished the people by preaching earnest sermons "without a book ; just like the Baptists." Still there was no school in the village but that supported and managed by the Dissenters, and he set himself to remedy so deplorable a condition of things ; although it was quite undeniable that the one school already in existence was efficiently conducted, and sufficient for the then needs of the parish ; but then it was not under clerical control ; and, as he could dip his hand into the national pocket for the cost, a Church school was erected, although, as yet, it has never been able to compete successfully with the older institution. Well, many things have happened since then. Quinton is no longer the same place. Those who know it as it is, and remember it as it was, can only compare the change to that which passed upon the demoniac whose dwelling was among the tombs ! The parish church, though now and for some time past becoming ever more and more ritualistic, is the centre of a considerable and increasing influence ; but the Baptist church has maintained its precedence as a spiritual and educational power ; how long it will hold its honours who can tell ?

Moral.—If it had not been for Dissenters, Quinton might have been practically heathen to this day.

Transome.—Thank you for your story. I have heard the main points of it before, of course, but it is none the less interesting and suggestive. The Nonconformists of Quinton, as is the case with Nonconformists nearly all the country over, enjoy a glorious pre-eminence in promoting the welfare of their neighbours. I hope we shall hold that fast which we have, that no others take our crown.

Wheelbrook.—But we must look for more and greater difficulties in the future than we have had in the past. Sixty years ago everything was in favour of Nonconformity. True, there was great darkness, but that only furnished the more scope for its operations ; and there was a bitter spirit of persecution, but that did it good rather than harm. The crucial question is whether it can preserve the devotion of its first love and the ardour of its youthful zeal when these incentives are withdrawn.

Transome.—Yes ; there is the real danger. Religion, when it has not to contend for existence, is too apt to become tame and formal. The old watch-words are retained, but they do not rouse as they once did. The old forms survive but are not instinct with the old life, and there remains the sluggish tradition of an earnest life rather than its living reality.

Wheelbrook.—And when, among Dissenters, religion becomes mere respectable

formality, the people will mostly gravitate toward the Established Church, where respectability is regnant and forms are galvanized into the semblance of life.

Mrs. Wheelbrook.—And it does seem to me sometimes as if our religious life was not so enjoyable—no! I don't mean that—not so warm, not so sociable, nor so enthusiastic as when the Church was much smaller and had to struggle for existence.

Wheelbrook.—That may be correct. There may be neither the fervour within nor the power without, that there was in the beginning. When the Christians were persecuted they were flung on one another for sympathy and succour, and the communion of saints became a refuge and a refreshing. They were forced into close fellowship. Community in misfortune was a bond of fraternal union. There was a glow and a warmth in their intercourse which was born of circumstances, and which nothing probably but kindred circumstances could restore. Thus isolated, the life became singularly fervid, pure, and unworldly; and the exhibition of this life, wrought by the antagonism of the world, reacted on the world that wrought it. The spectacle of saintly devotion was *impressive*.

It was in startling contrast with all the life around. Men could not but feel its power. Now, however, the contrast is not so clearly marked; not entirely because the life of the Church is less genuine or intense, but because the general tone of society is less depraved; because the dark background of universal profligacy and coarse vice which once threw the Christian character into bold relief is greatly toned down, if not by religion, at least by a very prevalent morality.

Stone.—That's true; an' yet it's as true as it ever was that the world lieth in the wicked one, and that Christians should not be conformed to it, but should be transformed that they may shine as lights in it. An' that will mean that spiritual life should be deeper now an' the Christian walk more close wi' God. If the world has risen it is "the world" still, but Christian life must rise too or else the world won't feel its power. Besides, other changes ha' come beside changes i' public opinion an' social manners. The Established Church is no longer sunk in sloth but wide-awake an' active, an' if Dissenting churches are to stand against it an' resist the advance o' its Popish doctrines an' ritual, they must clearly have something to offer to the people which the people cannot get in the Establishment; an' that can only be a pure Gospel and a spiritual life shown by godliness an' good works.

Spelman.—All that I agree with most entirely, but I think another point will demand attention, and that is the provision of a superior class of men for the ministry. For the *religious* influence of the State clergy I have little respect. It is quite as often injurious as beneficial. But in most rural parishes the clergyman has a distinct and very marked advantage over the Dissenting minister; he is an educated man, generally with the prestige of a university training, and the airs of a gentleman. And that fact has great power over the rustic mind.

Transome.—Granting even all your claim, which you know I am not prepared to do, nothing can be accomplished in that direction but by improving the tastes and instructing the minds of the people. A church of untaught rustics are not very likely to care whether their pastor is an educated man or not, providing they profit, or think they do, by his preaching.

Spelman.—Well, I don't want to tread on your corns, I know you are tender about your Congregationalism, but I think there is its weak point. I have nothing to say against the independency of really Independent churches, but most rural parishes are not really independent, and in their case the pastor ought not to be chosen by the church, or, at all events, the choice ought not to be valid until it has been confirmed by some competent central authority.

Mrs. Wheelbrook.—Don't you think that the effort now begun to increase the incomes of village pastors and to provide for their old age will tend to induce a superior class of men to enter the ministry.

Spelman.—I am afraid it cannot do enough for that. It will be an incalcula-

ble comfort to hundreds of poor but most worthy ministers, but in many cases all it can do won't raise the income to the average income of a skilled mechanic. It is a noble work, however, and there is no telling to what dimensions it will grow. The men who have started it, and who are making it a success, deserve the thanks of all hearty Nonconformists.

From this point the conversation drifted in a direction in which probably the readers of THE BAPTIST MAGAZINE would not care to follow it. Spelman, who leans towards a modified Presbyterianism, maintains that an engagement to support ought to carry a right to exercise authority; that the provision of any general sustentation fund must be sooner or later followed by a measure for bringing all aided churches under the control, more or less, of the body from whom the support comes. I am half inclined to agree with him. In the case of churches which are entirely self-supporting, Congregationalism, pure and simple, is a most appropriate polity; whether it is so in other cases or not is at least open to debate. At all events, there is, I believe, one Baptist association in England which does not recognise the complete Congregationalism of churches aided from its funds, but claims, and actually exercises, the right of intervention in the appointment of pastors in all such churches.

JOB VII. 6.

WEAVING, weaving. Thus we live.
 As a shuttle, every day,
 Gleams along its rapid way
 Through the warp the woof to give.
 The crimson thread of eager strife,
 The golden thread of precious gain,
 The azure thread of peaceful life,
 The chequered thread of woe and pain.
 Nor can it for a moment stay.

Weaving, weaving. Thus we live.
 Every day's result remains,
 Eternity each thread sustains.
 Every deed must time survive.
 Deeds of narrow selfish plan,
 Deeds of love to God on high,
 Deeds of charity to man,
 Deeds of faithful victory,
 All the changeless work retains.

Weaving, weaving. Thus we live.
 Whatsoever thread we will
 We wind around the shuttle's quill
 The warp, the Master's hand must give.
 The pattern now we cannot see,
 But working on at His command,
 Though broken life may seem to be
 A perfect whole and nobly planned
 Shall at the last our glory fill.

J. HUNT COOKE.

“For My Sake.”*

MATT. V. 11.

THIS is only the fragment of a sentence; but in detaching it we do the texture of Scripture no wrong, inasmuch as it contains within itself a complete sense, and affirms an important principle.

It is a distinct and cogent motive for religious life and service. We are to be religious men, and to do religious things “for Christ’s sake.” Nor is it a mere casual word, or passing sentiment struck out in the glow and exaggeration of passionate feeling. Who can conceive of our Lord, in the calm self-possession which characterized Him even when His emotions were excited the most strongly, thus lightly using religious sanctions?

It is a phrase which both our Lord and His apostles employ so frequently, and in such various connections, that there must attach to it great and vital meanings. It is one of those characteristic phrases upon the lips of our Lord, one of those wonderful notes of distinctive meaning and claim, which clearly draw a broad line of separation between Him and all other teachers. It is like the authoritative phrase, “Verily, verily, I say unto you,” which no other prophet of God ever presumes to employ. It is like the great revealing phrase, “Your Father who is in heaven,” which proclaims the gospel of God’s Fatherhood, and which, like a refrain, is reiterated in all our Lord’s discourses—from the Sermon on the Mount to the valedictory discourse on the “night in which he was betrayed.”

It is the assertion of a claim to personal affection and gratitude as the supreme motive of our religious life. It falls from the lips of our Lord some ten or twelve different times. It is urged by Him in connection with some of the highest and holiest of our obligations to the supreme Deity, and with some of the most vital interests of the spiritual soul. Where it is not formally urged it is everywhere implied. It underlies every injunction that He utters, every demand that He makes. It was practically admitted by His disciples; the apostolic writings are pervaded by it. Even the most momentous things are done, and the most arduous things endured, formally and avowedly “for Jesus’ sake.”

Is it too much to say that the acceptance of such a motive of religious life involves all that is most distinctive in Christian doctrine, and all that is most influential in Christian constraint? Can we, therefore, who are assembled for the special purpose of considering the

* From *THE VISION OF GOD*, and other Sermons, by Henry Allon, D.D.
London: Hodder and Stoughton, 27, Paternoster-row.

claims which the great Redeemer prefers to our service, do better than examine the full significance and power of such a motive of religious life, so that we may practically submit our hearts afresh to its peculiar constraints?

I.

First, the urgency of such a motive involves a very distinct doctrine concerning Christ. It has important and suggestive bearings upon His distinctive character. I can only suggest two or three thoughts, out of a broad and fruitful field.

1. Is it not, to say the least, a remarkable, nay, a unique principle of religious obligation? Where else shall we find it? So far as I know, such a consideration is urged by no other religious teacher. The ordinary urgencies of God's prophets are altogether different. They demand of us religious submission on the ground that they speak in the name and by the authority of Jehovah, who has a supreme right to our obedience; and on the ground that the things which they urge are essentially and eternally true, our own religious soul being witness. They appeal to our natural conscience; to our religious affections, capacities, and yearnings; to our entire moral and spiritual nature. And the voice within responds to the voice without; we confess the teaching to be true and right and good. Therefore say these religious teachers, "Obey. God commands you to obey. Your own religious nature confesses that it is right and good to obey."

The great Teacher does not omit these sanctions. He demands obedience because He speaks in His Father's name. He urges the intrinsic truth, the spiritual excellency of the things He teaches. He lays it down as a great principle that all who are "of the truth," all truth-loving men, will "hear His voice." Hearts that yearn for truth will receive Christ's words of truth, as the eye receives light, as the heart receives love.

But in addition to these common grounds of appeal, our Lord claims religious obedience upon a ground peculiar to Himself. "Be," He says, "religious men, yield to God's commands, love your Father who is in heaven, and consecrate to Him your body and soul, 'for My sake.'" And this startling claim is so entirely conceded, that every service rendered by the apostles and early Christians, every distinctive holiness, consecration, and affection of "the holy Church throughout the world," from the first day until now, is consciously and avowedly "for His sake."

Now this implies a broad and essential difference between Jesus of Nazareth and all other servants of God. Neither in the inducements of Old Testament prophets nor of New Testament saints do we find even the suggestion of such a motive.

Moses was, perhaps, next to the Lord Jesus Christ, the greatest and most august of God's prophets. When did such a word fall from his lips? Although for the sake of the people he had forsaken the court

of Pharaoh and relinquished the succession to the Egyptian throne; although for forty years he had led them through the wilderness and patiently borne with so much of their petulance and ingratitude, never once in his Deuteronomy—which recapitulates their history, their law, their manifold obligation—does he ever think of urging them to religious obedience by personal considerations. Nor does Samuel, the prophet and legislator to whom, next to Moses, the people were most indebted; neither does David, nor Isaiah, nor Jeremiah. These great servants of God had too lowly a sense of their insignificance to think of intruding personal inducements into their religious urgencies. Who were they, that any consideration for them would be likely to prevail, when the direct and august claims of Jehovah were disregarded? They would have deemed it an impertinent intrusion, almost a blasphemy, to have urged God's high service by a motive so egotistical.

Not only does Christ urge this motive of personal consideration, He introduces it into the most sacred and solemn things, and apparently gives it supremacy over every other. Either, therefore, in distinctive character, or in insufferable egotism, He broadly separates Himself from all other servants of God. Whatever opposes the consecration of the religious life is to be sacrificed for His sake. Whatever endurance the religious life may bring upon us is to be cheerfully submitted to for His sake. Every cross that may lie in the path of religious duty is to be taken up and borne after Him. Even though men should nail us to the last bitter cross of martyrdom, for His sake we are to accept it.

From any other lips such a demand would provoke resentment or ridicule. Even from Him it would startle us, had not a long familiarity with the idea of His Divine supremacy made it so natural. Assuredly we cannot conceive of Him who was "meek and lowly in heart," and who so ingenuously proposed Himself as the exemplar of all humility, less reverent, less lowly, less obtrusive of self into Divine sanctities than Moses or Isaiah.

The claim is so daring, it is preferred so frequently, and in such a lofty style of conscious right; He who prefers it is so intelligent and calm, so holy and so humble, that there is but one satisfactory explanation of it. There did pertain to our Lord a distinctive and Divine character, which made it congruous for the lowliest and calmest of men to claim the highest of prerogatives. Because He thought it no inordinate thing to claim equality with God, He could urge upon His disciples that they should be religious and self-sacrificing men "for His sake."

2. But clearly the urgency does not rest upon Divine prerogative merely or mainly. It is not a fitting argument for pure Deity. Do this "for My sake" is an entreaty of human affection rather than a claim of Divine supremacy. Divine claims have not, I fear, very much cogency with us. We are not greatly moved by thoughts of the Deity. He is very remote from us. We know but little about

Him. We have but very imperfect sympathies with Him. His declarations and commands do not greatly affect us. Mere considerations of right, mere systems of moral truth have never moved the world very greatly, or inspired much religious passion.

A deep human element enters into this claim of our Lord. More than Divine beneficence is urged. It is the appeal of yearning human love. In one place our Lord intimates this by using the phrase, "For the Son of man's sake," the designation that so often fell from His own lips, but that, except the dying Stephen, none of the disciples ever apply to Him. In His character and work as the "Son of man," the true ground of the appeal is to be found. If His Divine nature supplies its right and authority, His human nature supplies its reason and pathos. "Do this for My sake." It is an urgency of the manifold and pathetic motive which His mediatorial character and work supply: of His incarnation, wherein He "took upon Him, not the nature of angels, but the seed of Abraham," that thus bridging over the great gulf which separated us, "He might bring us to God;" of His human life in our midst, a "strong Son of God," teaching us by His wondrous wisdom, comforting us by His manifold experiences, and strengthening us by His perfect manhood; of His mysterious and vicarious death, "the Lamb of God taking away the sin of the world," wherein "no man took away His life, but he laid it down of Himself," voluntarily bore its agony and shame, its human imputation and Divine infliction, "for us men and for our salvation." "He bare our griefs, and carried our sorrows." "The Lord laid upon Him the iniquity of us all."

These are the penetrating and constraining elements of the deep and subtle motive that He urges. Into it there enters every nobility and excellence that can win admiration for human goodness; every tenderness, delicacy, and beauty that can constrain response to human love; every self-sacrifice and solicitude that can awaken gratitude for inestimable blessings, blessings bought with more than blood. In the constituent elements of His character and work He is peerless. He is the one perfect man of history, the ideal of human goodness incarnate.

In these Divine biographies the history of this wonderful life is recorded with wonderful minuteness, simplicity, and tenderness. We know this peerless Being as we know no other character in history; so that we of this latest generation of men can submit our hearts to the full force of His goodness and love. We know Him even more intimately than the disciples did; and how marvellously they felt His power! Mysterious as to them His being was, perverse as were many of their notions concerning Him, whatever else they might mistake, they could not mistake His goodness of more than human temper, His heart of more than human love. And it held them under a spell stronger than the love of friend or wife, a spell which wrought in them, they knew not how, a passion and a worship.

Divine authority and glory *are* a motive of great power. It is a

cogent argument for religion that He who enjoins it has the rights of a creator; that He calls us to a knowledge of the highest religious truth, to a participation of the purest religious goodness; that He invites us to be "partakers of the Divine nature, "conformed to the Divine image," "to drink of the river of God's pleasures." Apart from the incarnation of Jesus, these are the greatest thoughts that the mind of man has ever received, the greatest excellences that the conscience of man has ever recognized, the most powerful constraints that the heart of man has ever felt.

But when our Lord urges us to be religious for His sake, He means more than even this. He appeals to the great mystery and love of His incarnation. He solicits our religious affections by all the claims that a human embodiment of the Divine gives Him upon our human affections; thus gathering into His urgency every conceivable element of pathos and power—Divine and human, of heaven and of earth.

Thus He presents Himself to us as the supreme Mediator and argument even of our prayers. "Whatsoever ye shall ask the Father *in My name*, He will give it to you." "Hitherto ye have asked nothing in My name. Ask and ye shall receive." And the true and irrepressible instinct of faith has constrained His disciples to pray not only through Him, but to Him, to invoke the human, so to speak, as a plea with the Divine. And when, in the intensity of their pleadings, they say, "By the mystery of Thy holy incarnation; by Thy holy nativity and circumcision; by Thy baptism, fasting, and temptation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension—good Lord, deliver us," they attain to the crowning pathos and power of prayer.

So when our Lord would most cogently plead with us, He can urge no motive higher and holier than that we serve God for His sake. It seems a great assumption, almost an arrogancy, to direct us to pray for His sake, as if thereby the Father would be induced to answer our prayers the more readily and largely; and to urge us to be religious for His sake, as if thereby we should be under the influence of a motive more cogent than any to be derived from Divine claims. And if Jesus Christ were a mere human teacher, I do not see how He could escape the imputation. Only because He was the incarnate Son of God, could He with propriety thus urge us by what He was, and by what He had done. These are the implications of the doctrine involved.

II.

Let us now look at the pertinence and power of this new and peculiar motive of the religious life, and at some of the practical applications of it.

It is mainly as power, motive power constraining men to act upon their religious convictions, that the religion of Jesus Christ transforms the world. Men have always possessed more religious knowledge

than they have used: their religious law has been better than their lives. Their lack has been not so much light in their understandings as passion in their hearts; motives and urgencies which, appealing to their emotions, should constrain them to religious service and love.

It is pre-eminently this that is the power of Jesus Christ. It is not because He was so great or wise or holy that He so rules men's hearts. How rarely great men, merely as such, win love! They are admired or feared. They excite awe, sometimes enthusiasm, not often affection. Which of the world's heroes, warrior, lawgiver, or sage, is enshrined in the world's heart? Whose heart throbs at the name of Cæsar, or Plato, or Moses? What passion does Zoroaster inspire, or Sakya-Muni? The followers of Mahomet would obey him, fight for him, die for him: which of them regards him with any sentiment of personal affection? Jesus Christ excites human hearts as a friend or a lover does. He rules them not through their admiration so much as through their love. Not because He was the greatest, or wisest, or holiest of men; not because he was Divine even: but because He "loved us and gave Himself for us," "laid down his life for the sheep." Therefore myriads of men and women worship him with passion, and would die for Him as martyrs.

It is an entirely new law of life under which we are thus placed. We are constrained, not by conclusions of reason or dictates of conscience, but by grateful affections. The motives that urge us are charged with an unspeakable power of pathos. The tenderest human feelings are introduced into the holiest place of the soul. Every religious duty becomes an enthusiasm of personal love. Virtue is not a mere dictate of right; it is a passionate affection. The love of Christ constrains our love, and through love we fulfil the entire law. Every dictate of conscience passes into an impulse of gratitude. Every consideration of self-interest is lost in self-consecration. All our powers of loving are excited; the entire emotional force of our nature is enlisted on the side of holiness. The ardour of the lover enters into the consecration of the saint. Every demand of obedience is an appeal to our love, every act of it an expression of love. So entirely does this conception pervade Christian obedience, so vital is this feeling in it, that, whatever the service, it is rejected by the Master if love do not proffer it. Without love, knowledge, holiness, almsgiving, and martyrdom are but "as sounding brass or a tinkling cymbal."

And when the constraining motive is thus a passion, it is supreme. Let men serve because they fear, and their service will be jealous, stinted, and irksome. Let men serve because they must, and with the heart of a slave they bear the burden of a slave. Let men serve from a mere sense of right even, and the grave and anxious feeling of responsibility will reduce the elastic, joyous energies of the soul to a painful exercise of conscientiousness. The yoke of Christ may be borne, but it will be in a martyr spirit of virtue. We may pray and sing and work, but duty will be the stern taskmaster. We shall look

longingly to the boundaries of the broad commandment. It will be a "tale of bricks" that we deliver, and often with weary limbs and dull, submissive hearts. The service will be, if not exactly that of a hireling for reward, yet that of a martyr to duty—a sternly conscientious service, of bitter Sabbath-keeping, irksome services, gloomy, God-fearing, painful law-keeping. But let us serve because we love, and the law will be easy, the burden light. We shall joyfully bring full measure, pressed down, running over. Nothing is too arduous for love to attempt, nothing too costly for love to proffer. It does not ask how little will suffice, but how much it may bring. Love breaks its most precious box of ointment, that it may pour it upon the head of the Lord. It furtively sheds worshipping tears upon His feet. It can never be with love a question what does necessity demand, with what will His generous appreciation be satisfied? It asks that in any way possible to it, it may be permitted to demonstrate its depth and tenderness. Its gift is not a calculation of less or more, but simply the best possible expression of itself. The greater the self-sacrifice possible to it, the more it rejoices. It thinks only of this. It loves because it must, because it is love; loves "with all its heart and soul and strength."

This inherent, mystic, uncalculating power of love is made by our Lord the law of the religious life. He appeals to Christian consciences through Christian hearts. He applies to Christian religiousness the greatest force of human lives. What wonder that His disciples have been constrained to a greater holiness, a more passionate worship, a more self-sacrificing service than the world has elsewhere seen. The love that He has won is a self-sacrificing passion, which "counts not even life itself dear" for His sake.

Men imagine that they have accounted for Christianity when they have appraised its ideas. How much new thought has it contributed to theology and to morals? What new light has it brought into the world? And they will tell you how much of its theology may be found in Judaism; how much of its philosophy in Plato; how much of its morality in Epictetus; how much of its grand beneficence in Pagan moralists and poets. Ay, but they forget how much more than mere ideas Christianity is. Men write histories of morals, and leave out the *dynamics*, the moving account of force and motion. As well propound a philosophy of power. As well construct a theory of the universe, and take no animal physiology, and omit the principle of life. Christianity *does* bring new light both to theology and morals; but, as in the physical, so in the moral world, the moving power of the world is *heat*, not light. It is because the religion of Christ supplies the greatest heat that it is the mightiest power among men.

It applies a new motive power which makes the truth that it teaches resistless:—the sentiment of personal love for Him whose teaching we receive, the strong masterful passion that is the constraint of all true service, a power of constraint that the most selfish and sin-

ful and indolent cannot resist. "At the name of Jesus every knee shall bow."

Talk they of morals, O Thou bleeding Love,
Thou maker of new morals to mankind;
The grand morality is love of Thee.

We may now, for further illustration and instruction, look at two or three of the instances in which our Lord adduces this great motive as an urgency to religious duty.

1. First, He urges it as a reason for the consecration of the religious life. His words are remarkable. "He that loveth father or mother *more than Me* is not worthy of *Me*;" "Every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, *for My sake*, shall receive a hundred-fold, and shall inherit life everlasting;" "He that loseth his life *for My sake* shall find it."

It is not enough for our Lord to tell us what an arduous thing Christian discipleship may possibly be, what sacrifices it may involve of everything that is dearest in life, yea, of life itself; He affirms that His personal claims are higher and stronger than all these, and that the man who is not willing, *for His sake*, to sacrifice them all, is not worthy even to be His disciple. He does not hesitate to say that whenever it may be an alternative, and these things are not sacrificed for His sake, the man will fail of life everlasting. There are things much more noble and momentous than physical life. To die is not the worst thing that can befall a man. Better die a martyr to great principle, than live without principle. This, the universal sentiment of humanity, is confessed in many other things besides religion.

If then a man prefers to "save his life," that is, to secure the temporal interests of his life, houses, lands, relationships, security, comfort, rather than consecrate himself to a faithful discipleship; if a man chooses a life of selfish gratification rather than a life of noble self-sacrificing service, he will really "lose his life," lose out of his life, that is, all that is good and noble and blessed, all that makes life worth living. Dives sought to save his life, the purple and fine linen, the sumptuous fare every day. The man sought to save his life whose fields brought forth plentifully, and whose highest conception of the use of the produce was to build bigger barns to put it in. Peter would have had our Lord save His own life, and not go to Jerusalem to die. Thousands on every hand of us are saving their lives, living sordidly, selfishly, meanly, ignobly, amassing money, taking care of themselves, avoiding sacrifice and pain at the cost of all higher things, of all noble character.

The uniform issue, the only possible issue of such self-seeking is that a man loses out of his life all that is noblest in it, all that brings to life its purest satisfactions. He debases, perhaps destroys, the most precious thoughts and feelings, and joys of life. He "loses his soul" not merely in the low and little sense of being excluded from God's heaven, but in the much higher sense of being disqualified for it. His

is a "lost soul," in the sense of being a meagre, debased, ignoble soul, a soul out of which the nobler attributes are lost. In the great and solemn alternative which is put to every man—will you be true or false, spiritual or sensual, magnanimous or selfish, bear the image of the earthy or the image of the heavenly? he chooses the unworthy part; and he is rapidly attuned to his preference. He makes evil his good, he is "led captive by the devil at his will."

And this is not all. He loses the very happiness that he seeks. Happiness is too coy to be won by her eager pursuer; she is found only of those who seek her not. Happiness is noble consciousness. She comes to the self-forgetful, self-sacrificing man; she flees the self-seeking man, who would sacrifice all noble things to win her. Let a man generously lose his life, nobly, for Christ's sake, sacrifice its possessions and pleasures, give his property, consecrate his service, forego indulgence, that he may win souls to the holiness and joy of Christ's kingdom, and he will realise unspeakable satisfactions of life, such as no mere possessions can give. "A man's life consisteth not in the abundance of the things that he possesses." As the husbandman finds the fruit of the seed-corn which he scatters; as the beneficent man finds the "blessings of them who were ready to perish;" as the unselfish and loving find natures enlarged, enriched, and ennobled, hearts cultivated to powers of exquisite enjoyment, and filled with the rich satisfactions of God Himself.

But it is almost startling to find our Lord enjoining all this on personal grounds. There are rights of Divine authority, He does not urge these; there are claims of truth and virtue, He does not refer to them; there are natural rewards of goodness, both here and hereafter, He does not suggest these. His sole and supreme motive for such consecration to a religious life is personal love for Himself. "Be religious for My sake." Peter never urges such a consideration in his passionate addresses to the Jews, nor Paul in his powerful harangues to the Gentiles, although both are full of personal references and experiences. Had such a thought been suggested to Paul, we may imagine the loyal vehemence with which he would have exclaimed, "Was Paul crucified for you?" Only He who could urge Divine claims through human endearments could so plead. He who became Master and Teacher for our sakes may fitly beseech us to become disciples for His sake. By His own sacrifice *for us* He acquires the right to ask sacrifice *of us*. Love Me because I first loved you.

Thus the appeal of religion becomes the appeal of affection. Refusal to become His disciple is refusal of gratitude for love, the greatest that even the loving God has manifested; of gratitude for the tenderest affection that even the Divine heart can proffer. It is to sin against much more than religious light, against personal self-sacrificing love. He who hangs upon His cross appeals to those who turn away, "Is it nothing to you, all ye that pass by?"

2. The next class of sayings with which our Lord connects this

personal motive relates to the sacrifices and endurances which the maintenance of the Christian life may involve.

They are such as these: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely *for My sake.*" "Ye shall be hated of all men *for My name's sake.*" "Ye shall be brought before governors and kings *for My sake.*" "These things will they do to you *for My sake.*" "He that taketh not his cross and followeth Me is *not worthy of Me.*" "I will show him how many things he must suffer *for My name's sake.*" And, taking up the same strain, the great note of apostolic consecration is, "We are alway delivered unto death *for Jesus' sake.*"

Here again the urgency to patient fortitude is a purely personal one. Not a word about the religious obligation of doing right at every cost. Not a word about the nobility of suffering for conscience's sake. Not a word about the ennobling influence of patient suffering for the right upon a man's own nature. The supreme, the sole urgency is, "Suffer for My sake." If our Lord had not the Divine right to urge such a claim, would He have the human right? Thus to have spoken of mere human suffering for their sakes would have been to turn self-sacrifice into a calculation. He to whom mercenary calculation of self-sacrifice is divinely impossible can so speak of the sufferings of His incarnate life—His poverty and toil, His temptation and sorrow, His passion and death. Only He who was Divine could thus exalt the claim of self-sacrifice into the sphere of religious obligation.

3. And not to prolong distinctions that can hardly be maintained, I will only add, this personal motive is urged by our Lord as a reason even for martyrdom. We are to lay down our lives for His sake, the crowning proof and sacrifice of all love. And this because He laid down *His* life for our sakes. We may not love our life more than we love Him, inasmuch as He has loved us more than He has loved Himself. It is the one great proof and note which rings through the Scripture announcements of the glad tidings. He "the good Shepherd laid down His life for the sheep;" He the righteous one "died for the ungodly;" He, the man Christ Jesus, "gave Himself a ransom for all," "He laid down His life for His friends," "tasted death for every man."

Our love is not now tested in this crucial way, but the Church has had many a martyr age, when the stern, the only alternative was renunciation of Christ—a pinch of heathen incense, or the lions of the arena. What is the record which faithful love won, even from the loud voice which John heard in heaven? "They loved not their lives unto the death." The recreant disciple who thus ignobly saved his life would have been disowned by the Master. "It is sweet to die for one's country," a pagan poet sings; and a thousand forlorn hopes and battle-fields attest how much more than a mere sentiment he utters. "Neither count I my life dear unto me," is the motto of the Christian disciple; and a thousand blazing pyres and missionary fields attest the indomitable, exulting feeling.

Our timid love may doubt its power so to dare, so to endure; but latent forces of character cannot be calculated beforehand. Great peril, great necessity, has a power of inspiration which transmutes latent affections into an indomitable strength; which surprises no one more than the martyr himself. By God's helping grace, there is not one of us, even the feeblest, who would not be able to endure even death for Christ's sake. The martyrs of the Church have often been timid women and feeble children. Love is stronger than death. In its intensity it is a power of unlimited sacrifice. Nothing can restrain it. It overcomes every obstacle.

Such love Christ claims. Even we cannot conceive of Him as claiming less. It would contradict all our instincts, it would be incongruous with all our conceptions of Him. How could He concede supremacy of claim, even to life itself? Therefore He points to the cross that lies in our path, and whatever it may be, He bids us take it up, and patiently bear it for His sake—the cross of obloquy, the cross of poverty, the cross of suffering, the cross of martyr testimony, hard to bear, and that only the strongest constraints can enable us to bear cheerfully.

The cross may be evaded, if, at the cost of right and duty, we are determined to evade it. Instead of taking up the cross of poverty, and meekly bearing it for Christ's sake, it may be possible to go round it through by-paths of grasping selfishness or lax integrity. Can He who "had not where to lay His head" sanction us in so doing? Instead of taking up the cross of social obloquy and self-sacrifice and suffering, we may consult only our own security and self-indulgence, and go through by-paths of selfish indolence, of weak effeminacy, of recreant faith, of sneaking cowardice, of humiliating scorn. Can He who "endured the contradiction of sinners against Himself," "resisting unto blood," "striving against sin," who "steadfastly set His face to go up to Jerusalem," who said, "Not my will but Thine be done," who, having power to lay down His life, and to take it again, gave Himself to be nailed to the cross—can He deem us faithful disciples if we do so?

There are again many *ways* of cross-bearing. The cross may be laid upon reluctant and remonstrant shoulders. We *must* bear it, but we do not the less resent it and struggle to throw it off. We only increase its burden and bitterness. Can He who was "led as a sheep to the slaughter" accept such unwilling cross-bearing as the sacrifice of love?

What *can* He demand of us but that we take it up, and bravely, willingly, joyfully even, bear it for His sake—the cross that may lie in the path of rectitude, the cross that may be imposed by our discipleship, every cross that bravely borne may glorify His name. How can He exempt us from it? Bear it with a loving heart, and it will be lighter than it seems. But if not, if its bitterness fill you with surprise and dismay; if it make your soul "exceeding sorrowful even unto death;" if it extort a sharp cry of anguish as if the Father

Himself had forsaken you; if it compel you to pray even the third time, prostrate on the ground, being in an agony—still take it up, and for His sake bear it. This only is noble, this only *can* He demand of us.

He of His free self-sacrificing love thus took up every cross that lay in His path, and bore it for our sakes. He would not evade the cross of hunger, by turning stones into bread; nor the cross of sacrifice, to reign over all the kingdoms of the world; nor the cross of suffering, from which His Father would presently have given Him more than twelve legions of angels to deliver Him. He would not permit tabernacles to be built when He was transfigured, lest He should be diverted from the de cease which He was to accomplish at Jerusalem. He would not protract even His last spiritual fellowship with His own. With the resolute words of duty, "Arise, let us go hence," He broke up their tender fellowship and went forth to His agony.

He would not avert His cross by compromises or pleadings before Caiaphas, or Herod, or Pilate. It behoved Him to suffer, and He was straitened until it was accomplished. In the great love and strength of His purpose "he gave His back to the smiters, His cheek to them that plucked off the hair. He hid not His face from shame and spitting." He permitted men to crown Him with thorns, to nail Him to the cross, to revile Him as He hung upon it. The rocks rent, but they did not fall upon His murderers. The earth opened, but it did not swallow them up.

And for *His* sake we are to endure. Once teach the heart that loves, that by suffering it may the best express its love, and suffering becomes a glory, a gospel. To all love self-sacrifice is a joy—the mother for her child, the lover for his mistress, the husband for his wife. Love is strong as death, yea, stronger. It glories the most in that which expresses it the best. It asks only that it may prove how true and tender and overmastering it is.

To suffer because we cannot help it, to suffer that we may secure some selfish advantage, is necessarily a hard, selfish, joyless thing; but to suffer for the sake of Him whom we supremely love, is the highest privilege and glory of affection. "Most gladly, therefore, will I glory in infirmities, that the power of Christ may rest upon me. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." It is in this way that Christianity lifts us to the true nobility of life. Souls are made great, love is made noble by self-sacrifice.

No man is so worthy of love as he who will sacrifice it for right. The love of wife, or child, or lover is made more true, more noble, more tender by willingness to sacrifice it for Christ's sake. Abraham was never so worthy of Isaac as when he was willing to offer him to God. When a man takes his most precious thing and offers it to Christ, he simply proves how fit he is to be entrusted with it, how capable of using it for the highest purposes. Love itself receives a hundred-fold through self-sacrifice.

What constitutes the transcendent nobility and glory even of Christ Himself? The uncalculating self-sacrifice of His love, the Divine heroism of His manger, His poverty, His cross? Only by a similar self-sacrifice can our own Christian life become noble. God's grace itself cannot make noble the religious life that temptation never tests, that self-sacrifice never disciplines. Christ's Divine heroism appeals to our human heroism; the cross that we bear, He bore first; the path along which we bear it is hallowed by His footsteps; the cross-bearing perfects us as it perfected Him. What else could produce the Divine elevation that we often see in a Christian man's life? What else could extort the admiration that its piety and benevolence have often wrung even from its enemies? It is the truest grandeur of a Christian life to love supremely Him who has redeemed us, and to sacrifice all things for His sake. To hesitate, to debate, to huckster, to drive a bargain concerning the measure of consecration and service; even to surmise how much may be withholden, is to dishonour and degrade the very conception of loving discipleship. It is to introduce mean calculations among the generous impulses of affection. It is to commit treason against the primal sentiment of love. It is to chaffer with Him who proffers the whole of His love, and who cannot ask less than the whole of ours.

One or two practical remarks may point the application of these general principles.

1. What a power of assurance there is in the personal and tender relationships thus established between the Master and His disciples.

We consecrate ourselves for His sake. How powerfully this must affect *His* feeling. How different from the feeling to which a cold, measured obedience to authority would appeal! How tenderly He must regard us as we struggle, achieve, and endure for His sake! In how many ways when on earth He evinced His susceptibility to our poor affection! With what touching pathos He expressed His gratitude to the twelve, "Ye are they who have continued with me in my temptation!" With what a sensitive, wounded feeling He rebuked the cold, formal hospitality of Simon the Pharisee, "Thou gavest Me no kiss!" How delicate and grateful His appreciation of Mary's anointing—a pure, unpractical expression of impulsive love! Not because she sat at His feet or gave to the poor, but because she anointed His head, her renown throughout the world should be inseparable from His Gospel. With what a beautiful ingenuousness of affection He tells His disciples, "The Father Himself loveth you because ye have loved Me!" With what touching pathos He entreats the three disciples to be with Him in His agony, not to be farther from Him than "as it were a stone's cast!" How wounded His yearning love when He found them sleeping! What an eager solicitude to be remembered breathes in the institution of the Lord's Supper: "This do in remembrance of Me!" It is the instinct of His human love seeking to perpetuate its fellowship. It is not worship that He asks, it is communion. It is, therefore, a funda-

mental perversion of the Lord's Supper to change its character of fellowship with the human Christ into a worship of the Divine Christ. It is not the "real presence" of the Divine that we seek, it is the "real presence" of the human. With what a gratified complacency He commends the Church at Ephesus: "Thou hast borne, and hast patience, and *for My sake* hast laboured, and hast not fainted!" Even in the solemn processes of the last judgment, with what a sublime self-consciousness He blends this strange pathos of human feeling with the lofty principles of Divine award! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have *done it unto Me.*"

How deeply human affections must enter into the heart of the Divine Lord! Are they not indeed the great reason and glory of His incarnation? He became a perfect man, therefore He craves the love of human hearts. Such affections are the power of His priesthood, the spell of His intercession. He is "such a high priest as becomes us, because He can be touched with the feeling of our infirmities." They are the special endearment of the Father's house, the inspiring rapture of the heaven of the redeemed, giving all its tenderness to their intercourse with Him. How confidently we may rest in His love now! how greatly we shall rejoice in it then! It is so rich and tender and faithful because He is the "Son of man," and because we obey, endure, and overcome for His sake.

2. What power of constraint such a motive exerts upon our practical religious life.

How directly and resistlessly it appeals to all generous natures, to whatever is highest and noblest in any nature! If we be capable of any chivalry of sentiment, of any unselfishness of affection, of any spirit of martyr consecration, what can so appeal to it and excite it? "Do this for my sake." Yielding to such motive, how it elevates and constrains us! We rise to a more loving sympathy with His purposes, we are stimulated to a more urgent solicitude and vigilance against whatever might oppose them. We cherish a more earnest and passionate and practical solicitude for their accomplishment. How we love and pray and serve! "For His name's sake they went forth." "For the work of Christ He was nigh unto death." "Ourselves your servants for Jesus' sake." What a note it is! How it rings through the Christian ages! How it thrills the Christian heart! What enthusiasm it inspires! What consecration it constrains! Who thinks of restraining service, of checking fervours, of calculating gifts, when it is "for His sake?"

What a *test* of service it is! How much we do, in worship, in toil, in gifts, that, touched by this Ithuriel's spear, would spring up out of its apparent piety and beauty into ugly forms of selfishness. How largely low and selfish feelings enter into even our best services! What unworthy motives deteriorate them! How we "speak with the tongues of men and angels;" and "prophecy;" and "have all faith;" and "bestow our goods to feed the poor," and "give our

body to be burned," and are "nothing!" Our lack of Divine charity neutralises the most laborious service, vitiates the most costly gifts. Even in the high and holy things of Christ's Church and kingdom, how much is done for self that we think we do for Him! How difficult it is to give "even a cup of cold water *for His sake!*"

But how the lowliest service is dignified by such motive! It may be *but* the gift of a cup of cold water; it may be *but* the offering of two mites; it may be *but* the menial service of a slave: if we do it "heartily as unto the Lord," He accepts it as a service to Him as much as the worship of the saint, or the toil of a missionary, or the sacrifice of a martyr. Great love glorifies the meanest work, great motive makes the lowliest service saintly and Divine. Men treasure more than jewels the veriest trifles, if only love offers them. Nothing is little that expresses a loving heart.

All may of Thee partake,
Nothing so small can be,
But draws, when acted for Thy sake,
Greatness and worth from Thee.

If done beneath Thy laws,
E'en servile labours shine;
Hallowed is toil, if this the cause,
The meanest work Divine.

3. Finally, what a power of judgment is there in such an urgency! What perplexity and anguish it causes to transgressing men! It disquiets not the conscience only, but the heart; crushes it with the sense of ingratitude as well as with the sense of sin. How it overwhelms men with feelings of meanness and shame! How furtive rejecters of Christ are! How lacking in manly generosity! They are guilty of more than sin, of "things whereof they are ashamed." As they pass by the Christ upon His cross they "smite upon their breast" much oftener than they "wag their heads." He is a reproach to them, such as a whole decalogue could not inspire. He who refuses to Christ his heart or his service turns from Him, not with the bold bad feeling that resists right only, but with the base reproachful feeling that is ungrateful for love.

What a grave portentous state of feeling is indicated when a man can "look upon Him whom he has pierced" and *not* mourn! He who can resist the appeal of Christ's great love, who even "for Christ's sake" will not turn from sin, is well-nigh "past feeling." Neither earth nor heaven can supply a stronger urgency wherewith to ply his hard unloving soul. What an unutterable condemnation is implied in the sorrowful wail of wronged and hopeless affection! "Come, judge between Me and My vineyard. What could I do unto My vineyard that I have not done unto it?" May the merciful God save you and me from falling into it.

Psalm 90th.

**LORD ! Thou our dwelling-place hast been
Through all the generations past :
And to the end Thy name shall last.
Before the mountain tops were seen,
Or earth and world were formed by Thee,
Thou dwelt in Thy eternity !**

**To death Thou turnest man away,
And in the grave dost quench his light.
A thousand years are in Thy sight,
But as the transient yesterday ;
Or the brief night-watch at the gate,
While for the morning light we wait.**

**Just as a flood which none can stay,
Or like a few short hours of sleep,
Adown the everlasting steep
In wrath Thou carriest us away :
As morning grass which blooms in pride,
And withers in the eventide.**

**Thou knowest our iniquity,
And all the evil of our way :
The secret sins of every day
We open to Thy searching eye ;
When Thou art angry all our years
Are spent, like tales, in children's ears.**

**Though threescore years and ten be ours,
Or added time by goodly strength,
Yet sorrow travels all their length,
And we decay as faded flowers.
Teach us our days to number so,
That our dull hearts may wiser grow.**

Return, O Lord ! to Thee belongs
 The mercy which can satisfy ;
 And memory of the time gone by
 Shall tune our hearts to gladsome songs !
 So shall the days of evil be
 Changed into joyful years by Thee !

Oh, let Thy work to us appear,
 And glory on our children shine ;
 Clothe us in beauty like to Thine,
 And we will wait in love and fear ;
 So shall our work established be—
 The work our hands have wrought for Thee !

Short Notes.

SPANISH BIGOTRY AND INTOLERANCE. — In our last number we noted the fresh development of bigotry in Spain, in reference to the 11th Article of the new Constitution, which gave permission to profess other creeds than the Roman Catholic. Small as this measure of toleration is, it has been denounced by the Vatican as incompatible with Catholic unity ; and it has been the aim of the priesthood, and of the Ultramontane laity, to neutralize it by the most vexatious and contemptible restrictions. We noticed more particularly the petty acts of tyranny exercised by the public authorities in Minorca, which had been brought under the notice of the Spanish Government, and had occasioned no little embarrassment by compromising its character throughout Europe. The Bishop of Minorca was known to be at the bottom of these proceedings, and the Spanish Ministers administered a gentle rebuke to him, and advised him in future to be more moderate in his religious zeal, and to restrain the impetuosity of his flock. But lest they should incur the suspicion of lukewarmness in their religious profession, they weakened the force of their remonstrance by stating that, according to the proper construction of the 11th Article, no Protestant sect in Spain was permitted to indulge in any public manifestation of its dissent from the national religion. The compromising tone of this utterance gave fresh encouragement to the fanatics, and the Bishop openly set the Government at defiance, just as the

Ritualist clergy set the law of Parliament at nought in this country. He lost no time in issuing a pastoral which recalls to mind the most ferocious acts of the Inquisition. Indeed, it appears incredible how any prelate, even the most fanatic partisan of the See of Rome, could venture to put his name to such a document in the face of civilized Europe. But it is not without its use as exhibiting the true genius of the Vatican, and showing that nothing is wanting to rekindle the fires of Smithfield but the power. The circular runs thus:—"We renew and reiterate our sentence of the highest order of excommunication against heretics of every sort, kind, and description, against their pupils or adopted children, against their fathers, mothers, preceptors, and all who sit at meals with them. We fully excommunicate all who aid and look kindly on them; we excommunicate the domestic servants of all heretics; we excommunicate all and every person or persons who dare to let a house to a heretic or Protestant for a school or for services, and every one who gives money, or makes a loan, or leaves a legacy to such persons; we excommunicate every one who lives on terms of intimacy with such heretic, and every one who dares to say or write one word in their defence. The clergy of my diocese are commanded to read this out on three successive Sundays during divine service, and take good care that all the injunctions shall be carried out to the letter." This "blast of frenzied malignity," as it has justly been termed, can excite nothing but contempt in the minds of the educated laity, but it cannot fail to produce the most pernicious influence on the lower classes, who receive with implicit confidence whatever is inculcated on them by their priests.

The priests are straining every nerve to urge the ignorant and bigoted peasantry in Spain, and more especially the girls and women, to embark on pilgrimages to Rome. On the 9th October 800 pilgrims from the country villages sailed from Barcelona for Civita Vecchia, a voyage of between fifty and sixty hours. They had been assured by the priests who inveigled them to the port that the forty shillings they had paid for the voyage there and back covered every charge, including provisions; but when they were embarked, and began to cry for bread, they were told that they must provide it themselves. But they were penniless; a mutiny broke out, and it became necessary to put the steamer back, and the poor creatures were obliged to pass twenty-four hours in a state of starvation, and for the relief of their necessities were obliged to the benevolence of the public, who poured maledictions upon the heartless priests who had deluded them. Two days later another steamer sailed with 649 pilgrims for Rome under the guidance of the priests; they appear to have profited by the dismal experience of the previous company, but it was remarked that the spirit they exhibited was one of decided antagonism to the present Government, which is evidently too liberal for the priests. They cheered Don Carlos and the Pope, our King, and shouted for the "honour of our holy religion;" and it is evident that, if they had

their will, they would again expose Spain to the miseries of civil war. It is with such feelings and principles that His Holiness has manifested the greatest sympathy. On the 16th of October the number of Spanish pilgrims in Rome had risen to 10,000 by eleven o'clock, and at mid-day the Pope entered St. Peter's in state, surrounded by the principal personages of his court, nineteen cardinals, his noble guard, and the Swiss guards. The address of the pilgrims was read by an archbishop, and the Pope returned a reply in his usual style, descanting on the persecution of the See, extolling the fidelity of Spain to the cause of Catholicism, and after extending his apostolical benediction to all who were present, was borne through the church by eight men in full crimson damask liveries. The highest enthusiasm was exhibited by the pilgrims.

MORAL AND MATERIAL PROGRESS IN INDIA.—Small as may be the interest in the welfare of India which is taken by any class of society in England, with the exception of the religious public, it is gratifying to learn, from time to time, that the India Office acknowledges its responsibility to Parliament for the good government of the empire by a periodical report of moral and material progress in every respect. The statement for the years 1874 and 1875 has just been issued by order of the House of Commons, and shows, from the great variety of topics it embraces, how completely the Government appreciates the nature and the extent of its duties. It occupies ninety folio pages, and affords the assurance that no question that can affect the happiness and the progress of the people, or the improvement of the country, has failed to engage the earnest attention of the public authorities. Allowing for the unavoidable fluctuation of progress, the report for the past year is highly satisfactory, and deserving of the attention of all who take any interest in our national stewardship. The introduction of natives to the duties of administration—the absence of which for forty years was the opprobrium of the Company's Government—has been steadily and conscientiously progressing, and is imparting an elevation of character to native society. There is, indeed, some little danger of its proving injurious by fostering too great a dependence for subsistence on the patronage of the State, and weakening the spirit of independence. The number of municipalities has been largely multiplied, and is gradually accustoming natives of influence to take a good share in the management of local affairs, and by the introduction of a degree of autonomy, reconciling them to a foreign dominion. The expenditure of these municipalities is supplied from local funds, which are raised and expended chiefly by the natives themselves under European guidance, and they amount throughout the continent to little short of a million and a-half sterling. The attention of the Government has been steadily given to the increase of public wealth by the energetic encouragement of agriculture, and the

promotion of it has been made a separate department of the State, which is of itself a clear indication of the benefit the country derives from the substitution of a European and enlightened Government for an Oriental despotism, the object of which was to screw the last farthing from the ryots. For many years the Government has been anxiously engaged in fostering the cultivation of the inestimable febrifuge, the *chincona*, wherever it was found to grow, and at the close of the year the total number of trees in permanent plantation had increased to two millions and three-quarters. The cultivation of tea, which was introduced by British enterprise and largely encouraged by the Government, has been rapidly increased in various parts of the country, adding largely to the sources of industrial employment. The field for the cultivation of it is stated to be indefinitely large. It has been gradually improving in quality, and is becoming one of the staple articles of export to England, where it has attained a higher price than that of China, to which it is a formidable rival. Another blessing, an inestimable blessing, for which India is indebted to the Government, is the rail, on which more than a hundred millions of capital, chiefly English, have been expended under the guarantee of the State. The benefit which it has conferred on England will enable us to form some idea of the advantages which a country so backward as India is deriving from it. The statement also enumerates among the objects of progress the opening of coal mines, chiefly in Bengal, where it is raised at the rate of four shillings a ton, and where mines are believed to be all but inexhaustible. During the three years embraced by the report, a successful effort has been made to open ironworks in the district in which iron, coal, and limestone exist in abundance. The attention both of the Imperial Government and of the Divisional Governments has been directed, moreover, with increasing assiduity to conservancy and sanitary arrangements. It has been taken up as a distinct portion of the duty of the State as earnestly as in England, and placed under the direction of Sanitary Commissioners; and the general health of the people is no longer a matter of comparative indifference to the officers of Government. The energy with which it has entered upon the question of vaccination, in a country where small-pox is so periodical a visitation that of the six seasons into which the year is divided by the natives, one is designated the "small-pox" season, is another of the blessings of a civilized and Christian Government. The prejudice of the people against these operations was found at first to be inveterate; but the establishment of a body of professional vaccinators, the steady prosecution of these efforts by the Sanitary Commissioners, and the agency of the enlightened members of the municipalities, are rapidly removing these prejudices; and the Commissioner states that in his recent progress through the Punjab he had daily illustration of the increased estimation in which vaccination was held by the people, who laughed at the fears they formerly entertained. The number

vaccinated throughout India in the year under review amounted to more than three millions. The numerous charitable hospitals and dispensaries established in every portion of the country at the cost of Government, and the assistance given to 1,840,000 indoor and outdoor patients, attests its benevolent anxiety to provide for the health of its subjects. In the course of the year several new medical schools were opened in the interior; and the number of students in Bengal alone, training for the medical profession, and designed to supersede native quackery, and to carry the blessing of European science to native homesteads, was 1,183. The seclusion of women precluded them from obtaining the benefit of skilled medical aid, and measures were therefore adopted during the year for the education of female students at the medical colleges.

In the matter of education, the zeal of Government has been eminently conspicuous, both as regards primary schools for the lower classes, and colleges for higher instruction. With a view to open other lines of employment than the Government service, efforts are now in progress to establish technical and industrial schools of a superior character. The result of the impulse given to education, as the statement remarks, has been the formation all over the country of societies having for their object the discussion of questions connected with the educational and the social improvement of native society. There are at present sixty such in Bengal, with 2,000 members. One of the most gratifying results of the Prince of Wales's visit to India has been that the wealthier natives of all classes are raising funds to commemorate it by founding educational institutions. It was Lord Dalhousie who had the courage, in the first instance, to declare that the education of females was an object which the State ought to encourage. It was a measure so directly repugnant to the national feelings and prejudices of the natives as to be considered not free from political danger, and there were not wanting alarmists who represented it as one of the causes of the mutiny. But since that time no pains have been spared to promote it, and it is making satisfactory progress. At Madras, we are told, all the female schools have been made Government institutions, and they have increased to 269, with 11,900 pupils. The number at the other Presidencies is not given; but, regarding British Burmah, it is remarked that female education is making satisfactory progress, principally through the exertions of the missionaries. The social freedom which the women enjoy in Burmah gives them great advantages over the secluded females in the Hindoo and Mahomedan circles in India. This very brief epitome of the statement of the moral and material progress of India cannot fail to prove gratifying to all who take an interest in its welfare. It will be pleasant to reflect that the Government considers it a sacred duty to give India the benefit of all those improvements in our institutions which are constantly becoming developed in England. It is truly remarked by our leading journal, that "It may well be doubted whether any other nation

which has such a stewardship absolutely given over to it could give us as clear an account of the way in which it has discharged its office."

THE INSANE BIGOTRY OF THE VATICAN.—Throughout the history of Christianity in Europe, the humiliation to which the Emperor of Germany was subjected by the proudest of the Popes,—Gregory the Seventh—in the year 1077, has been considered the climax of ecclesiastical insolence. It was the object of his life to establish the supremacy of the ecclesiastical power over secular authority, to concentrate all power in State, as well as in the Church, in the hands of the Pope, and more especially in the matter of Church patronage, of which he was resolved to deprive the Princes of Europe. In the pursuit of this object he encountered the most strenuous opposition from Henry the Fourth, the Emperor of Germany, and the most powerful monarch in Europe. His subjects had been for some time disaffected towards him; the Pope fostered their rebellion, and at length summoned him to Rome to vindicate his character, and to answer the accusations of his subjects. The Emperor was indignant at this arrogant assumption of authority, and summoned a Diet of the Empire at Worms, which, after hearing various charges against Gregory, deposed him from the See of Rome; and he pronounced a sentence of excommunication on the Emperor, absolved his people from their allegiance, and in the name of St. Peter, Prince of the Apostles, declared him deposed from the throne of Germany and Italy. The Popes had hitherto fully acknowledged the supreme authority of the Emperors, who had moreover not scrupled in several cases to depose them for illegal election or abuse of authority; but this was the first instance in which a Pope had assumed the power of deposing sovereign princes. The subjects of the Emperor, who were already in a state of rebellion, now availed themselves of the Papal sanction, and convened a Diet to elect another Emperor. Henry the Fourth was reduced to extremities by the effect of the sentence of excommunication upon his ignorant and bigoted subjects, and saw no way of escape from his troubles but by throwing himself on the mercy of the Pope; and, accordingly, in the winter of 1077—the most awful within the recollection of that generation—crossed the Alps with his wife and family, and proceeded to the Castle of Canossa, where Hildebrand was residing in luxuriance, and presented himself in sackcloth, with a rope round his neck, and his head and feet bare. "The gates," we are told, "were immediately closed on him, and for three days and nights he was kept vainly imploring admission to the presence of the haughty pontiff. His limbs were rigid with cold, and his beard clotted with ice, and he howled like a wild beast." At length the Pope yielded to the entreaties of the Countess Matilda, to whom the Castle belonged, and, seizing his crucifix, exclaimed, "For thee, Jesus, I make this sacrifice"—the sacrifice of his own pride and

arrogance—and took off the ban of excommunication, and professed to forgive him, but continued to support another aspirant to the throne.

The Vatican has now determined to commemorate the eighth centenary of this insolent act in the face of Europe by an ostentatious service. Prince Bismarck is reported to have said as the anniversary was coming round, that "Germany was not going again to Canossa;" and it is not improbable that this remark may have suggested this proceeding, and led the Jesuits, who rule the Vatican, to remind Europe of the humiliation to which a Pope has once subjected a German Emperor at Canossa. They aver that this celebration is not intended as an insult to Germany, but simply as an honour to one of the greatest of the Popes. But if it was not intended to retaliate on Germany for the subordinate position in which the successor of Hildebrand has been reduced by the co-operation of Germany, it cannot be said to have any specific object. In the present position of the Popedom, it is an act of infatuation to indulge in such an exhibition of impotent rage, and to exasperate the feelings of the German people. Outside of Germany, moreover, it cannot fail to bring the Vatican into disrepute for this act of wanton malevolence towards the laity. One of the most serious charges against the See of Rome has been that it claims the power of deposing princes, and its hierarchy have been eager to relieve it from the injury thus inflicted on it by an accusation which justly places it in a state of antagonism with the civil power; has strenuously affirmed that the Church has long since abandoned the doctrine, and ought not to be reproached with having put it in practice in days gone by; but what confidence can be placed in these assertions, when the Pope, in the nineteenth century, after having assumed the prerogative of infallibility, is signifying his entire approbation of the most outrageous act of excommunication and deposition in the annals of the See of Rome by a solemn act of commemoration, and is giving the sovereigns of Europe a significant hint that he only wants the power to repeat the act of Canossa.

THE POWER OF DISCONSECRATION appears to be common to the Church of Rome and to the Church of England. The reader will not have forgotten the violent commotion which was created in the city of Montreal by the refusal of the Roman Catholic bishop to allow one of his own flock to be buried in consecrated ground, because he refused to leave a scientific club which had admitted into its library books which had been placed by the Vatican in the Index. The case was appealed to the Privy Council, which decreed the body the right of sepulture in the cemetery; it was, however, necessary to call out the military to prevent a second repulse. The bishop, finding himself unable to prevent the interment, disconsecrated the ground, and it was believed by the ignorant Catholics in the town that the body was thus effectually deprived of all benefit from the decree of

the English tribunal. The act was ridiculed in this country as an idle and superstitious ceremony without the slightest consequence or necessity. We are now taught, however, that the Established Church still continues to attach a sacred importance to the ceremony, though it has not been practised for several centuries. Under the Act for uniting benefices, the church of All Hallows, Bread Street, is to be pulled down. The population has left the parish, and emigrated to the suburbs, and it has been wisely determined that the means of religious instruction shall follow them, and that the resources derived from the disposal of the present church and ground shall be devoted to the erection of a new edifice elsewhere. The ancient church, which was erected four centuries ago, and which was memorable as the place where Milton was baptized in 1608, was burnt down in the great fire, and the present structure, which was erected by Sir Christopher Wren, at an expense of £3,343, is memorable as the burial-place of John Howe. As it is to be immediately pulled down, a disconsecration service was held on the 19th of last month. The Lord Mayor and Sheriffs attended it in state, as we may suppose they did at the consecration service four centuries ago, "while yet the Church was Rome's;" and after the usual services, Bishop Claughton ascended the pulpit for the last time, and preached a sermon from the text, "And He said unto another, Follow me; but he said, Lord, allow me first to go and bury my father. Jesus said unto him, Let the dead bury their dead, and go thou and preach the kingdom of God," dwelling chiefly on the history of the church, and the cause of its removal. The church was thus relinquished to secular uses. May we venture to say to our Dissenting friends that, before the church and ground are relinquished to the house builders, and covered with brick and mortar, an effort should be made to rescue the grave of John Howe from desecration, and to convey his remains to Bunhill Fields, the "Campo Santo of Dissenters," as Southey aptly designates it, and placed in association with the remains of Goodwin, and Owen, and Bunyan, and George Fox, and Watts.

Reviews.

THE VISION OF GOD, and other Sermons. Preached on Special Occasions. By Henry Allon, D.D., Minister of Union Chapel, Islington. London: Hodder & Stoughton, 27, Paternoster-row. 1876.

SERMONS adapted to special occasions do not furnish a specimen of a preacher's ordinary ministrations, and ought to be judged by a standard of their own. The main work of the Christian minister must always consist in a proclamation and enforcement of the simpler and fundamental truths of the Gospel—the love of God towards our sinful world; the sacrifice in which that love was expressed, and whereby it was made efficacious for our salvation; the repentance and faith it ought to produce in our hearts and without which it is impossible to receive the benefit of the Saviour's death; the necessity of watchfulness, meditation, and prayer as aids to godliness of character—these, and similar themes, must be dwelt upon with frequency and earnestness in every faithful ministry. But there are, nevertheless, occasions on which the Christian preacher is required to leave the beaten track and discuss subjects of a more difficult and abstruse nature than would be suitable in his ordinary services, such matters, *e.g.*, as the divine origin of Christianity; its correspondence with the intellectual and moral elements of our nature; its ethical principles; its dynamics; its external forms and organisation. And Dr. Allon has wisely availed himself of the opportunities created by these special occasions to discuss themes which, as a rule, transcend the limits of popular discourses. He has given us a selection of thirteen sermons, every one of which displays strong intellectual power, and is as remarkable for its firm grasp of philosophical

principles as for its high tone of spirituality and its enthusiastic loyalty to Christ. It is a book which, while faithfully maintaining the great Evangelical doctrines, is peculiarly a product of the present century, and is addressed to the men of our own age. Dr. Allon is intimately conversant with the various currents of modern thought and aspiration. He understands "the spirit of the age," and distinguishes what is true and worthy in it from what is false and ignoble. His psychological analysis is frequently very fine. He pierces to the core of our nature, exhibits its deep and irrepressible needs, especially in relation to God, and shows how the Gospel alone can meet them. This is the burden of the first sermon, from which the volume takes its title, and it is a thought which he often enforces. Some of the sermons deal with the higher problems of Christian experience, *e.g.*, those on the Power of Intercession and the Sorrow of Development. That on "Unrealised Visions" deals in a very able manner with those manifold aspects of life and hope in respect to which the wisest and holiest men are in a sense disappointed, only, however, for other and still higher ends. The sermon on "Healed Men" is a magnificent apologetic argument, showing that the practical results of Christianity are its most effective and conclusive vindication; while again the sermon "For My Sake" is a masterly exposition of the Christian moral motive power, the dynamic, so to speak, which Christ employs in the regeneration and subsequent spiritual education of men. The principle stated some years ago with such striking freshness but in a very imperfect and even misleading form by the author of *Ecce Homo*, is here presented in a truer light and in a manner which harmonises with the teachings of the New Testament and with the Evangelical conception of the person of Christ.

The *rationale* of this motive power cannot in fact be understood apart from Our Lord's Deity and Sacrifice for Sin, as, indeed, Dr. Allon conclusively proves. The discourses to which we have referred are a fair sample of the whole, and in view of their special character we prize them very highly. They are the product of a clear and vigorous mind, endowed with fine powers of intuition as well as of logical argumentation. They display directness and earnestness of thought, a broad and generous catholicity of spirit, and their style, always clear, is often exceedingly beautiful, and here and there rises to a robust and manly eloquence. The tone of the volume is admirable. The author's ideal of the Christian life is high and healthy, and we rise from the perusal of his discourses with a deepened conviction of the supreme glory of the Gospel and a desire to live in more thorough harmony with its spirit. If we venture any criticism, it is that we would avoid such expressions as "the spiritual soul," "the intellectual mind," "the physical body," and one or two others of a similar class. We are not ignorant of the grounds on which Dr. Allon might defend his use of them—his Biblical psychology may appear to him to necessitate them. But they are to our ears un-English, and to most people we imagine they will sound not only tautological but pedantic. Unusual expressions of every kind should be avoided wherever possible.

THE MINISTRY OF THE WORD.
By W. M. Taylor, D.D., New
York. London: T. Nelson &
Sons.

ALTHOUGH Dr. Taylor modestly disclaims the title of Homiletics for this volume, it consists of the "Lyman Beecher Lectures" at Yale College for 1876, and is a most valuable treatise on the preacher's work. Our older readers will remember that about twenty years since the waning power of the pulpit was a favourite theme with the newspaper press, especially

in the dull season of the year. All such vaticinations have been shown to be erroneous, not only by the unprecedented power of preaching in the present day, but by the numerous and able homiletical works which have for their aim the cultivation and improvement of the ministry of the Word. In his first lecture on the Nature and Design of the Christian Ministry, Dr. Taylor says, "For two and twenty years I have been striving to reach my ideal of the Christian preacher, and it seems to me as if I were to-day as far from it as ever. Always, as I have appeared to advance towards it, it has fled before me, and still it hovers above and beyond me, beckoning me on to some attainment yet unrealized. Never did it seem to me so difficult to preach as it does to-day. The magnitude of the work grows upon me the longer I engage in it, and with every new attempt I make, there comes the painful consciousness that I have not yet attained. Twenty years ago I thought I could preach a little, and flattered myself that I knew something about Homiletics. Now I feel that I am but a beginner, and the thought of addressing you upon such a subject fills me with dismay."

So said Cecil, "I never made a sermon with which I felt satisfied; I never preached a sermon with which I felt satisfied," and so say all who have an adequate estimate of the grandeur of the work, and whose hearts are tuned to the key-note of Dr. Taylor's prelections that "self-renunciation is the root of excellence" in the Christian ministry. Under the head of preparation of the preacher having indicated the essential necessity of experimental religion and fervent prayer, the lecturer gives special emphasis to "familiar acquaintance with the Scriptures," and "good knowledge of the human heart." We commend to the attention of our fellow ministers, as of rare excellence, Dr. Taylor's remarks on the latter subject, and could wish that to a much greater length he had dwelt upon this important element of success in pulpit ministrations. Upon the prerequisite of much reading, the constant use of the pen in original composition and facility in public

speaking, he discourses in effective terms, and then attaches great importance to the possession of *common sense* which John Foster aptly designated "the rarest sense of all."

"Alas, how many preachers otherwise adequately equipped have failed for lack of that! And yet it is difficult to give a definition of it. We may describe it as an intuitive perception of the fitness of things, so that he who is endowed with it will always do that which is appropriate to the circumstances. It is different from caution, or what is generally known as prudence, inasmuch as that is the result of calculation, while common sense is rather an immediate perception. It keeps a man from making, as people say, a fool of himself, either by stupid speech in the pulpit, or by ridiculous conduct out of it. The breach of it may not be precisely an immorality, but it is an indecorum, the commission of which stamps him at once as an ass. He who lacks this quality has no right to be a minister, for he turns the most sacred things into a laughing-stock, and makes a burlesque of the office itself."

With this item of common sense, Dr. Taylor's lectures abound, and in *consecrated* common sense, moreover, which is the richest endowment the human mind can possess. We hope to give one of these lectures *in extenso* in a future number of the Magazine, and must therefore refrain from further comment. Both in England and America they will be universally approved, and will become productive of the best results, and not the smallest benefit that would accrue from them would be the imitation of the charming unobtrusiveness of their author by his ministering brethren on both sides of the Atlantic.

EARNEST WORDS FOR HONEST SCEPTICS. By Mrs. A. V. Reed. London: Kellaway & Co., 10, Warwick Lane.

THIS is just the book to place in the hands of young men who are troubled by doubts on the inspiration of the Scriptures and the divine origin of

Christianity. The arguments brought forward are clearly and concisely stated, without tedious elaboration or useless verbiage. The author's economy of style has enabled her to condense into a limited space a vast amount of material, and to touch with good effect, though of course not exhaust, the salient points of the controversy on the evidences. We have given a specimen of Mrs. Reed's writing in another number of the Magazine.

LIGHTS OF THE WORLD; OR, ILLUSTRATIONS OF CHARACTER DRAWN FROM THE RECORDS OF CHRISTIAN LIFE. By Rev. John Stoughton, D.D. A New Edition. London: The Religious Tract Society.

THIS work, so well known to the last generation, will, we trust, be equally appreciated by their successors. The illustrations of Christian character presented in the life and labours of Tyndale, Hooker, Leighton, Hale, Boyle, Bunyan, Baxter, Matthew Henry, Whitfield, Fletcher of Madely, John Newton, and Henry Martyn are presented in Dr. Stoughton's most felicitous style, and cannot fail to conduce to the intellectual gratification and spiritual improvement of the reader.

A MEMOIR OF MADAME FELLER, with an Account of the Origin and Progress of the Grand Lyne Mission. Compiled by J. M. Cramp, D.D. London: Elliot Stock, 62, Paternoster Row.

WE have at various times had much pleasure in introducing to the notice of our readers the good work carried on by Madame Feller and her coadjutors in the formation and conduct of the Grande Ligne Mission, and we are thankful to our venerable friend, Dr. Cramp for this memoir of a most devoted Christian labourer. Madame Feller's strong faith and great zeal in the Saviour's service, her singleness of motion, unostentatiousness of procedure, and holiness of character, com-

bined to make her by the grace of God an eminent Christian. She had other qualities which would have fitted her to shine in worldly society, but preferred to leave her country and her kindred that she might seek the spiritual welfare of the Canadian Roman Catholics. There are now in connection with the mission five ordained ministers, three evangelists, three teachers, eight organized churches, and four hundred church members. Its affairs are managed by a committee of nine, and it is sustained by contributions from the American Baptist churches. The work is worthy of larger support than it has ever yet received, and we hope that the perusal of this pleasing memoir will move the hearts of many to help it by their gifts and prayer.

A POCKET CONCORDANCE TO THE HOLY SCRIPTURES. London: Hodder & Stoughton, 27, Paternoster Row.

FOR ordinary use this will be found a sufficiently copious Concordance. It, moreover, possesses the merit of being cheap, portable, and distinctly legible.

NATURAL HISTORY PICTURES. ILLUMINATED LEAFLETS FOR LETTERS. BIRTHDAY AND COMPLIMENTARY CARDS. London Religious Tract Society.

THESE most elegant illuminations and chromo-lithographs are unrivalled in beauty, and admirable vehicles for conveying the Scriptures and Christian poetry amongst all classes of society. "A text may catch him who a sermon flies."

THE TURKISH EMPIRE. By the Rev. T. Milner, M.A., F.R.G.S. New and Revised Edition. London: The Religious Tract Society.

THE publication of Mr. Milner's work in an enlarged form, giving the progress of events in Turkish history down to the close of the summer of 1876, is most convenient and season-

able now that the Ottoman Empire bids fair to occupy so much of public attention. The information this volume furnishes of the European territories of Turkey, the scene of recent atrocities, the account of the financial embarrassment of the empire, and the details of its census and commercial productions, will supply a deficiency which has been rather painfully obvious in many recent platform addresses.

REMARKABLE PROVIDENCES AND PROOFS OF A DIVINE REVELATION. By J. Richardson Phillips. London: Partridge & Co., 9, Paternoster Row.

MR. PHILLIPS has collected a vast amount of scientific facts and surprising incidents illustrative of the divine intervention in human affairs. His object is the benefit of the weak in faith, the doubter, and the infidel. We shall be glad to learn that as large a circulation is obtained by this volume as by its predecessor from the same author, "Remarkable Answers to Prayer," which is in its thirteenth edition.

DAVID SAUNDERS, THE SHEPHERD OF SALISBURY PLAIN; and Other True Stories of Cottage Piety. London: The Religious Tract Society.

THIS brief memoir of the hero of Mrs. Hannah More's celebrated tract will be welcome to all Christian readers. In company with kindred stories, it makes, in the volume before us, an invaluable book for cottage reading, especially as the type is very large and delightfully legible for the aged reader.

THE VERITY AND VALUE OF THE MIRACLES OF CHRIST. By Thomas Cooper. London: Hodder & Stoughton.

MR. COOPER's last work has reached us too late this month for more than this brief notice. We hope to give it a review in our next issue.

Correspondence.

OUR COUNTRY MINISTERS.

To the EDITOR of the BAPTIST MAGAZINE.

DEAR SIR,—Mr. Spurgeon in a speech delivered at the autumnal session of the Baptist Union held in Birmingham recently, said:—"We talk of aged heroes, but the day will come when we shall talk about the heroic deeds of village preachers, who dare to confront all sorts of superstitions and tyranny, and yet maintain the Gospel." Those words are not a whit too strong, indeed few persons merit Christian sympathy more than country ministers, for they have to struggle with a small cause in face of the opposition of the squire and parson, with little success to encourage them; they have to prepare two and three sermons weekly, with scant help in the shape of literature; they have to maintain an appearance with very limited means, and often with the burden of a large family. From year to year they live and labour without the sympathy and help which they ought to receive from others more favoured than themselves. A fire cannot be made without materials, neither can a sermon be made out of nothing, but many a country preacher is actually reduced to the position of having to minister to the varied spiritual wants of his hearers with a supply of books altogether inadequate for his need. We know of a case where the Bible and Cruden's Concordance formed for two years the minister's whole library.

A deep sense of the value of their self-denying work, and an anxious desire to see their hands strengthened by the practical help of individual Christians has led us to suggest the adoption of a plan which, from experience, we have proved to be practicable.

Now most material help would be rendered to ministers so situated were friends to supply them regularly with books, magazines, and newspapers no longer needed. The slight expense involved in postage would be more than repaid by the consciousness of having done real service in God's cause.

Pastors of town churches would only be too glad to give the names of those to whom such help would be acceptable, and when visiting by the sea-side or in country places, there is ample opportunity for making the acquaintance of one or two of the ministers who may be stationed there. It is surprising what real pleasure it affords them, when Christian people from towns not only encourage them by their presence at worship, but also enter into friendly intercourse with them.

Let us then show a hearty sympathy with them in their glorious but difficult work, by rendering them practical and timely service, as well as by praying for them.

Here is an opportunity for both young and old to help the soldiers of the Cross. Do it now. Do it whilst the battle is raging, and whilst the conflict is keen, lest any should faint and fall for want of timely help. When their fight is fought, when their course is finished, they will be promoted beyond the reach and beyond the need of human sympathy. During a visit of the writer to the West of England this summer, a country minister was one day deploring the difficulty that men in his position found in obtaining books and periodicals, on account of the inaccessibility of town libraries, and the expense of buying books, he also remarked how much he wished he could afford to buy R. W. Dale's work on "The Atonement." The writer the day after returning home forwarded the book as a present, and the next day received a letter with expressions of overflowing pleasure and gratitude. Five days after, that same minister was taken ill, and in less than a month was dead and buried.

ALICE AUGUSTA GORE.

News of the Churches.

NEW CHAPELS OPENED.

Finchley, East End, September 24th.

Newark, September 26th.

INVITATIONS ACCEPTED.

Edgley, Rev. G. T. (Swindon), Bow.

Yemm, Rev. E. (Regent's Park College), Gildersome, near Leeds.

RECOGNITION SERVICES.

Armley, near Leeds, Rev. A. P. Fayers (Regent's Park College), September 25th.

Chesham, Rev. R. J. Rogers (Regent's Park College), September 19th.

Pembroke Dock, Rev. R. O. Roberts (North Wales College), September 24th.

Riddings, Rev. C. F. Jamieson (Rawdon College), October 13th.

RESIGNATION.

Thomas, Rev. W. M., Willenhall, Staffordshire.

THE
BAPTIST MAGAZINE.

DECEMBER, 1876.

Missions in Brittany.

THERE are three Baptist missionary stations in Brittany. For years past the missionaries have been working not only at the places where they reside, but in all directions around those places, and their labours have not been without visible and substantial results. There is, moreover, reason to believe that the effect of the work on the population of the province has been far greater than might readily be inferred from any statistics which can be furnished as to church membership, or attendance at services.

It has been thought that the present account of the three stations, coming from the pen of one who was able to pay a short visit to each during the past summer, may be of interest to the readers of the BAPTIST MAGAZINE.

The names of the places where the stations are respectively situate are Morlaix, St. Brieuc, and Trémel. Of these, the two first are large towns and have ports of some dimensions.

Morlaix is the senior mission. It was established many years ago under the pastorate of Mr. Jenkins, the father of the present missionary, who received much support from the Welsh Baptists. They, however, as time went on, showed a decreasing interest in the mission, which, in the end, as it were, fell into the hands of the Baptist Missionary Society, with the help of which it has, by God's blessing, continued to hold its ground. And here it may be well to indicate some of the difficulties which missionary enterprise is sure to encounter in Brittany. It is said that the first promoters of the Morlaix Mission were disappointed at obtaining no greater and more apparent results than those which were vouchsafed to their represen-

tative; but they could hardly expect, situated as they were, to form an adequate conception of the difficulties to be met.

To begin with, Brittany, though bordering on the English Channel and near to the English coast, is, as regards the intellectual and commercial centres of France, remote and inaccessible. So much so, that a Frenchman will say when Brittany is mentioned, "Oh! Brittany; that is not France." If this be true now, how much more so must it have been in years gone by? It is scarcely necessary to remind the reader that the Bretons are not by race allied with the other inhabitants of France, but are of Celtic origin, coming from the same stock as the Welsh, Cornish, and aboriginal Irish. Perhaps some idea of the position in which the elder Mr. Jenkins found himself at the outset of his labours might be formed, if we could imagine how a French missionary would be tried in the attempt to establish evangelical Christianity amongst a bigoted population in the remote parts of Ireland. Everything must have been against Mr. Jenkins at starting. He found a strongly established form of religion, to the symbols of which, attractive enough to a simple-minded people, the natives were much attached,—and the Bretons are celebrated for their piety; a language unlike almost anything but Welsh—for it is to be borne in mind that Morlaix is in lower Brittany, where little French is spoken, though more than formerly; and the natural dislike to changes in their modes of thought, which a people even now distinguished by old-fashioned notions and practices, would be sure to feel.

Is it then to be wondered that Mr. Jenkins, to Bretons and French alike a foreigner, should not have lived to see more than a small knot of the faithful gathered round him in avowed fellowship, and that it should be left to others to enter into his labours? But the effect of what he did cannot be measured by any consideration of the numbers, at the time of his death, of the church of which he was the bishop. The fact that there should have been for a long period, in a centre of population like Morlaix, a Christian church, where the truth was maintained in its purity, is in itself of incalculable importance. Such a church will always be looked to from every direction as a rallying point, and its minister going from village to village for many miles round, as Mr. Jenkins did, for the purpose of preaching the Gospel, is a sower beside all waters, the value of whose precious sheaves will and can only be estimated at the last great harvest. Space only allows of one illustration on this point. Some time ago Mr. A. Jenkins, the present pastor, was preaching at a remote village where he had succeeded in obtaining an audience. After the service was over, one of the congregation commenced to harangue his neighbours, saying, "You have heard the son, but let me tell you that I have also heard the father." He then explained that years before, and when he was sacristan of the place, the elder Jenkins had preached there. The sacristan was, of course, not able to attend the service openly, but he had, at the suggestion of and in company with the parish priest,

hidden himself behind a wall, from under cover of which he and the priest had heard what the Protestant preacher had to say. When Mr. Jenkins had completed his discourse, the priest remarked that after all "that beggar" was in the right. We may imagine how gratifying it must have been to Mr. A. Jenkins to hear such a testimony from such a quarter as to the effect of his father's single effort in the village in question, and what possibilities lie within the range of the unknown results of that one sermon.

Mr. A. Jenkins is following on the lines laid down by his father. Besides ministering to the wants of the church at Morlaix—a duty which is no sinecure, as that church is the focus into which are gathered evangelical Christians of whatever denomination or country who may find their way to Morlaix—he preaches to large gatherings of people of the lower orders in a room in a suburb of the town on Sunday evenings, and makes excursions to more or less distant villages for the purpose of preaching. All this is independent of the efforts of the colporteurs under his directions.

At St. Brieuc the missionary is Mons. V. Bouhon, who is carrying on a work somewhat similar in character to that at Morlaix. Originally he was at Guingamp, where he laboured under great discouragement, having even been pelted with stones in the streets. He displayed much energy, and met with some success there, but was eventually driven from the town by the intrigues of the priests. They took advantage of the fact that he had been unable to buy a building suitable for a place of worship, in order to work on the fears of those who had let their premises to him, and by this means he was at last precluded from hiring any place wherein he could hold services.

The above fact throws some light upon one of the chief obstacles encountered by the missionaries, namely, the systematic course of intimidation and persecution to which all who in any way countenance them are liable to be subjected through the agency of the priests. In a country where a man who favours "the Protestants" is liable to be thrown out of employment and to be treated with coldness by all his friends, it is not surprising if avowed converts are somewhat scarce. The extent to which the priests carry their plans of annoyance, and the pettiness to which they will stoop may be inferred when it is mentioned that at the Trémel station, which is miles from any town, they even brought pressure to bear on the ordinary carrier, and induced him to refuse to bring provisions from Morlaix for the friends at Trémel.

One of the cheering signs about the church at St. Brieuc is that its members have offered freely in money for its support, and have even taken some steps towards raising a fund for the purchase of a site for and the building of a chapel. It is greatly to be hoped that before long, funds may be forthcoming for these purposes, as Mons. Bouhon naturally feels anxious lest the continued hiring of buildings, to

which he is as yet tied, should result in the same way as at Guingamp.

Though it is still uphill work at St. Brieuc, there is much to be hoped for there. Several of the inhabitants who are Protestants of English and American parentage, had been driven to Roman Catholic places of worship for want of better, prior to Mons. Bouhon's advent. Mons. Bouhon speaks English like a native, and he holds a special service for English persons, which has begun to attract the attention of the scattered Protestants. English families passing through the town in the summer must find this church a great comfort. When the writer enquired at the hotel at which he put up for Mons. Bouhon's address, he found the "prêtre Protestant" spoken of in respectful tones, and the servant at once mentioned that a family who had recently been staying in the house had attended his ministry.

Trémel is situated very differently to the other two stations. The mission is some two miles away from the place of which it bears the name, and which is a small village in the depths of what is known as the "Bretagne bretonnant," or, in other words, the most Breton-like part of Brittany. The country round is of the loveliest. Charming valleys, rich in cornfields and pasture, alternate with hills whose sides are beautifully wooded, and from the crests of which are views for miles of a landscape, the sight of which recalls the world-worn idea of an earthly paradise. Amidst so much that seemed to stir what we are pleased to call our better nature, it gave one a rude shock to be reminded that here had been going on for many a long day one of the hardest battles for truth and godliness. But it has been and still is so.

The missionary in this case is Mons. G. Lecoat, a native of the part in which he resides. And well it is that here, where all the difficulties to which reference has previously been made are intensified, one born and bred in the locality should have been raised up to do the work. Within a short distance of Trémel are the accredited scenes of the events, real or imaginary, which have made King Arthur and the knights of the round table famous to all succeeding generations. The island of Avalon and forest of Broceliand exist; and the associations which hang around their memories—associations which have stirred the hearts of Englishmen since the days of their babyhood—have taken root among the Bretons. In these parts they are perhaps more superstitious than anywhere else. They believe that King Arthur and the magician Merlin are again in the flesh and haunt the places where their former lives were passed. No peasant will go out of his house after midnight, lest he should meet with something uncanny. The people are so ignorant that when there is a death in a house every drop of milk in it is thrown away, no one daring to drink a liquid in which the departing spirit is held to have washed itself. The loss which this one piece of stupidity causes on the dairy farms may be imagined. Charms, charmers who deal with

every sort of infirmity in animals, and wells where divination is practised, abound.

Mons. Lecoat is emphatically the right man in the right place. His grandfather was one of the poets of the people, and he comes of a family whose members can enter into the feelings and share the sympathies of their fellow Bretons. He seems to have hit upon a very happy arrangement in the establishment of the mission premises. In the midst of a small group of farmsteads, is the chapel on to the end of which is built the missionary's dwelling house. The whole range of building has outwardly much the same appearance as have the other buildings in the vicinity, and there is quite a homely and homelike air about it, which is very attractive even to a stranger.

Mons. Lecoat has a small farm which he contrives to work, and he also practises as an "*expert*," or valuer of lands. He finds that these occupations, so far from being hindrances, are really great helps to him in the conduct of his spiritual avocations. It is something to be able to give employment on the farm to labourers thrown out of work in consequence of their professing Protestantism, whilst doors are thrown open to the *expert* in his professional capacity which would be closed if he came as a preacher only. When once he is within those doors the duality of his functions comes into play. Like the other missionaries he goes to greater or less distances for the purpose of preaching publicly. They all interchange duty occasionally.

The chief feature of the Trémel mission is the day-school attached to it in which some thirty children are taught the Bible and the three R's gratuitously. The chapel serves as the schoolroom during the week, except when required for religious services. It is found that by degrees an influence is obtained over the scholars in the week which brings some of them to the Sunday-school and some of their parents to the services. Besides, everything which tends to dissipate the gross ignorance in which the peasantry are sunk, and in which it is to the interest of the priests to keep them, even if by the influx of secular knowledge only, is something in favour of truth, and makes the people more ready to listen to the Gospel, and to rightly estimate the value of the blind guides by whom they have hitherto been led.

As may be supposed, there has been no want of opposition in regard to the matters above referred to. The priests have consistently persecuted the missionary, but have not succeeded in stopping, though they may have somewhat hindered, his operations. On one occasion, by taking advantage of an informality in the registration in Brittany of the exemption from military service which he had earned in another part of France, his adversaries contrived to get him ordered, at twenty-four hours' notice, to join a marching regiment hundreds of miles away; and it was only with extreme difficulty, and after being put to grave inconvenience, that he was able to escape from this trick. Then he has been drawn into a lawsuit for having resisted an

intrusion made by the parish priest upon the mission premises under pretence of exercising his powers as supervisor of public instruction in the district. It would be impossible to describe here all the annoyances to which Mons. Lecoat has been subjected; but they have only resulted in showing how truly He that is for him is stronger than he which is against him.

The missionary is blessed with the best of wives. Madame Lecoat, who is an Englishwoman, adds to her other excellences the possession of rare nerve and courage. Before this, she has, on an emergency, shown herself equal to taking spiritual and temporal charge of the mission during her husband's absence. Her sister has married a Frenchman, and is settled with her husband within a stone's throw of the Lecoats, so that the two households form a sort of colony among themselves.

This mission is also greatly supported by an English lady, who feels an interest in its welfare, and who has taken a country house near it. She has been able to give much help; and not long ago, when the parish priest had preached a perfectly outrageous sermon against "the Protestants"—a sermon which, if preached in the troublous days of the Commune, would have endangered the lives of our friends—she drew the attention of the bishop of the diocese to what had happened with such tact that he was induced to make it the subject of a formal explanation. He is an enlightened prelate, and went so far as to say that he should express to his subordinate his disapproval of the language used in the sermon complained of. The effect of the episcopal intervention has been advantageous to the peace of the mission.

The writer regrets that he cannot give any personal testimony respecting the effect of the work done by the three missionaries upon such of the population as are not in avowed fellowship with them. The people whom he encountered in Lower Brittany were for the most part unable to understand such French as he could command, whilst he was equally unable to understand their mixture of French and Gaelic. In Upper Brittany, where French is spoken with purity, he was able to converse with many people at hotels, on diligences, and elsewhere; and he was struck by encountering or hearing of several who seemed to be inquiring for something more solid in the way of religion than the debased form of Christianity in which they had been brought up. There is not space to exemplify on this head; but he cannot refrain from mentioning one instance that came under his own observation.

At one of the hotels was a French coachman, whose conduct, language, and demeanour were so different from that of his fellows that it was not surprising to learn that he was a Protestant. This man had, when visiting a more southern part of France, met with a pastor of the Reformed Church, from whom he had received some instruction, by the aid of which and of a tract which had been given to him by a lady, he had arrived at the comprehension of many of

the chief principles of Christianity. Amidst great temptations, he appeared to be living soberly, righteously, and godly in this present world. There was no public worship within his reach except that of the Roman Catholic Church; but his consistent life might have been a pattern to others possessed of far higher privileges. In Upper Brittany, however, there is only what may be termed an echo of the truth, there being no Protestant mission east of St. Brieuc.

A reference to something which lately happened at Trémel is made here as showing that the work of the missionaries may be effective enough without any token of their success reaching them, at all events for a long time. A woman of eighty and a lad of seventeen joined the Church on the same day. The former—who had struggled against her firm convictions for the last seventeen years—remarked, “I feel ashamed to look that child in the face when I think that for so many years I have known the truth, and yet wanted the courage to confess it.” “But,” as the English lady who has been mentioned as living near Trémel says of this convert, “the dear creature did not reflect how much easier it was for the lad now that Protestantism is an acknowledged fact and established in the country, not, as seventeen years ago it was reputed to be, a mysterious evil that good Christians had to shun for their safety in this world and the next.”

In conclusion, the writer would wish to say that if in the foregoing remarks he should seem to speak more particularly of one than of another station, he must not for an instant be supposed to imply that in his opinion what is done at any one is more important than what is done at any other. Good work is being done at all three stations, and to attempt to discriminate amongst the excellences displayed at each would be indeed an invidious task. This article is written from memory, and relates to a journey taken some months ago, and the writer has been obliged to speak only of such matters as have left a sufficiently vivid impression on his mind to enable him to give what he fears will be but a feeble idea of the Baptist missions in Brittany.

He would also like to offer an explanation as to the use which he has made of the term “Protestant.” None can be more opposed than he is to the general employment of it as a synonym for an evangelical Christian. But in the part of France here spoken of the word means, and is understood to mean, simply a person whose creed is based on the Bible alone, and it is the word most often used there for that purpose.

N.

The Last Words of Notable Men.

I

THESE are always interesting, sometimes very striking and suggestive. The *absence* of dying words is sometimes noteworthy. Our great dramatist has given an illustration in his description of the death of Cardinal Beaufort—2nd Part of Henry the Sixth, Act IV., Scene 3—

“ Lord Cardinal, if thou think'st on heaven's bliss,
Hold up thy hand, make signal of thy hope.
He dies and makes no sign ; O God, forgive him !
So bad a death argues a monstrous life.”

History, however, has been kinder to the memory of the Lord Cardinal than the bard of Avon was. According to the testimony of Baker, a chaplain of his Eminence, the dying words were, “I pray you all to pray for me.” The will of the prelate, moreover, is not unworthy of the dying supplication just referred to. “His great wealth was mainly distributed in charitable donations. Not less than £4,000 was allotted to the relief of the indigent prisoners in Newgate, Ludgate, the Fleet, Marshalsea, King's Bench, and the prison attached to the Southwark Manor of the diocese of Winchester ; and the Hospital of St. Cross, at Winchester, still exists as a monument of his munificence. He was buried in the beautiful chantry which bears his name in Winchester Cathedral.”

We have sometimes wished we could know the “last words” of all the “first fathers” of our race. Jewish Rabbins and Christian poets have imagined them with more or less of probability, but the actual dying utterances of Adam and Eve, of Noah and Shem, of Abraham and Isaac, are unrecorded on the page of inspired Scripture, and we cannot be wise in this matter above “that which is written” there. In the case of one eminent patriarch, however, we are allowed to stand beside the dying bed and listen to utterances of signal interest and sublime importance—we allude to the last words of Jacob, recorded in the 49th chapter of the Book of Genesis. Whether considered from a personal or a political point of view, whether studied as poetry or prophecy, they will ever be full of attraction to every thoughtful student of Inspired Writ. The following are the words, with a few alterations, which will probably bring out more fully their correct meaning than the authorised version does :—“And Jacob called unto

his sons and said, 'Gather yourselves together that I may tell you that which shall befall you hereafter.'"

"Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

Reuben, thou art my first-born, my might, and the beginning of my strength,

The excellency of dignity, and the excellency of power.

Boiling (with lust) like water, thou shalt not excel;

Because thou wentest up to thy father's bed;

Then defiledst thou it:—he went up to my couch.

Simeon and Levi are brethren (in crime);

Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret;

Unto their assembly, mine honour, be not thou united;

For in their anger they slew a man,

And in their self-will they houghed oxen;

Cursed be their anger, for it was fierce; and their wrath, for it was cruel:

I will divide them in Jacob, and scatter them in Israel.

Judah, thou art he whom thy brethren shall praise:

Thy hand shall be upon the neck of thine enemies;

Thy father's children shall bow down before thee.

Judah is a lion's whelp—from the prey, my son, thou art gone up:

He stooped down, he couched as a lion,

And as a lioness (with whelps):—who shall rouse him up?

The sceptre shall not depart from Judah, nor a lawgiver from between his feet,

Until Shiloh come;—and unto him shall the obedience of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine;

He washed his garments in wine, and his clothes in the blood of grapes:

His eyes shall be red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea;

And he shall be for a haven of ships; and his border shall be unto Zidon.

Issachar is a strong ass: couching down between two burdens—

And he saw that rest was good, and the land that it was pleasant;

And bowed his shoulders to bear, and became a servant unto tribute.

Dan shall judge his people—as one of the tribes of Israel.

Dan shall be a serpent by the way—an adder in the path,

That biteth the horse heels, so that his rider shall fall backward.

I have waited for Thy salvation, O Lord!

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Naphtali is a spreading oak, giving goodly branches.

Joseph is a fruitful bough, even a fruitful bough by a well,

Whose branches run over the wall.

The archers have sorely grieved him, and shot at him, and hated him;

But his bow abode in strength, and the arms of his hands were made strong

By the hands of the mighty God of Jacob;

In the name of the Shepherd and Stone of Israel:—

Even by the God of my father, who shall help thee,

And by the Almighty, who shall bless thee

With blessings of heaven above,

Blessings of the deep that lieth under,

Blessings of the breasts, and of the womb:

The blessings of my father have prevailed above the blessings of my progenitors,
Unto the utmost bound of the everlasting hills;
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.
Benjamin shall ravin as a wolf;—in the morning he shall devour the prey,
And at night he shall divide the spoil."

The following condensed estimate of the patriarch's eventful career is worth perusal:—"In Jacob may be traced a combination of the quiet patience of his father with the acquisitiveness which seems to have marked his mother's family; and in Esau, as in Ishmael, the migratory and independent character of Abraham was developed into the enterprising habits of a warlike hunter-chief. Jacob, whose history occupies a larger space, leaves on the reader's mind a less favourable impression than either of the other patriarchs with whom he is joined in equal honour in the New Testament (Matt. viii. 11). But in considering his character we must bear in mind that we know not what limits were set in those days to the knowledge of God and the sanctifying influence of the Holy Spirit. A timid thoughtful boy would acquire no self-reliance in a secluded home. There was little scope for the exercise of intelligence, wide sympathy, generosity, frankness. Growing up a stranger to great joys and great sorrows of natural life—deaths, and wedlock, and births—inured to caution and restraint in the presence of a more vigorous brother, secretly stimulated by a belief that God designed for him some superior blessing, Jacob was perhaps in a fair way to become a narrow, selfish, deceitful, disappointed man. But, after dwelling for more than half a lifetime in solitude, he is driven from home by the provoked hostility of his more powerful brother. Then in deep and bitter sorrow the outcast begins life afresh, long after youth has passed, and finds himself brought first of all unexpectedly into that close personal communion with God which elevates the soul, and then into that enlarged intercourse with men which is capable of drawing out all the better feelings of human nature. An unseen world was opened. God revived and renewed to him that slumbering promise over which he had brooded for threescore years since he learned it in childhood from his mother. Angels conversed with him. Gradually he felt more and more the watchful care of an ever-present spiritual Father. Face to face he wrestled with the representative of the Almighty. And so, even though the moral consequences of his early transgressions hung about him, and saddened him with a deep knowledge of all the evil of treachery and domestic envy and partial judgment and filial disobedience, yet the increasing revelations of God enlightened the old age of the patriarch, and at last the timid 'supplanter,' the man of subtle devices, waiting 'for the salvation' of Jehovah, dies the 'soldier of God,' uttering the messages of God to his remote posterity."

Of all the sons of Jacob, Joseph was the best beloved of his father,

and of his dying words we have this inspired record :—" And Joseph said unto his brethren, I die. . . . And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence " (Genesis l. 24, 25). In the Epistle to the Hebrews (chap xi. 22), the striking incident is thus referred to :—" By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." His brethren faithfully kept their solemn promise; they embalmed his precious remains, reverently carried them during the forty years of their desert journey; " And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem " (Joshua xxiv. 32).

The following striking words are from one of the eloquent sermons of our gifted and honoured brother M'Laren, of Manchester :—

" This is the one act of Joseph's life which the author of the Epistle to the Hebrews selects as the sign that he too lived by faith. ' By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.' It was at once a proof of how entirely he believed God's promise, and of how earnestly he longed for its fulfilment. It was a sign too of how little he felt himself at home in Egypt, though to outward appearance he had become completely one of its people. The ancestral spirit was in him true and strong, ' though he was separate from his brethren.' He bore an Egyptian name, a swelling title, he married an Egyptian woman, he had an Egyptian priest for father-in-law, but he was an Israelite in heart; and in the midst of official cares and a surfeit of honours, his desires turned away from them all towards the land promised by God to his fathers. And when he lay dying he could not bear to think that his bones should moulder in the country where his life had been spent. ' I know that this is not our land after all; swear to me that when the promise that has tarried so long comes at last, you will take me, all that is left of me, and carry it up and lay it in some corner of the blessed soil, that I too may somehow share in the inheritance of His people. God shall surely visit you. Carry my bones up hence.' "

We cannot refrain from transcribing a few more sentences from the same very beautiful sermon :—" *Faith has its noblest office in detaching from the present.* All his life long, from the day of his captivity, Joseph was an Egyptian in outward seeming. He filled his place at Pharaoh's court, but his dying words open a window into his soul, and betray how little he had felt that he belonged to the order of things in the midst of which he had been content to live. This man, too, surrounded by an ancient civilisation, and dwelling among granite temples and solid pyramids and firm-based sphinxes, the very emblems of eternity, confessed that here he had no continuing city, but sought one to come. As truly as his ancestors who dwelt in tabernacles; like Abraham journeying with his camels and herds, and pitching his tent outside the walls of Hebron; like Isaac in the grassy plains of the south

country; like Jacob keeping himself apart from the families of the land, their descendant, an heir with them of the same promise, showed that he too regarded himself as a 'stranger and a sojourner.' Dying he said, 'Carry my bones up from hence.' Therefore we may be sure that living, the hope of the inheritance must have burned in his heart, as a hidden light, and made him an alien everywhere but on its blessed soil."

About 350 years after the honoured death of the patriarch Joseph, one of "the judges of Israel"—that strange man Samson—breathed his last. Both in his life and in his death he excites our curiosity, challenges our criticism, and often calls forth our censure, to the extremest degree. He has been termed the "Hebrew Hercules," and in some respects his exploits are equally wonderful with those of the Grecian giant. His dying words are thus recorded:—"Let me die with the Philistines." His prayer was heard; his pristine power returned to him; he pulled down the temple of Dagon—"so the dead he slew at his death were more than they which he slew in his life." The strange tragedy is thus described by the poet Milton:—

" At length for intermission sake they led him
Between the pillars; he his guide requested
(For so from such as nearer stood we heard)
As over-tired to let him lean awhile
With both his arms on those two massy pillars,
That to the arched roof give main support.
He, unsuspecting, led him; which when Samson
Felt in his arms, with head awhile inclined,
And eyes fast fixed, he stood, as one who prayed,
Or some great matter in his mind revolved;
At last with head erect thus cried aloud:
'Hitherto, lords, what your commands impos'd
I have perform'd, as reason was, obeying,
Not without wonder or delight beheld:
Now of my own accord, such other trial
I mean to show you of my strength, yet greater,
As with amaze shall strike all who behold.'
This utter'd, straining all his nerves he bow'd;
As with the force of winds and waters pent,
When mountains tremble, those two massy pillars
With horrible convulsion to and fro
He tugged, he shook, till down they came, and drew
The whole roof after them, with burst of thunder
Upon the heads of all who sat beneath,
Lords, ladies, captains, counsellors, or priests,
Their choice nobility and flower, not only
Of this but each Philistian city round,
Met from all parts to solemnise this feast.
Samson, with these immixed inevitably
Pull'd down the same destruction on himself;
The vulgar only 'scaped who stood without."

To "The Judges" of Israel, of whom Samson was one, succeeded "The Kings," of whom Saul was the first. There is very much to condemn in the conduct of this prince; but as there are reasons to

suppose that he was afflicted with occasional fits of insanity; let us hope that unavoidable disease, rather than voluntary evil, sometimes lay at the root of his sinful deeds. But after all excuses are made for him, he was a bad man, and came to a miserable end. His consulting the Witch of Endor, whoever and whatever she was,—whether a mere fortune-teller or for the time divinely inspired,—he knew to be in direct disobedience to the commands of the Lord. He forsook God, and his ruin was the result. The day after his interview with the witch, Saul gave battle to the Philistines, and he fought with a courage prompted by despair, but no success attended his struggles. The Israelites were driven in confusion up the heights of Gilboa, and the three sons of the king were slain. Saul himself and his armour-bearer were pursued by the foe, and the king was wounded in the breast. All hope now forsook the wretched man, and his sorrowful end is thus pathetically described (1 Samuel xxxi. 4)—“Then said Saul unto his armour-bearer, Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through and mock me. But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men that same day together.”

The death of Jonathan, Saul's son, was doubtless a heavy sorrow to his beloved friend David, and the tragic end of Saul himself seems to have softened David's heart towards him, and obliterated the remembrance of the many misunderstandings which had occurred between them. “And David lamented with this lamentation over Saul and over Jonathan his son:” . . .

“ . . . Ye mountains of Gilboa, let there be no dew,
Neither let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, not anointed with oil. . . .
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thy high places!
How are the mighty fallen and the weapons of war perished!”

David was about thirty years of age at the time of Saul's death, which event, though very sad in itself, placed the shepherd of Bethlehem in undisputed possession of the throne of Israel. He lived and reigned for forty years afterwards, and died, therefore, at about seventy years of age. “And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem” (1 Kings ii. 11).

It is no part of our design to review these forty eventful years of David's royal life, and we hasten on to notice their closing scenes. We are favoured with an inspired record of the last poem which the “Sweet Singer of Israel” composed, and of almost the “last words” which came from his dying lips. The poem is as follows:—

" David the son of Jesse said, and the man who was raised up on high,
 The anointed of the God of Jacob, and the sweet psalmist of Israel, said,
 The Spirit of the Lord spake by me, and His word was in my tongue.
 The God of Israel said, the Rock of Israel spake to me,
 He that ruleth over men must be just, ruling in the fear of God.
 And he shall be as the light of the morning, when the sun riseth,
 Even a morning without clouds ;
 As the tender grass springing out of the earth by clear shining after rain.
 Although my house be not so with God ;
 Yet He hath made with me an everlasting covenant,
 Ordered in all things, and sure ;
 For this is all my salvation, and all my desire, although he make it not to
 grow.
 But the sons of Belial shall be all of them as thorns thrust away,
 Because they cannot be taken with hands.
 But the man that shall touch them must be fenced with iron and the staff of
 a spear ;
 And they shall be utterly burned with fire in the same place."

This poem expresses David's ideal of a good ruler, and the consciousness that he had often fallen far short of it. He felt, as all other truly great men have felt in reviewing the struggles of life, that the ideal and the real, the conceivable and the actual, are very far apart, or as the present Prime Minister of England has expressed it:—
 " Youth is for hope, manhood for action, and old age for regrets."

Candour compels us to state that among " the last words " of David were expressions of an unforgiving and revengeful spirit. We deeply regret to know that Edmund Burke, on his death-bed, refused to be reconciled to Charles James Fox ; and it is sad to learn that David in his last moments ordered Solomon never to forgive Joab and Shemei, but to bring them " down to the grave in blood." There may be reasons of a public and judicial nature for this vengeance, with which we are unacquainted, but we would have wished David had died in the exercise of a forgiving mind toward all his fellowmen, showing toward his worst enemies that mercy which he so much needed from God for his own many sins.

" The character of David has been so naturally set out in the incidents of his life that it need not be here described in detail. In the complexity of its elements, passion, tenderness, generosity, fierceness—the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king, the romantic friend, the chivalrous leader, the devoted father—there is no character of the Old Testament at all to be compared to it. Jacob comes nearest in the variety of elements included within it. But David's character stands at a higher point of the sacred history, and represents the Jewish people just at the moment of their transition from the lofty virtues of the older system to the fuller civilisation and cultivation of the later. In this manner he becomes naturally, if one may so say, the likeness or portrait of the last and grandest development of the nation and of the monarchy in the person and the period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not

called the son of Abraham, or of Jacob, or of Moses, but He was truly the 'son of David.'

"To his own people his was the name most dearly cherished after their first ancestor Abraham. 'The city of David,' 'the house of David,' 'the throne of David,' 'the seed of David,' 'the oath sworn unto David' (the pledge of the continuance of his dynasty), are expressions which pervade the whole of the Old Testament and all the figurative language of the New, and they serve to mark the lasting significance of his appearance in history. His psalms (whether those actually written by himself be many or few) have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings, but eminently characteristic of David, the love of nature, the sense of sin, and the tender, ardent trust in, and communion with, God. No other part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church—Abyssinian, Greek, Latin, Puritan, Anglican.

"The difficulties which attend on his character are valuable as proofs of the impartiality of Scripture in recording them, and as indications of the union of natural power and weakness which his character included. The Rabbis in former times, and critics (like Bayle) in later times, have seized on its dark features and exaggerated them to the utmost. And it has been often asked, both by the scoffers and the serious, how the man after God's own heart could have murdered Uriah, and seduced Bathsheba, and tortured the Ammonites to death? An extract from one who is not a too indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter:—"Who is called the man after God's own heart? David, the Hebrew King, had fallen into sins enough—blackest crimes—there was no want of sin. And, therefore, the unbelievers sneer, and ask "Is this your man according to God's heart?" The sneer, I must say, seems to me but a shallow one. What are faults? what are the outward details of a life if the inner secret of it, the remorse, temptations, the often baffled, never ended struggles of it, be forgotten? . . . David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck, yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew."—*Carlyle's Heroes and Hero Worship.*"

"The prayers of David, the son of Jesse, are ended," and he is now with "the harpers" who "harp" before the throne.

Expository Preaching.

BY expository preaching, I mean that method of pulpit discourse which consists in the consecutive interpretation, and practical enforcement, of a book of the sacred canon. It differs, thus, from topical preaching, which may be described as the selection of a clause, or verse, or section of the inspired Word, from which some one principle is evolved and kept continuously before the hearer's mind, as the speaker traces its manifold applications to present circumstances, and to human life; from doctrinal preaching, which prosecutes a system of Biblical induction in regard to some great truth, such as justification, regeneration, the atonement, or the like, gathering together all the portions of holy writ that bear upon it, and deducing from them some formulated inference; from hortatory preaching, which sets itself to the enforcement of some neglected duty, or the exposure of some prevalent iniquity; and from biographical preaching, which, taking some Scripture character for its theme, gives an analysis of the moral nature of the man, like that which Bishop Butler has made in his wonderful discourse on Balaam, and points from it lessons of warning or example.

But, though thus distinct from each other, these several methods of pulpit discourse are not inconsistent with each other. Into every sermon, exposition must, in some degree, enter. It must, indeed, form the foundation on which every discourse must be reared, if, at least, it is to be a sermon proper, and not a mere essay, or lecture, such as one may hear at an ordinary Lyceum. Moreover, into the regularly maintained expository series, all these other elements of topical, doctrinal, hortatory, and biographic interest will come, if only the preacher will intelligently follow the course of argument or narrative taken by the inspired writer whose work he is seeking to interpret. Practically, therefore, the *differentia* of the method of preaching of which I am now to treat, is its continuous and consecutive character, giving, as it does, a connected view either of a history or a treatise. Now, on the very threshold of our plea, let it be distinctly understood, that I do not advocate this mode of discourse to the disparagement or neglect of all others. He who desires to be an efficient minister will endeavour in his public teachings to combine them all.

My own practice has been, for many years, to give up one of the services of each Lord's day to the systematic exposition of some book of Scripture, leaving the other free for the presentation of such subjects as may be suggested to me by the occurrences of the times, or the circumstances of my people. This division I have felt to be not only very convenient, but also extremely serviceable. You will remember,

therefore, that in my after-remarks I do not desire to exalt expository preaching above all other varieties of pulpit discourse, far less to urge it upon ministers and students to the neglect of every other method. But, as it seems to me that this mode has fallen somewhat into reproach and desuetude among us, I wish to speak a few earnest words in favour of its revival and more general adoption.

Exposition is the presentation to the people, in an intelligible and forcible manner, of the meaning of the sacred writer which has been first settled by the preacher for himself, by the use of those grammatical and historical instruments with which his preparatory training has furnished him. It is not the mere dilution of the statements of the sacred writer by the repetition of his thought in language necessarily less forcible than his own, for that would make it only a weak and watery paraphrase of the original. Neither is it the learned and exhaustive enumeration of all the interpretations which commentators, ancient and modern, have given of it. Still less is it the utterance of a few pious platitudes in the way of inference from it. But it is the giving of a simple statement of the writer's meaning, with the grounds on which the explanation rests, and the lessons which it suggests whether for "doctrine, reproof, correction, or instruction, in righteousness." It is the honest answer which the preacher gives, after faithful study, to these questions, "What is the mind of the Holy Spirit in this passage? and what is its bearing on related Christian truths, or on the life and conversation of the Christian himself?" If it be an argument that is before him, he will analyze it from its premises to its conclusion, noting the different steps in the process, marking the illustrations with which it is accompanied, and pointing out its pertinency to the primary purpose of the writer, as well as emphasizing its permanent importance in the department of doctrine or of duty. If it be a narrative, he will, by the help of the historical imagination, seek to give it vividness by reproducing the times and circumstances to which it belongs; then going beneath the surface, he will endeavour to discover those principles of the divine administration which it illustrates, and so he will find in the inspired record of the past the explanation of the present; and in some degree also the prophecy of the future. If it be a parable, he will try to obtain the key to its interpretation, in the purpose for which it was spoken, or in the occasion out of which it sprung, and then he will give unity to his exposition, by making everything in it subservient to that, guarding on the one hand against the spiritualization of every minute particular, and on the other against the merging of everything into a vague and dreamy generality. If it be a prophecy, he will seize the central position of the seer, and group every detail around that, remembering evermore that "the testimony of Jesus is the spirit of prophecy." In a word, he will study thoroughly those inspired expositions of portions of the Old Testament which are given in the Epistles to the Galatians and Hebrews, and those infallible models of parabolic interpretation which

the Great Teacher Himself has furnished, and he will endeavour to apply the principles on which these are constructed to all similar portions of the Word of God.

In dealing with historical subjects, special attention should be given to the vivifying of the record by the reproduction of the surroundings. People are apt to forget that the Bible heroes were men of like passions with themselves; and we should endeavour to give humanness to them in all our descriptions. The visitor to the Ceramic gallery in the South Kensington Museum, reads on the etchings of each window the history of the formation of the articles in the section beneath it. He gazes with interest on the Chinese productions, and as he looks up he sees upon the window a representation of Chinese potters at their toil. He admires the singular ware made by Palissy, and as he raises his eyes he sees on the window the image of the persevering Huguenot, feeding his furnace with the broken furniture of his cottage, against the protest of his pleading wife. Now, what that luminous framework is to each case in that interesting exhibition, a vivid reproduction of the scenes and circumstances of sacred history is to the characters of the men that moved in them, and to the truths which were proclaimed in connection with them. It is the appropriate setting to the precious stone. It hangs the picture in a frame that is itself luminous and instructive. And treated thus with vigorous imagination and practical purpose, the Bible becomes the most living, the most interesting, and the most stimulating of books.

To do all this well, however, it is evident that great labour will be needed, while the attempt will furnish occasion for the employment of some of the noblest of our intellectual powers. It requires a lively imagination; a calm, unbiassed judgment; a correct scholarship, and a true homiletic instinct, to lay everything under tribute for purposes of instruction and edification. Added to these, a large acquaintance with modern literature will enable the preacher to give interest to his discourses by pointing out the parallels which secular history presents to that recorded in the Book of God, or by furnishing him with striking illustrations drawn from science or art, from nature, or from the works of man.

The method to be pursued in expounding a book of Scripture will vary with the nature of the book itself, or with the purpose of the expositor. In general, however, it will be well for him before entering upon such a work to read the book through, if possible, in the original language. Then, he will endeavour to divide it into its different sections, mapping out his course thus from the first. Then, as each of these portions falls to be considered, he will study it carefully, seeking to find some principle of unity in it, around which he may crystallize his different propositions. Then, with this, his own method in his mind, and having first satisfied himself as to the meaning of the section, he will read all that his library contains upon the subject (and for the purpose of reference, if he be wise, he will

construct an index to his library, entering upon an interleaved Bible a citation of the name and page of every book opposite the verse or chapter of which it treats). Then, having thus saturated his mind with the subject, and seen what others have said upon it, he will leave it all to simmer and settle for some days, and, at length, sitting down with his whole soul concentrated upon the work, he will produce a discourse which, by the blessing of God, will be at once interesting and instructive, stimulating and suggestive to his hearers. Thus from week to week he will go forward, his spirit kindling into increasing enthusiasm as he proceeds, so that he will forget the labour in the joy. His people, also, catching fire from him, will long for the return of the Lord's-day, that they may renew their study with him, and will deeply regret when by sickness, or absence from home, they are deprived of one of the series. I have seen a slimly attended second service gather back into itself all the half-day hearers that had absented themselves from it, and draw in others besides, through the adoption by the minister of just such a method as this; while the effect, even upon those who have dropped casually in upon a single discourse, has been to send them away with what one of themselves called "a new appetite for the Word of God."

I am thus brought naturally to the consideration of the advantages which are connected with this method of ministerial instruction, and among these I mention, First, the fact that *it brings both preacher and hearers into direct and immediate contact with the mind of the Spirit*. The open Bible on the sacred desk is the token that both speaker and auditors regard it as the ultimate standard of appeal. In the pulpit the minister is not, ordinarily speaking, dealing with those who repudiate the authority of the Word of God. The very presence of his people in the sanctuary may be taken by him as an admission that "they are all present before God, to hear what is commanded them of God." There may be exceptional occasions when he feels bound to deal with sceptical objectors, but, as a general rule, the pulpit is not the place for that. As a brother once said to me, "When I am in the pulpit, I am not there to defend the Bible; the Bible is there to defend me." The great aim of the preacher ought to be to set before the people the mind of God. Now, in so far as he is successful, that is precisely what the expositor does. In the topical sermon, there may be many of his own particular opinions, which are matters of "private interpretation," or of "doubtful disputation." But when he has succeeded in convincing his hearers that he has given the true meaning of the passage which he is expounding, he can say, "This is the mind of Christ," and the force of that both on him and them will be overwhelming. When he so speaks, he will speak "with authority and not as the scribes," and men will feel that they have been brought face to face with God.

Now, it is in the production of this impression that the peculiar power of the pulpit consists. Other men have genius, and can produce wonderful results by the flashes of its erratic lightning. Other

men have stores of information on which they can draw at will, and with which they can enrich their utterances. Other men have force of logic and power of invective, by which they can bear down all opposition. But, so long as the preacher is wielding these alone, he has not risen to his distinctive office, and is not clothing himself with his own peculiar power. That which gives him the might over men which every true preacher ought to wield, is that he can show that he has the Word of God behind him. Unless he can impress that upon his hearers, he is no more to them than the political orator or the literary essayist. Unless he can make men feel that it is not so much with himself, as with God, that they have to do, the most superb mental endowments will not enable him to secure the great end for which his office has been instituted; but if he has been successful in conveying that impression he has proved his fitness for his work, even if he have no grace of oratory or charm of diction. "By manifestation of the truth to commend ourselves to every man's conscience in the sight of God"—that is our work as ministers of the Gospel; and if through the neglect of the exposition of the Word of God, or through the deceitful handling of that Word, we fail to use the power which is distinctively our own, we shall be like Samson shorn of his locks, and may, by and by, descend so low as to make sport for the Philistines of our generation. Hence, as the special engine of the preacher's influence, I advocate most earnestly the systematic exposition of the sacred Scriptures.

A second advantage of this method is, that *it secures variety in the ministrations of the preacher*. Every man has his own peculiar idiosyncracies, and, yielding to these, he will be attracted more strongly and more frequently to some subjects than to others. Unless, therefore, the preacher pursue some regular course of exposition, he will be in danger of confining himself to a few favourite themes, and ringing the changes upon them, until his hearers become weary both of him and of them. But if he follow the course of some book, or trace out consecutively the chapters of some sacred biography, he will discover the same old truths, with ever fresh surroundings, and will secure that variety in unity, which is the charm of God's book of revelation as much as of His book of nature.

It is the same Mont Blanc which the traveller sees from the bridge of Sallanches, from the summit of the Col-de-Balme, and from the sweet seclusion of the valley of Chamouny. But each of these points of view bring new features into prominence, which have a special fascination of their own. So it is the same truth of justification that we look on in the Epistles to the Romans and Galatians, and in the general Epistle of James; but in each we have some feature that we have not in the others; and as we contemplate that, we have an interest which the others failed to awaken in us. Some time ago, in visiting an English colliery, I was shown, in the office, a beautiful scale of the different strata through which they had sunk the shaft some 300 fathoms deep. It was very interesting, and gave me a good

idea enough of the geology of the place ; but when, a few days after walking out with my friend, we came on a peculiar-looking, up-jutting rock, I learned something about the nature of the underlying treasures which the table in the counting-house had failed to teach. Now, that perfectly illustrates the difference between systematic theology and Biblical exposition. In the former, you have everything arranged by the scale ; in the latter, you come upon truths *in situ*, and there is much of interest in the discovery, and of instruction in the surroundings.

He who preaches merely on the general topic of regeneration, must treat it in a more or less stereotyped fashion ; but let him, in the course of his expositions, come upon such a passage as that in the beginning of Peter's first epistle : " Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ;" or such an one as that in the first chapter of the Epistle of James : " Of His own will begat He us by the word of truth, that we should be a kind of first fruits of His creatures," and he will, as a conscientious interpreter, be compelled to look at related topics in such a way as to give new interest to the great central subject. It is impertinent in me, brethren, to suggest that the neglect of exposition may have something to do with the brief average duration of pastorates among us, concerning which so many regrets are expressed ? The merely topical preacher will very soon wear himself out, because he is drawing simply on his own resources all through. But the expositor has the Word of God before him, and his life-time will not exhaust that. As he follows the discourses of Jesus, or the reasonings of the Apostles, or the devotional meditations of the Psalmist, the infinite variety of these utterances will keep him from running into ruts of thought, or expression, or topic, and he will be like the well-instructed scribe of whom the Master speaks " Bringing out of his treasure-house things new and old." I have heard a venerable minister tell that Dr. John Dick, the well-known professor of theology in Scotland, went, in the early days of his ministry, to a neighbouring clergyman in the deepest distress, saying to him, " What shall I do ? I have preached all I know to the people, and have nothing else to give them ; I have gone through the catechism, and what have I more ? " To which his friend replied, " The catechism ! Take the Bible, man. It will take you a long while to exhaust that." For variety and suggestiveness, for fulness and inexhaustibility, there is no book like the Bible. Make it, therefore, your constant theme, until the people call you, as they did Luther, Doctor Biblicus, for that is the most worthy degree a minister can earn.

A third advantage of this method is that in following it out *the preacher will be compelled to treat many subjects from which otherwise he might have shrunk*, but which ought to be dealt with by him, if he would not " shun to declare all the counsel of God." Every pastor knows that there are almost always some members of his congregation who specially need to be enlightened on some points of duty, or of

danger. But if he were to select a subject purely for them, his object would be defeated, because they would be apt to suspect him of deliberate intention to strike them, and would resent that which they felt to be a preaching *at* them, rather than *to* them. Now, in following a regular course of exposition, opportunities are continually furnished to us for the presentation of timely truths, while no one can say that we have gone out of our way for the special purpose of reaching his conscience.

Besides, there are whole classes of topics which would be completely ignored by us if we were to be guided only by our own tastes and feelings in the choice of subjects. One man would dwell exclusively on doctrinal matters to the neglect of the practical. Another, catching the modern inflection, would sneer at doctrine, and present subjects without connecting them in any remotest manner with the cross of Christ. One would deal constantly with the love of God, as if there were no other text in the Bible than the glorious declaration that "God is love." Another would be forever dwelling on the justice of God's government, as if there were no fatherly heart in Him who rules the world. One would descant unweariedly on the sovereignty of God, and be forever preaching on the subjects of election and foreordination, forgetting the gracious invitations which are addressed to all. Another, in his eagerness to press home these invitations, might ignore the agency of the Holy Ghost, and so do dishonour to the Comforter. And thus, in spite of themselves, perhaps, indeed, unconsciously to themselves, each would give a defective presentation of truth.

Half-truths are always the most insidious forms of error, and it is to be feared that many of the half-truths which are so popular in these days, have had their origin in the neglect of a thorough and systematic expository treatment of the Word of God as a whole. By following the plan which I am advocating, however, we would, in course of time, go round the whole globe of revealed truth, and learn to preach each doctrine in its own proportion, or, as Paul has phrased it, "To prophesy according to the proportion of the faith."

So, again, we should be led to distribute our attention fairly between the different books of the Bible itself. A venerable minister used to say that there were always sounding in his ears the cries of neglected texts of Scripture, saying to him, "Won't you show how important we are?" So, I often think, I hear the complaints of neglected books of the Word of God. You would be astonished at the result, if only for twelve months you were to keep a register of the texts that are preached from in any one of our sanctuaries. How limited is the area within which we confine ourselves in the selection of subjects! Some are constantly in the Old Testament; others appear to think that the Jewish Scriptures are of no use to us. Many are passionate in their devotion to the Psalms; and some see no beauty in them that they should be desired. The Gospels are the special favourites of some, and the Epistles are too frequently ignored by all. Now it is not safe to neg-

lect even those books of Scripture which seem to be the driest and least interesting. We should not forget that it was from the apparently uninviting pages of the book of Deuteronomy that our Lord Jesus drew those weapons with which He foiled the adversary in the wilderness; and if we will only enter upon the work with a devout heart, and an earnest spirit, we may find the richest interest and the rarest profit, in some, at first—shall I say repulsive?—portion of the Word of God.

Thus, take the history of Nehemiah. Most people would be inclined to pass it by. They would extend to the book, as a whole, the criticism pronounced by a Scotch woman upon the tenth chapter of it under the following circumstances. Her husband was reading that portion of Scripture at family worship, and as, in the failing light of the summer evening, he had some difficulty in making out the proper names which it contained, he said, "Jenny, woman, bring a candle!" "Deed, no!" was the answer; "the loss would be more than the profit, with that chapter, ony way!" But I can testify from personal experience, that one of the most interesting and profitable series of discourses which I have ever preached, was founded on that book. Sometimes the soil which is most rugged on the surface, covers the richest veins of ore; and, not unfrequently, the most beautiful flowers are seen growing out of the crevices of the rock. Thus it is with many of the neglected books of the Bible, for if we will only dig beneath the surface of them we shall discover many mines of wealth, and by going through them all, we shall make ourselves "thoroughly furnished unto all good works."

Then it must not be forgotten that in expounding thus, we make our hearers sharers with us in our privileges.

So, as a fourth advantage of this method, I name the fact that *it will promote Biblical intelligence among our people*. Those who have not investigated the matter will be surprised to find how limited an acquaintance many church-goers have with the sacred Scriptures. They may be acute in business, and well "up" in all matters of politics, while yet they have never carefully perused many portions of the Word of God. There are whole books of the Bible which to many worshippers in our pews are as much an unexplored territory as is the interior of the continent of Africa. Ask them to find the prophecy of Zephaniah, and see what work they will make of their search! They know the Gospels tolerably well, but they do not care very much for the Epistles; they may have read many of the Psalms again and again, but they have little acquaintance with, or relish for, the historical or prophetic books of the Old Testament. When some eight or nine years ago, Mr. John Bright, with that happy talent for giving appropriate names by which he is distinguished, spoke of Mr. Robert Lowe and his friends, who rebelled against the Reform Bill of the liberal leader, as having gone into a cave of Adullam, two country members of the British House of Commons were overheard conversing thus, as they were leaving the Chamber of Parliament: "I say, where did

Bright get that illustration of his to-night about the cave?" "Oh," was the reply, "I see what you are up to; do you suppose I haven't read the 'Arabian Nights'?" And yet these men were tolerably fair senators according as senators go. I am persuaded that most of us over-rate the Biblical knowledge of our hearers, and it would be of immense consequence to them, as well as to ourselves, if we should give ourselves to the consecutive exposition of the Scriptures. Even if the Bible were nothing more than a valuable human production, its earnest study would tend to develop mental vigour and moral strength. But when we take its divine inspiration and beneficent purpose into consideration, it becomes infinitely more important that we should concentrate our attention more thoroughly upon it. Men in the parlour, in the closet, and in the counting-room, are overlaying the Word of God beneath the mountain of new books that are forever issuing from the press; therefore, in the pulpit, we ministers should more and more exalt it, and seek to increase at once the acquaintance of our hearers with it, and their reverence for it. Truth is the nutriment of the soul, and Bible-truth is the stamina of the spiritual life. It gives strength and stability to Christian character, and he who is familiar with it is not easily moved from the path of duty, or lightly "tossed" by every wind of doctrine. The great defection of the Ritualistic party in the Church of England was preceded by a depreciation of the pulpit. The preacher forgot that his mission was to instruct, and so substituted a few minutes of vapid sentiment for an earnest effort to expound the Scriptures. Biblical intelligence is absolutely essential to doctrinal steadfastness and Christian stability. It is as true now as when the Psalmist wrote, that he who meditates in God's law day and night, shall be "like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

As a final advantage of this method, I mention the fact, that *in the process of preparing his expository discourses, the preacher will acquire a great store of materials which he can use for other purposes*, and, in particular, will have constantly suggested to him fresh subjects for topical sermons. Max Müller has entitled his essays, "Chips from a German Workshop," indicating that the materials of which they are composed were struck off in the elaboration by him of his more systematic works; and the readers of the "Greyson Letters" are conscious that they consist of the fragments that remained after the composition by its author of "The Eclipse of Faith." Now, much in the same way the Biblical expositor is obliged, week after week, to put aside a great many valuable and suggestive thoughts for which he can find no appropriate place in his regular lectures, but which he can use either in the illustration of other discourses or in the construction of topical sermons. "Reading," as Lord Bacon says, "maketh a full man;" and the continuous study of the holy Scriptures, and of the works of others on them, cannot but fill the mind with ample stores from which the minister will be always drawing with advantage both to himself and to his hearers.

In the preparation of the ordinary sermon, he is working out of a treasury which he has already acquired; in the study of his expositions, he is constantly laying up new stores. Every week he gathers far more than he can give in any one discourse; but that which he is compelled, for the time, to reject, remains with him as a constant possession, and in due season is brought forth to enrich the minds of his people and influence their lives.

In this way, too, he will be saved from that most horrible of all drudgeries, the "hunting for a text;" for he will always have at hand a host of subjects which have been suggested to him, and when he chooses one, he will take it, not from a sense of constraint because he must preach upon something, but with a feeling of satisfaction because he has something which he must preach upon. For many years, in my own ministry, I have never known a time when I had not in my mind a large number of subjects, each of which was, as it were, eager to receive my first attention, but which I was compelled to detain, that it might wait its turn; and so the question has been, not What can I get to preach on? but rather Which one of many topics has the most pressing claims and the most immediate interest? Now, I trace the existence of this state of things to my constant habit of expository preaching on at least one part of every Lord's day.

But an example will be to students and ministers worth far more than any mere general statement here, so perhaps I may be allowed to give one chapter from my recent experience. It is my duty to prepare notes to the "International Lessons" for one of our religious papers, and in the course for the three opening months of last year I had occasion to go into the histories of Joshua and the Judges. These books are not generally accounted the most suggestive for homiletic purposes. Yet, after having done what I could to help the Sunday-School teachers, there remained on my own hands the following sheaf of valuable texts, some of which I have already preached on, and others are waiting only for a favourable opportunity. From the lesson on the crossing of the Jordan I got the phrase, "Ye have not passed this way heretofore," suggesting the topic how to meet unknown difficulties; from that on the sin of Achan I got the evil influence of one man's sin on others, founded on the words, "That man perished not alone in his iniquity"; from that on the division of the land I got the exhortation, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" which may be used either as enforcing efforts after the attainment of personal holiness or as stirring up to home missionary zeal; from that on the Promise broken I got the words, "They followed other gods of the gods of the people that were round about them," which may be employed as the starting-point of a discourse on conformity to the prevailing fashion of the world; from the story of Gideon I got the phrase, "Faint, yet pursuing;" and from the history of Samson I obtained the clause, "Samson wist not that the Lord had departed from him," which, taken in connection with the parallel statement regarding Moses, that "he wist not that the skin of his face did shine,"

suggested as a subject "the element of unconsciousness in character." Other expositors I know would have been drawn to other topics ; but no man whose business it is to preach, could go over these chapters earnestly and prayerfully without having some fruitful themes suggested to him ; and thus, far from being inconsistent with topical preaching, the habit of exposition will give new interest to that also, and will enable the minister to present old truths with constant freshness and variety. Hence, apart from the advantages which the people derive from it, I could not afford to give up my habit of "lecturing," as we Scotchmen call it, because of its influence on my own mind and heart.

But, in reply to all my arguments, it will be said, "Expository preaching is not popular. The people do not like it, and they will not stand it." Now, in answer to this, I have to say that the minister has to consult the benefit of his hearers as well as their tastes ; and where the two conflict, he has to prefer that which will promote the former rather than that which will please the latter. If he is fully persuaded that they need such instruction as Biblical exposition regularly prosecuted can alone impart, then he ought to give himself to it, even at the risk of creating some little dissatisfaction at first ; for he may rely upon it, that if he do his work faithfully and well, they will grow interested in spite of themselves, and will come at length to enjoy it. Of course, if he is ambitious of acquiring a reputation for "great sermons" and wishes to hear many complimentary expressions about the beauty and brilliancy of his "effort," then he will leave off exposition, and indeed, in that case, he had better leave off preaching altogether, for the pulpit is not the place for such displays. But if he wish to honour God's truth, and if his desire be to hear his people tell him that they have never before so thoroughly understood some portion of Scripture, or that his explanation of a passage has taken a stumbling-block out of their way or put a staff of strength into their hands, he will go on with his expository work, content ; oh, much more than content ! rejoicing in the fact that he has been in any smallest degree the instrument of building up the Christian character of the people of his charge.

But why is this sort of preaching not popular ? Is it not because those who have attempted it have done so too often without any adequate idea of its importance, and have gone on with it in the most slovenly and perfunctory fashion ? They have been content to "say away" on the passage, or, to use an expressive Scotch word, they have "perlikewed" awhile, going about it and about it, until everybody hearing them has been longing for the amen. They have taken to exposition because they thought it was an easier thing to do than to write sermons, and they have simply diluted the sayings of the sacred writer by the watery additions of their extempore, not to say extrumpery, utterances. They have had recourse to it with the feelings of him who said, "I like to take a whole chapter for a text, because when I am persecuted in one verse, I can flee to another."

Now of course that is fatal. Such preaching does not deserve to be popular, and it is a proof of the good sense of our people that it is not popular. Let no man who wishes to succeed in exposition imagine that he can do so without great labour. No mere cursory perusal of the passage before he goes to the pulpit will suffice. No hasty study of it will be enough. He needs to enter into the spirit of the writer, to recall the times and circumstances in which he wrote, and to live and move and have his being for the week in the argument or narrative, the prophecy or parable, the psalm or supplication, which he is considering. He must follow the old canon of Bengel: "Apply thy whole self to the text, and apply the whole text to thyself." Thus will he discover the "hidden treasures" in the field of sacred Scripture, and when he speaks of them to his hearers, his words will have in them that unmistakeable ring—that "accent of conviction," as Mullois calls it—which will make every one feel that he is in living earnest.

One thing, however, he must guard against. He must not turn the pulpit into the chair of the exegetical professor, and spend a long time in hunting down some poor Greek particle, or digging up some obscure Hebrew root. Processes are for the study; results are for the pulpit. Our people do not want to know what every German, English, or American commentator has thought. When one asks what time it is, it would be a mockery of his request if you should begin to tell him all the details of the mechanism of a watch, or if you should go into an exhaustive dissertation on the relative merits of Trinity church clock, or Bennet's, or the clock at the railway depot. You look at your own watch and tell him what its fingers point to, and that is all.

So let it be here. Do not make your expository lecture a place of deposit for barrowfuls of other men's opinions, gathered from all quarters, but tell your hearers what you have concluded for yourselves, with the grounds on which your opinion rests, and then pass on and press the practical application on the principle which you have found in the passage to the consciences of your people and the circumstances of your times.

That this kind of preaching will be both profitable and popular has been clearly proved, both from the past history of the pulpit and from the success of many living preachers. Let the young minister, therefore, take courage and labour on at it. Above all, let him remember here, as in all other things, his dependence on the Holy Spirit, and prayerfully seeking that in the closet, while he diligently does his best in the study, let him go forward in the confidence that he will succeed, for God hath said, "Them that honour Me, I will honour."

Not all at once will the success come. But it will come as the result of these three things: prayer, perseverance, and patience. Keep on, therefore, with resolute courage, for "all things are possible to him that believeth."—*The Ministry of the Word*. By Dr. Taylor, of New York. London: Nelson & Sons, Paternoster Row.

Biblical Studies.

VII.

RECONCILIATION (*concluded*).

WE heartily assent to the position assumed by Dr. Young and other writers of the same school, that the Christian reconciliation originated in God and not in us, and that it is purely and solely a Divine work. We do not deny, but strongly insist on, the fact of God's infinite love—a love which precedes not only our merits, but even our aspirations and our prayers; and of which the noblest human relations can afford no full and adequate type. But we have also seen that there is nothing in this position to invalidate the assertion that the reconciliation of which we speak is two-fold, and implies a removal of enmity and a restoration of friendship in both the parties between whom it is brought about. God is reconciled to us, and we are reconciled to God. There are in the Divine nature elements which can be understood only by the use of such terms as indignation, wrath, and anger—terms, in fact, which are of frequent occurrence in Scripture, and sanctioned also by the calmest and most enlightened reason. They point to no spirit of vindictiveness, resentment, or revenge, but are the reflex of God's supreme holiness and inflexible integrity, which He is bound by the very necessity of His nature to maintain. And the activity of His love is seen not in suppressing these opposing sentiments, but in providing some means whereby they may be adequately expressed, even in the forgiveness of sin, and the restoration of those who have committed it. And it certainly appears to us that all attempts to restrict the meaning of reconciliation to the cessation of *our* enmity towards God rest, as Archbishop Trench has said, “not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin.”

But while the *a priori* considerations, on which we dwelt in our previous paper, do not militate against the meaning we claim for the term, they alone cannot form the ground of our ultimate decision. We must minutely examine the principal passages in which the word occurs, and endeavour, by the aid of an unprejudiced exegesis, “to ascertain the sense or senses in which it is used there.”

I.

The first passage which claims attention is in Rom. v. 10, 11—“If, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. And

not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (or reconciliation)." We were reconciled. Does this mean simply that we laid aside our enmity against God, or that God laid aside His enmity against us, or are both these thoughts included? We shall obtain some clue to a decision, if we consider at the outset *the general design of the passage*. And it is evidently the apostle's aim to point out to his readers the great blessings they already enjoy, and the still greater blessings they will ultimately enjoy in consequence of the relation in which God stands to us in Jesus Christ. We have as a present experience "peace with God," we rejoice also "in hope of the glory of God," the manifestation of His perfections, the participation of His blessedness in heaven, "And not only so, we glory in tribulations also," not for their own sake, but because of the hallowed results they "work" in us by means of "the love of God, which is shed abroad in our hearts by the Holy Ghost which is given unto us." And what is the ground of our confidence? What guarantee have we that our expectations will be fulfilled? This, that "when we were yet without strength, in due time Christ died for the ungodly;" that "God commended His love toward us in that while we were yet sinners Christ died for us." Further than this, if we, who once were enemies, are now justified, much more being justified shall we be saved from wrath, and having been reconciled to God by the death of His Son much more shall we be saved by His life. Now it will be seen at a glance that the apostle grounds his expectation of greater things than we have yet received, not on anything that we have done towards God, but entirely on what God has done towards us. His free and unmerited mercy is the one foundation of our hope. Our repentance, our reformation, our obedience to the Divine will are in their own place essential, but the apostle makes no mention of them here, and his language absolutely forbids the supposition that they form the basis of our triumphant joy. That on which he lays stress is *the love of God displayed to us while we were yet sinners*, the death of Jesus Christ as the means of our reconciliation and salvation, the expression of an unsought, undeserved, and disinterested mercy. The whole scope of his argument takes us away from ourselves, and all that we have done, and points us to what God has done. If the reconciliation were simply the cessation of hostility and the return to friendship on our part, the apostle would have mentioned it as a reason for hope, and the fact that he is silent in regard to it is to our mind an indisputable proof that he meant by our reconciliation something infinitely grander and more momentous than any subjective change in man.

It is further evident that the phrase, "we were reconciled to God," in verse 10 is used as an equivalent, or certainly as inclusive of the phrase, "being now justified by His blood," in verse 9. In the one case the apostle argues from our justification to our salvation, in the other from our reconciliation to our salvation. "Being justified we shall be saved; being reconciled we shall be saved," the one verse thus explain-

ing the other, the main point of difference being that in the latter verse the apostle distinctly specifies the life of Christ (at the right hand of God) as the guarantee of our complete salvation. Now, we contend that these two words could not be thus used if, by reconciliation, the apostle had here referred to a change in our character as related to God. For justification is much more than this, and refers to a judicial act of God which frees us from condemnation, delivers us from the penalties of sin, and implies a change of relation on His side as well as on ours.

To the same conclusion we are led by a consideration of the time when this reconciliation was effected. Christ, by means of whose death we were reconciled, died for the ungodly, for men "who were yet sinners." He brought this great blessing to us "when we were enemies." In verse 10 the main emphasis is on these words; and it is the apostle's aim to show that if God did so much for us in the state of estrangement and alienation through the death of Christ He will do much more for us in our state of reconciliation through the life of Christ. And as the reconciliation was effected *when we were enemies*, it could not be the mere laying aside of our enmity, but must denote a change in the relations of God. It is He who was reconciled, and who received us into His favour. We accept His friendship and are ourselves reconciled, but only as affected by this change of relation in Him.

Notice, too, the very striking clause at the end of verse 11—"By whom we have now received the atonement or reconciliation" (τὴν καταλλαγὴν). We have received it. It is, therefore, a gift of God; something altogether external to ourselves, not something which is in us, and which we present as an offering to God. He does not receive anything from us but we receive something from Him. We do not return to Him with the offer of our repentance, our submission, or our obedience, but He approaches us with the offer of His friendship, and we accept the offer. Surely such language as this could never have been employed to indicate the fact that we laid aside our enmity against God and became His friends. "We have *received* the reconciliation."

The only other point which calls for special notice in this passage is in connection with *the means or instrument of reconciliation*. It was not effected by a proclamation of mercy, by an expression of God's willingness to pardon all returning penitents and to restore to them without further conditions the joy of His salvation. On the contrary, it is invariably associated with the death of Jesus Christ as its procuring cause. "We were reconciled to God by the death of His Son. By Him we have received the reconciliation." The condition in which the apostle rejoices is not, therefore, the result of a change in us, but a specific act of Christ. The Divine favour is secured for us by one whom we are taught to regard as our Saviour. We receive no absolute unconditional pardon. Our guilt is not blotted out by the mere exercise of Divine sovereignty, but only in consequence of "the

death of His Son." Now how are we to explain this fact? If the reconciliation were exclusively a human process, the return of man to God, and if there had been no need and (as some say) no possibility of any change in *Him*, how is it that the death of Jesus Christ is so persistently spoken of as the ground on which it rests, and the instrument by which it has been procured? There must have been some objective difficulty which interfered with our return, some hindrance external to us, and having relation to the Divine nature or the Divine government, which must first of all be removed. Otherwise simple proclamation of mercy would have sufficed. A clear authoritative assurance of God's compassion, and earnest and persuasive exhibition of His desire for our return, reiterated appeals to the conscience and affections of men would have answered the end in view, and have afforded an ample reason for our faith, convinced us of the reality and depth of God's love, and secured our peace. The death of Jesus Christ, as we know from this and many other scriptures, was a necessity. Without it we could not have been saved. But apart from the difficulties created by man's guilt and liability to condemnation we can see no necessity nor imagine any. In fact, the theory we oppose boldly asserts that outside of man himself, his impenitence and unbelief, his self-will and sin, there was no necessity for the sacrifice of Christ; that the human heart is the source and stronghold of all the difficulties, and that the supreme aim of the Redeemer's death was to "storm and capture" it. But is it really so? We cannot now enlarge upon the fact that such a representation is discordant both with the phenomena of our Lord's sufferings, and with the plain and emphatic assertions of Scripture, and that the discord can only be removed by a strained and unnatural interpretation. But even if we ignore that fact the representation cannot be maintained. Reason itself demands its abandonment. We do not, of course, deny that our Saviour sought to win the affections of the human heart, and that this was essential to the prosecution of His mission, but we do deny that, apart from the objective difficulties created by human guilt, His death would have been necessary to His design. For as a necessity must, on any supposition, be regarded the thing which He came into the world to accomplish. Now, on the supposition that there was no possibility of a reconciliation, except in man, the intention of the Cross of Christ was simply to convince us of the existence in God of an infinite, eternal, ever-active love—a love stronger than sin and death, and thus to assure us, in the language of Mr. Maurice, "that there is a bond between Him and His creatures which no rebellion of theirs and no law of His could set aside." There is, indeed, in these words the statement of a precious and inspiring truth, but by itself it is partial and misleading. Not for a moment do we hesitate to affirm that "God commended His love towards us in that while we were yet sinners Christ died for us." But could that death have done so unless it had secured for us exemption from penalties which could not otherwise have been escaped, and the en-

joyment of blessings which could not otherwise have been procured? To believe that Christ suffered merely to convince us that God is love is surely a strange and unnatural faith, and the sacrifice which has hitherto excited our reverence and trust becomes an act of arbitrary and wanton cruelty. It dwindles into what these theorists themselves so sternly denounce—"a mere expedient," and answers no great end of law and government. It has, in that view, no intrinsic merits; its force is simply that of a demonstration intended to produce an effect. We know not how, on this supposition, to account for our Lord's agony in prospect of the Cross, and His cry of desertion on the Cross. Nor can our moral nature endorse the idea that suffering inflicted for such a purpose, inflicted *unnecessarily*, is a proof of love. It seems, in fact, the very reverse, and could never bind mankind by cords of affection and fidelity to the throne of the Eternal. Dr. Crawford, in his valuable work on "The Atonement," has given a striking illustration of our position, which we cannot refrain from quoting—

"Suppose—if it be possible to suppose anything so unnatural—that an earthly King should seek to conciliate his disaffected subjects by taking his beloved son and depriving him of life before them for no other than the avowed purpose of assuring the rebel multitude that his heart is full of clemency and kindness towards them. How would they be affected by such a spectacle? Can we imagine that it would have the intended effect? Even if the child were ever so willing a victim, cheerfully placing his life at his father's disposal, we cannot conceive that the taking away of that life, if no public benefits otherwise unattainable directly issued from the sacrifice, could, as an alleged proof of love towards the rebels, have the slightest tendency to bring them back to their allegiance. Rather might we suppose it to have a tendency to confirm them in their alienation from a Sovereign whose treatment of his own son was as far as possible from being indicative of a kindly and conciliatory disposition towards his subjects. In like manner I am utterly at a loss to see how the sufferings and humiliation of the Son of God should be held to manifest or commend His Father's love to us if they were not the procuring cause of our deliverance from forfeitures and penalties which could not otherwise have been averted."

II.

Let us next consider the words of 2 Cor. v. 18, *et seq.*—"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

To some extent our examination of the previous passage will enable us to decide the significance of this, and it will be unnecessary to discuss it at great length. We may note the following points:—

1. The reconciliation *originated in God*, altogether independently

of man. The ministry of reconciliation is based on an accomplished fact, in which we have had no part whatsoever. It took place in the time of our alienation, "while we were yet sinners," without our help or counsel, or even our knowledge and desire. It cannot, therefore, be a merely subjective reconciliation.

2. It was effected *by Jesus Christ*. And in what manner we have already seen. It was by the shedding of His blood for the remission of our sins, as we are, moreover, reminded in ver. 21—"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Even if we reject the connecting particle *γάρ* (for) we must still allow that the verse states the ground of the apostle's argument and appeal, and, therefore, explains how Christ has accomplished the work ascribed to Him. The reconciliation originating in God was effected by Christ's becoming sin for us, and whatever difficulty there may be as to the precise interpretation of the phrase it unquestionably represents Christ as bearing our sins as being in some manner "made a curse" for them, as offering expiation for and so removing them. The world was estranged from God and lying under His wrath. Christ by His death furnished the means of reconciliation, and in consequence of that the message goes forth, "Be ye reconciled unto God."

3. *This objective fact is further represented as the ground and substance of the apostolic mission*: "God hath given to us the ministry of reconciliation. Because God was reconciling the world unto Himself in Christ, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This word or ministry of reconciliation is evidently God's reconciliation, that which God accomplished in Christ, and it consists in His non-imputation to men of their trespasses. He does not treat them according to their deserts. He does not remember their sins and enforce the merited penalties. He lays aside His wrath and forgives them, brings them into relations of friendship, for "He has made Christ to be sin for us."

4. *And that which God has done for us in Christ prepares the way for a further process which secures to us the full benefits of Christ's death*. We pass from that sphere of action in which men have had no part to the sphere in which we are directly and powerfully appealed to, in which we are called upon to recognize the Divine intervention on our behalf, to accept its provisions, and submit ourselves to its demands. We have, throughout our essay, insisted on the twofold aspect of the Christian reconciliation, and it would be in some senses as mischievous to deny its human as it is to deny its Divine side. It certainly involves man's reconciliation of himself to God. There must be a cessation of *our* hostility, a return to friendliness, obedience, and love. And hence the apostle adds, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We must pass over many beautiful and impressive thoughts here suggested as to the condescension, the persistency, and the persuasiveness of

God's love, and fix our attention on the entreaty, "Be reconciled to God." This unquestionably points to a subjective reconciliation—the reconciliation of men to God. But it must be observed that the word is in the passive voice—*καταλλάγητε*—and cannot mean "reconcile yourselves," but, according to the ordinary Greek usage, to which we have before alluded, must mean, "Be reconciled by what God has done. Receive the reconciliation—comply with its demands." Or, as Alford explains it, "God is the Reconciler; let this reconciliation *have effect on you*; enter into it by faith." In this view, therefore, we cannot, even for a moment, lose sight of that which God has done for us in Christ, as the foundation of our trust and hope.

Our interpretation has now, we think, been amply confirmed, and we will not, therefore, enter into a formal consideration of the remaining Scriptures in which the term in question occurs, especially as they have not been brought into any marked prominence in the modern controversy on the doctrine of the Atonement. In Eph. ii. 16, the apostle thus expresses the purpose of our Lord's mission: "That He might reconcile both unto God in one body by the Cross." Here also the reconciliation is mutual. Both Jews and Gentiles are to participate in it. It is equivalent to "being made nigh by the blood of Christ," it results in the proclamation and enjoyment of peace, in the unrestrained right of "access by one Spirit unto the Father," and the prominent thought throughout is the restoration of privileges and blessings forfeited by sin, and procured for us by the atoning work of Christ. In Col. ii. 20—22, while the idea of God's reconciliation to men is present, it is not so prominent as the corresponding idea of men's reconciliation to God—the removal of their enmity by wicked works—the conquest of their sin with a view to their complete and absolute sanctification that they may be presented "holy and unblamable and unreprouvable in His sight."

The argument we have now concluded is a testimony to the fact that there is a close and necessary connection between the death of Christ and the forgiveness of our sins. That death is, in other words, an Atonement to which we are indebted for our restoration to God. Its efficacy does not lie mainly or exclusively in its moral power, but in its power to remove the obstacles which rendered our pardon and salvation impossible. Apart from that death (the Scriptures teach us) God could not have received us into His favour. It is the one means of our salvation. How it effects that salvation, we learn more clearly from the cognate words redemption, propitiation, &c. But the association of reconciliation with the sacrifice of the Cross may at least show us the authority with which Christ stands between Him who claims all souls as His own, and willeth not the death of any, and the multitudes who long to approach Him that they may obtain the fulness of spiritual life and the joy of eternal rest, and how, standing there, He limits as well as reveals the pathway of return by proclaiming unto the world, "I am the Way, the Truth, and the Life: *no man cometh unto the Father but by Me.*"

Baptism an Instructive Type.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”—ROMANS vi. 17.

IN this passage, the expression, “*form of doctrine*,” does not, I think, convey any very definite idea to most readers. If enquiry were made as to its signification, we should usually be told that it meant something like *system of religious truth*. Such an interpretation is very questionable. We have no reason to believe that any formularies of Christian belief existed when the Epistle to the Romans was written.* This Epistle itself may perhaps be the very first attempt to produce such a document.

Our translators have done violence to the last words of the text in their wish to give probability to their rendering of this expression. They translate, “that form of doctrine *which was delivered you*.” This accords with the idea of a formula of Christian doctrine, prepared for the use of Christian converts. The proper rendering, however, is, most manifestly, “*whereunto ye were delivered*,” language, as it seems to me, quite unintelligible if such a formula is here spoken of. I therefore call in question the interpretation put upon the words. Let us look at them a little more closely. Paul says, “Ye have obeyed from the heart that *type* of doctrine whereunto ye were delivered.” The word *type* is retained from the Apostle’s Greek; and as he repeatedly uses it in other places, it is not unimportant that we should enquire into its meaning there.

This word is formed from a Greek root signifying to strike, and has for its primary or natural signification the bruise or indentation produced by a blow. If the substance struck be easily indented, as, for instance, clay or bees’ wax, and if the substance impinging upon it be hard, an impression is produced by the blow which is the exact counterpart of the face of the object impressed. A vivid illustration is supplied by John xx. 25, where Thomas says, “Except I see in His hands the print, or type, of the nails.” Obviously, Thomas wished to see, not wounds in general, but, wounds recognisable as made by nails driven through the palms.

The use of the word *type* by the Apostle Paul, and especially in his writings of the same period as this Epistle, is full of interest.

An example occurs in Romans v. 14, where Adam is said to be “a

* Perhaps Rom. xvi. 17 may be thought to come in conflict with this assertion. But “the doctrine” there appealed to is evidently the practical teaching which naturally arises out of all gospel truth, however simple and elementary. See Titus ii. 11—14. The “doctrine” in the passage before us is something more theoretical and recondite.

type of the coming one," or of Christ. That is, as the argument in this chapter clearly shows, Adam stood in a relation to mankind very similar to that occupied by Christ, who for the same reason is called, in 1 Corinthians xv. 45, "the last Adam." The one answered in important respects to the other, and the first symbolized, or was a type or counterpart of, the second. The word *type* is used again in 1 Cor. x., where the Apostle refers to several facts in the ancient history of the Hebrew nation as having their close analogies in the experience of the Christian Church. Those who came out of Egypt, he showed, had their baptism, as well as Christian believers, and like them partook of spiritual food and drink. If they were like Christians in these respects, Christians must be upon their guard not to resemble them in the transgressions whereby they provoked the Lord's anger, of which not a few are enumerated. "These things," he says in the 6th verse, "became our *types*;" or as he adds yet more distinctly in the 11th verse, "These things happened to them *typically*;"* but were written with a view to our admonishment." That is, the history of God's ancient people is a series of types or symbols, full of interest and instruction to all who come after them, and who desire to learn the lessons of the past. So he says, Romans xv. 4, "As many things as were written aforetime were written for our instruction; in order that, through patience and comfort of the Scriptures, we might have hope." These passages suffice to show that, when this Epistle was written, the Apostle commonly used the word *type* in the signification of a symbol. In his later Epistles, the word generally means *example* or *model*, a sense very easily deduced from the other.

Keeping in view the very significant use of this word *type* in the passages referred to, does it not appear that the ordinary translation of the text before us greatly weakens, and probably obscures, the Apostle's meaning? "*Form of doctrine*," in the current signification of the word "form," leaves but a vague impression upon the mind. *Type* or *Symbol of doctrine* would certainly be better adapted to stimulate thought, although the expression may appear to an unprepared mind somewhat harsh and mysterious.

There is, however, an idiom frequently employed in the Greek New Testament which may help us to a better understanding of the phrase.† Grammarians regard this idiom as borrowed from the Hebrew language, with which the writers of the New Testament were all more or less familiar. Two substantives are put together, of which the latter, in the Genitive case, really qualifies the other like an adjective. Let us quote a few examples from this very Epistle to the Romans. We have first, i. 26. *πάθη ἀτίμιας*, *passions of dishonour*, or disgraceful lusts; vii. 5, *τα παθήματα των ἁμαρτιων*, *the passions of the sins*, or sinful passions; viii. 3, *σὰρξ ἁμαρτίας*, *flesh of sin*, or sinful flesh; 36, *πρόβατα σφάγης*, *sheep of slaughter*, or

* So the passage reads in Lachman's text.

† In classical Greek this idiom belongs only to the poets.

slaughter-sheep; and *ανθρακες πυρος*, *coals of fire*, or fiery coals. It would be easy to multiply examples of the same phraseology from the other books of the New Testament. Have we not an instance of it in the passage before us? If so, *τυπος διδαχης* "*type of doctrine*," should be rendered "*doctrinal type*," or, plainer still, "*instructive type*." "Ye have obeyed from the heart that instructive type whereunto ye were delivered."

Admitting this rendering, which at the least is recommended by great probability, what meaning would it convey? What is the type or symbol to which the Apostle makes reference? Surely we cannot for a moment fail to recognise it in the rite of baptism, the signification of which he has so fully expounded in the beginning of this same chapter: Baptism, denoting Death, Burial, and Resurrection to the new life, is the instructive symbol to which he here refers. He believed that the obligations it imposed upon those who had submitted themselves to it had not been forgotten. By it they had broken away from the old life of sin, had been set free from the control of iniquity, and had become new creatures, living henceforth as the servants and children of God. "God be thanked," he says, "that ye were the servants of sin, but ye have obeyed from the heart that instructive type whereunto ye were delivered. But being set free from sin, ye became servants of righteousness," &c.

This explanation appears to me to be altogether unexceptionable, and I believe that the more completely the whole chapter is studied, the more thoroughly this rendering will be seen to harmonize with the context.

I advert again to the words which conclude the verse,—"*whereunto ye were delivered*." I said at the beginning of this paper that they do not harmonize with the idea of a manual of Christian doctrine. They are, however, in perfect harmony with the idea of a symbolical rite submitted to by all those who avowed themselves Christians. To that instructive type they "*were delivered*" by him who plunged them beneath the baptismal waters, and then raised them up again to unite in the fellowship of the saints. They were thus solemnly and publicly committed to the obligations symbolized by the ceremony. They themselves publicly acknowledged them, and it became their duty henceforth heartily to obey the instructive type which so clearly set forth their union with the Lord Jesus.

The reader will not overlook the very interesting aspect in which baptism is here presented. It is not a rite submitted to once for all,—a requirement once met, and thenceforth uninfluential over the life of the man who has accepted it as a divine ordinance. It is a type, full of vital meaning, symbolizing the most important transformation. The Christian's whole nature must continue to respond to its requirements. "From the heart," he must "*obey it*," never relapsing into the condition from which he has been delivered, but evermore realizing the new life in fellowship with Jesus Christ his risen Lord.

Reviews.

CONGREGATIONAL HISTORY, 1700—1800. In Relation to Contemporaneous Events, Education, the Eclipse of Faith, Revivals, and Christian Missions. By John Waddington, D.D. London: Longmans, Green, & Co. 1876.

THIS is the third instalment of the elaborate work on which Dr. Waddington has for many years past been engaged. The first volume comprises the period from the year 1200 to 1567, the second the period 1567—1700, and the third the century following. Although the author has restricted himself to *Congregational History*, there is much in his volumes which concerns all the Free Churches. In fact, the political relations of these Churches are so inseparably identified that it is impossible to separate them. The same iniquitous laws were in force against them, they were engaged in the same struggles for civil and religious liberty, and in relation to the State they were one. It is, however, of *Congregationalism* in England and America that Dr. Waddington writes, and it is needless to say he has given us an interesting narrative. The political struggles of the time are vividly depicted, as is the depressed state of personal godliness—which was probably lower in this century than at any other time of our national history. Speculative infidelity, empty formality, open vice were rampant, and Evangelical religion, especially in the Established Church, was well-nigh extinct. The steps by which an amelioration was effected—*e.g.*, by the life and labours of Watts, Doddridge, and others, are pointedly narrated; the inner life and history of the various Congregational Churches are unveiled, and every reader of these pages will acquire a fair knowledge of the character and influence of our Nonconformist ancestors. The loyalty of Dissenters is triumphantly vindicated,

and from unquestionable authority it is proved that they have ever displayed a truer patriotism than many of the devotees of the Establishment. The freedom we to-day enjoy is the result of many a gallant and self-denying struggle, and has only been wrung from our statesmen by a necessity which they could not resist. The younger members of our churches, and the children in all our families, ought to be thoroughly familiarised with the aspects of English ecclesiastical history on which Dr. Waddington has here enlarged. The sketches of American Church life—especially of Increase Mather, Edwards, Brainerd, and Dwight—are deeply instructive, and not the least valuable part of the book is that which records the failure of the so-called “Liberal (*i.e.*, Rationalistic) Christianity.” The work of Christian missions is touched on so slightly that the reference to it should scarcely have been placed on the title-page. It is to be discussed in the concluding volume of the series.

SERMONS TO THE NATURAL MAN.
By William G. T. Shedd, D.D.
Edinburgh: T. & T. Clark, 38,
George-street. 1876.

WE infer from the date affixed to the author's preface that these sermons were published in America some five years ago. If that be so, we are surprised that they have not sooner been introduced into England. Dr. Shedd is one of the clearest and most incisive thinkers; his mind is of a somewhat metaphysical cast, keen, penetrating, self-reflective, and endowed also with fine imaginative power. His theology is of the pure Evangelical type, based upon a devout, painstaking, and unflinching examination of the Divine Word. There is an intense earnestness in his style, and a determination

to bring home to his hearers, by every possible means, the great realities of temperance, righteousness, and judgment to come. These sermons are psychological, presenting an anatomy of the human heart, and enforcing on it the demands of the Divine law. The author has no sympathy with the vague sentiment, the easy good-natured Gospel, so much in vogue in our day, and will not allow that faith can in any sense make void the law. His sermons are searching. They pierce to the very thoughts and intents of the heart. They are on such topics as—The Future State a Self-Conscious State; God's Exhaustive Knowledge of Man; All Mankind Guilty; The Necessity of Divine Influence; The Approbation of Goodness not the Love of it; The Present Life as related to the Future; Faith the Sole Saving Act, &c., &c. They bring before us a strangely neglected aspect of the Divine economy of salvation, and on this ground we heartily commend them to the attention of all preachers of the Gospel. The ministry would be more effective, and our churches would be in a healthier spiritual condition, if we had more such preaching as this.

A COMMENTARY ON THE ORIGINAL TEXT OF THE ACTS OF THE APOSTLES. By Horatio B. Hackett, D.D. First Complete British Edition. London: Hamilton, Adams, & Co. Glasgow: Thomas D. Morison. 1877.

DR. HACKETT'S "Commentary on the Acts" is so well and widely known that we need do little more than announce the publication of a complete English edition. Its worth has been heartily recognised by Biblical scholars both in Great Britain and America, and its popularity is sure to increase. We can best describe its character in Dr. Hackett's own words. "The writer," he says, "has aimed at a predominant object, and that has been to determine by the rules of a just philology the meaning of the sacred writer, and not to develop the practical applications or, to any great extent, the doctrinal

implications of this meaning." It is, in fact, an exhaustive exposition of the Greek text—the significance of every important word and its relations to other words are determined, copious grammatical references and explanations are given, and all requisite geographical and archæological information is presented in a concise and scholarly form. Dr. Green's edition of Hackett, published some years ago in the Bunyan Library, has many merits of its own, especially its terse and pithy translation and its admirable appendices, but, as it was intended for English readers, it necessarily omitted a large number of Hackett's most characteristic and valuable criticisms. The present edition ought to secure a large circulation. There are two works on the Acts which will meet the requirements of every intelligent student, and they are both perhaps indispensable: Gloag and Hackett. And of the two we decidedly prefer Hackett. Every minister, and especially every Baptist minister, should possess a copy of it. Whoever masters its contents will not only be struck with its broad and accurate scholarship, but will find in it a stimulus to independent thought and a moral inspiration which are the best helps to understanding the mind of the Spirit.

HOMILETICAL COMMENTARY ON THE BOOK OF JOB. By Thomas Robinson, D.D. London: Richard D. Dickinson, Farringdon Street. 1876.

WE have previously directed attention to the "Preacher's Homiletical Commentary," and expressed our belief that it is admirably fitted to answer its intended purpose. Dr. Robinson has an evident adaptation for the work he has undertaken, and throws off suggestive outlines with remarkable ease. The purely critical part of his book is too brief for those who wish thoroughly to master the Hebrew text, but it gives evidence of a careful study of all the great authorities, and often summarizes the results of their investiga-

tions in a clear succinct manner. The strong point of the commentary is in its outlines, which certainly rank above the average productions of that class. They are based on a sound view of the meaning of the text; they yield many valuable suggestions, and furnish striking illustrations from the author's wide reading in historical and scientific as well as in theological literature. Those who have not the means to purchase or the time to master the larger and more learned commentaries will find in Dr. Robinson's work an invaluable help.

THE EXPOSITOR. September — November. 1876. London: Hodder & Stoughton, Paternoster Row.

MR. COX's new translation and notes critical and practical on the Book of Job will, if completed as they have been begun, form one of the most scholarly as well as one of the most popular of his writings. He has a fine power of intuition, he is a good Hebrew scholar, is thoroughly conversant with the best exegetical literature, and can present the results of his thought and research in a singularly attractive form. He is still aided in his work by men of kindred mind and power with himself. The three expository sermons in the October number on the great promise of Matt. xix. 27-29, are among the ablest and most suggestive we know, and are written with a nobleness and fervour of spirit which irresistibly bring the reader under their charm. They are the best solutions to *some* of the difficulties connected with that promise we have yet seen, although we do not agree with the main position in the third of them. But they will more than repay a very careful study.

ENCOURAGEMENTS TO FAITH. By J. W. Kimball. London: Religious Tract Society.

THE author's aim is to deal with objections and difficulties that often press upon the minds of Christians. These are discussed in a calm and thoughtful manner which discloses great acquaintance both with Divine truth and the human heart. The work also deals with the religious sentimentalism and sensuousness of feeling too prevalent in the present day, and we, are glad to say, enforces the spirituality of all Scriptural religion. Mr. Kimball's counsels will help much to the establishment of the faith of intelligent young converts.

NED HEATHCOTE'S MODEL ENGINE. London: Religious Tract Society.

JOHN DENTON'S FRIENDS. By Crona Temple. London: Religious Tract Society.

TWELVE MOTTO CARDS FOR THE NEW YEAR. Illuminated. London: Religious Tract Society.

THE two former items are such books as boys delight in. The Illuminated Cards are published with space for inserting the name of any congregation or school, and can be had at a reduced rate per hundred for this purpose.

HURLOCK CHASE; OR, AMONG THE SUSSEX IRON WORKS. By George E. Sargent, with illustrations by G. Du Maurier. London: Religious Tract Society.

THIS capital story, after having charmed the numerous readers of the *Leisure Hour*, is now published in elegant attire, and will prove one of the most attractive presents of the Christmas season.

Intelligence.

MR. JAMES KEIGHLEY.

"On the 10th inst., at 4, Enmore Park, South Norwood, the residence of his son-in-law; James Keighley, late of Holmwood, Upper Norwood, and of the firm of J. Keighley & Brothers, of Manchester, and Foster Lane, London, aged 65 years." This obituary notice, which appeared in *The Times* of September 12th, would be read with saddened interest by all who had been in any way connected with Maze Pond Chapel or Sunday-school during the last 40 years. Our friend was born at Hipperholme, Yorkshire, in 1811, his father being a farmer. Of his early life little is known that would interest those who knew him in later years. He would sometimes say he had followed the plough till he was twenty years old. About that age he abandoned the farm for a situation in a warehouse in Manchester. About a year after he came to London, and united himself with the church at Maze Pond. The Rev. J. Watts was then pastor, who, with his "weird eloquence," attracted large congregations, and with his tender sympathy endeared himself to all classes in the church.

The Sunday-school soon engaged our friend's energies; to that work he gave himself with characteristic simplicity and devotedness. In 1839 he was elected to the office of superintendent, and year by year till January, 1876, he was re-elected to that post. During this long period he retained the unabated confidence of the teachers, and the affectionate regard of each scholar. Old and young were alike attached to him. His attention to the school was not limited to the Sunday; many a sick child was cheered by a visit during the week. There was hardly a scholar in whom he did not feel a personal interest, while, as his letters show, he watched over them with a discrimination equal to his affection.

His devotion to the Sunday-school did not diminish his diligence in business. For years he enjoyed a large measure of prosperity. The firm of "Keighley Brothers" was widely known in Manchester and London. But the success was mingled with sad sorrows. The death of his eldest and youngest daughters in quick succession touched his sensitive heart to the quick. Then, at the close of 1872, came the crowning trouble of his life, rendered peculiarly distressing by the circumstances of his brother's death, when his business failed through the failure of some in whom he had placed unbounded confidence.

How patiently he bore himself through all the harass and fret incident to such a calamity, and with what Christian fortitude he braced himself to face his difficulties, and, if possible, retrieve his position, only his most intimate friends know. Nor will they soon forget how, amid his own grief, he was more concerned about the suffering his calamity might bring upon others, than he was about the trouble in which it must involve the closing years of his life. The simplicity and strength of his faith are equally apparent. Writing to a friend when the storm had just burst, he says, "I am overwhelmed with this calamity, and know not what to do. But this I must do; flee to God for refuge and guidance. Pray for me that I may find Him a very present help in this time of need. I desire to be humble and resigned."

Other letters, treasured by the recipients of them, testify to his affectionate disposition and his solicitude in seeking for Christian decision amongst the young people of the school. Two such, bearing date more than twenty-five years back—samples of many more—are lying before us, in which, taking advantage in one case of the new year, and in the other of a recent baptism, he pleads with much earnestness for consecration to Christ.

His services were not limited to the Sunday-school. For twenty-five years he served the church as one of its honoured deacons. During this time there were five changes in the pastorate, and still more serious changes in the pew, as family after family reluctantly severed old associations by removal from the neighbourhood. He remained cheering those left behind, and inspiring with his own

spirit of hopefulness and devotedness any who might be drawn to the place. Until within the last two or three years, when compelled by declining strength to be absent, he was, as a rule, present once a day at divine service, and twice at the school, and every Monday evening at the prayer meeting. Attached as he was to the old walls, and the neighbourhood so familiar to him, he threw himself very heartily into the scheme for building a new chapel, when he saw its necessity. His gift of £50 helped, with three similar contributions, to form the "Building Fund." Among the last letters he wrote in connection with Maze Pond was one to the treasurer, enclosing a cheque of £10, an expression of his unabated interest in the new chapel scheme. In his last interview with his pastor, this, amongst other topics, engaged their conversation; though with a prescience afterwards justified by events, he feared he should not be present at the laying of the corner stone.

With such a life behind, one need not ask too anxiously what was the closing scene. It was in harmony with the simplicity of his life. He had no other hope save Christ Jesus. He found Him all sufficient. He knew in whom he had believed.

Our friend's name may not be found very often, or associated with very large figures, in the printed reports of Societies; his good deeds and his liberality were of a strictly private nature. He seemed to feel that those who were in sorrow of any kind had the first claim upon his sympathy and help. He cheered the doubting and raised the fallen, commercially as well as morally. If he did not seem to possess any one talent in a remarkable degree, he had the best of all talents, the gift of using all the talents he had quietly, unostentatiously, but to the best advantage. Judgment and affection alike suggest the epitaph, "Good and faithful Servant."

News of the Churches.

NEW CHURCHES FORMED.

Dumbarton, October 15th.

Luppitt, Honiton, November 5th.

NEW CHAPELS OPENED.

Dorking, October 25th.

Govan, N.B., October 21st.

Wood Green, Middlesex, November 2nd.

INVITATIONS ACCEPTED.

Bigwood, Rev. J., Roehampton.

Bax, Rev. A. (Battersea), Salter's-hill, Islington.

Charles, Rev. F., Brookside, Darlington.

Evans, Rev. W. (Bristol College), Blockley.

Higgins, Rev. W. (Metropolitan Tabernacle College), St. George's-st., Ipswich.

Lawrence, Rev. W. (Gillingham), Westbury, Wilts.

Williams, Rev. J. (Abergavenny), Hereford.

Lloyd, Rev. J. (Pontypool), Briercliffe, Lancashire.

RECOGNITION SERVICES.

Dartmouth, Rev. E. T. Davies, October 18th.

John-street, Bedford-row, Rev. J. Collins, October 31st.

Pontypool, Rev. J. Tucker, October 11th.

Romney-street, Westminster, Rev. H. Tarrant, November 7th.

Wem, Salop, Rev. R. Richards, October 9th.

RESIGNATIONS.

Aldis, Rev. J., George-street, Plymouth.

Jennings, Rev. D., Evesham.

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